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GREENWICH UNIV.

NORTH AMERICAN INDIAN.

SOUTH SEA ISLANDER.

THE

MISSIONARY GAZETTEER;

COMPRISING

A GEOGRAPHICAL AND STATISTICAL ACCOUNT

OF THE

VARIOUS STATIONS

OF THE

AMERICAN AND FOREIGN PROTESTANT MISSIONARY

SOCIETIES

OF ALL DENOMINATIONS,

WITH THEIR PROGRESS IN

EVANGELIZATION AND CIVILIZATION.

ILLLUSTRATED BY ENGRAVINGS.

BY B. B. EDWARDS.

BOSTON:
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ABBREVIATIONS USED IN THE WORK.

L. M. S. or *L. S.*, London Missionary Society.
C. M. S., Church ditto.
W. M. S. or *W. S.*, Wesleyan ditto.
B. M. S., Baptist ditto.
S. M. S., Scottish ditto.
N. M. S., Netherlands ditto.
U. F. M. S., United Foreign ditto. (United States).
A. B. C. F. M., American Board of Commissioners for Foreign Missions.
A. B. B. F. M., American Baptist Board for Foreign Missions.
C. M. A., Calcutta Missionary Auxiliary.
M. A., Missionary Association.
M. S., Missionary Society.
A. M. S., Auxiliary Missionary Society.
U. B., United Brethren.
C. K. S., Christian Knowledge Society.
S. P. G. F. P., Society for Propagating the Gospel in Foreign Parts.
B. & F. B. S., British and Foreign Bible Society.
B. S., Bible Society.
B. A., Bible Association.
A. B. S., Auxiliary Bible Society.
L. J. S., London Jews' Society.
E. J. S., Edinburgh ditto.
T. S., Tract Society.
B. F. S. S., British and Foreign School Society.
A. S., Auxiliary Society.

ADVERTISEMENT

TO THE AMERICAN EDITION.

This Gazetteer has been prepared upon the basis of a volume published in London, in 1828, by Mr. Charles Williams. In his preface, Mr. Williams has the following remarks. "Although this Gazetteer partially resembles one published some time since in America, its plan was laid several years before it was known that any similar work was extant; and a large part of it was prepared before that referred to was seen. The Editor, however, on making the discovery, availed himself of its aid, as well as of the assistance afforded by other missionary records to which he had access; but his principal resources have been found in the reports of the various societies whose stations he has described." The American Gazetteer referred to is the one which was prepared by the late Rev. Walter Chapin of Woodstock, Vermont, and published in 1824. To prevent all collision with the respectable work of Mr. Chapin, those passages, which were copied by Mr. Williams from the publication of his predecessor, have been expunged in this edition; with a few exceptions in the first pages of the book—at the time of revising which the Editor was not aware of the use which Mr. Williams had made of the American Gazetteer. The *description of all* the stations, supported by the American

Missionary Societies, with the exception of a part of the article upon Rangoon, have been entirely compiled or written by the Editor of this edition. The articles upon these stations constituted the principal part of the matter which Mr. Williams borrowed from Mr. Chapin. It is proper here to say that the British Gazetteer contained between two and three times the amount of matter embodied in Mr. Chapin's work. The latter was distinguished for accuracy, but it was little more than a book of annals. The work of Mr. Williams contains a great variety of anecdote, biography, and other instructive matter. In respect, also, to the efforts of all the European Societies, it is much more full and thorough.

The principal alterations and improvements in this edition are the following.

1. All the matter pertaining to the stations under the care of the American Board of Commissioners for Foreign Missions, the American Baptist Board, the American Methodist and Episcopal Missionary Societies, with the exception mentioned above, has been entirely recompiled and rewritten.

2. Some of the more important articles respecting the stations of the Foreign Societies, such as Abyssinia, Egypt, Greece, Syria, Sierra Leone, Surinam, St. Thomas, Cape Town, Siam, and others, have also been prepared without aid from any preceding Gazetteer. The greater part of the article upon Liberia, was written by the Editor, several years since, and published in a periodical.

3. All the stations, of any importance, (and it is believed every one where an American or European missionary is employed) which have been established since 1828, are described in this volume.

4. The intelligence respecting all the stations is brought down to the present time, so far as materials were at hand to furnish the information. To give room for this additional matter, the delineation of several missions which have been relinquished, is here omitted, as well as some other matters of *little interest or* value.

Several errors in geography and topography have been corrected. The Editor has had access, as he supposes, to all the valuable sources of information on this subject, which are to be found in this country.

The work upon which he has depended more than upon any other, is the London Missionary Register, a publication, which is not equalled in the Christian world for fulness and accuracy on the subject of missions. Much use has also been made of the Missionary Herald, the Reports of all the American and of the principal British Societies, a history of the American Methodist Missions published in New York in 1832, Tyerman and Bennet's Journal, Ellis's Polynesian Researches, Malte Brun's Geography, the American Encyclopædia, and the principal reviews and periodicals of the day.

The Editor is, however, far from supposing that the book is entirely accurate, or that it might not be amended in regard to the selection of matter. Still, he commits it with confidence to the Christian public, hoping, that through the Divine blessing, it may advance the cause of that Redeemer to whom all the nations of the earth are given as an inheritance.

B. B. EDWARDS.

Boston, August, 1832.

MISSIONARY GAZETTEER.

AASIRVADAPOORAM, or the Blessed village, a place in the district of Tinnevelly, near the southern extremity of the peninsula of Hindoostan. In 1828, it was a wilderness, and called by a name which signifies the "Devil's Tank." Now it is a Christian village, consisting of 35 houses regularly built, with a neat and large church in front. The church is crowded with attentive hearers, and at the date of the last intelligence, six persons had been baptized, among whom was one of the head men.

ABUROW, OR ABORU, a village in the island of Harooka, which the Rev. Mr. Kam, of the *L. M. S.* occasionally visits. Here a native schoolmaster, *Nicholas Kiriwinno*, collected together the inhabitants, and, on the 18th of January, 1822, persuaded them to abandon idolatry, and to demolish their idols. He was equally successful at five different villages in the same island. The very ashes of objects esteemed sacred were cast into the sea. Harooka is one of the Moluccas, or Spice Islands, in the Indian Ocean, about S. Lat. 5°. E. Lon. 128°.

ABYSSINIA, an empire of Africa, 770 m. long, and 550 broad; bounded N. by Sennaar, E. by the Red Sea, W. and S. partly by Sennaar and Kordofan, and partly by barbarous regions, of which the names have scarcely reached us. It is divided into three separate states, Tigré, Amhara, and Efat. The capitol of Tigré is the ancient Axum. The king, or *negus* as he was *formerly called*, lives at Gondar, in Amhara, enjoying only a nominal sovereignty. The country is mountainous, but in the vales the soil is fertile. The rainy season continues from April to September. This is succeeded, without interval, by a cloudless sky, and a vertical sun; but cold nights constantly follow these scorching days. The earth, notwithstanding these days, is cold to the soles of the feet; partly owing to the six months' rain, when no sun appears, and partly to the perpetual equality of nights and days. No country in the world produces a greater variety of quadrupeds, both wild and tame. Birds are also numerous, and some are of an immense size and of great beauty. There is a remarkable coincidence between the customs in the court of ancient Persia and those of Abyssinia. The religion of the country is a mixture of Judaism and the Christianity of the Greek church; and the language bears a great affinity to the Arabic. The government is legally a despotism, but in an unsettled state; for the power of the emperor, is very weak, and the *ras*, or prince of the empire, and the chiefs of the provinces, are generally in enmity with one another. The people are of a dark olive complexion; their dress is a light robe, bound with a sash, and the head is covered with a turban. The customs of the Abyssinians are exceedingly savage. A perpetual state of civil war seems the main cause of their peculiar brutality. Dead bodies are seen lying in the streets, and serve as food for dogs and hyenas. Mar-

riage is a very slight connexion, and conjugal fidelity is but little regarded. In the western part of the country, there is an independent government of Jews.

To Abyssinia, the attention of the *C. M. S.* was called some years ago, by the circumstances which occurred during Mr. Jowett's visits to Egypt. The *B. & F. B. S.* has since availed itself of all the means at its disposal, to prepare the Scriptures for Abyssinia, both in the Ethiopic, as the ecclesiastical language of the country, and in the Amharic, as the chief vernacular dialect. By the active aid of its learned coadjutors, nearly all the New Testament, from the translation of Abu Rumi, procured for the Society by Mr. Jowett, in Egypt, were speedily printed and forwarded to Abyssinia. The Ethiopic gospels are now in circulation. Translations of other parts of the Bible both Ethiopic and Amharic are in progress. Attempts have been made for several years, by the *C. M. S.* to penetrate into Abyssinia. In 1826, while Messrs. Gobat and Kugler were in Egypt, preparing for a mission to Abyssinia, they became acquainted with a young Abyssinian by the name of Girgis, who had been commissioned by his sovereign to procure a patriarch from the Armenian church. He was a young man of great simplicity and excellence of character and seemed to be a true Christian. After remaining some time in Egypt and Syria, he returned in 1828 to Abyssinia. Messrs. Kugler and Gobat followed him in the latter part of 1829. They were received by Sebagadis, the chief of Tigré, with the greatest kindness. Girgis they found to have been faithful to his profession, and to have been truly a light amidst the deep darkness by which he was surrounded. The missionaries say that their prospects are as good as they could have expected. Mr. Kugler's medical knowledge renders him very acceptable to the Abyssinians. Mr. Gobat has proceeded to Gondar in order to distribute the Amharic gospels. In the mean while, the missionaries were proceeding with the translations of the Scriptures and *with the preparation of* school books. By request of Sebagadis, a place of worship was about to be built in the European style. The people receive the gospels and other books without the least prejudice, and in fact with great eagerness. The last letters from the missionaries report, that there had been a war between the kingdoms of Tigré and the Galla; The missionaries had been obliged to suspend their operations.

ACAPARUMBA, a church of Syrian Christians, on the Malabar coast, in India. The Romanists are numerous in the surrounding region. With the church, and with one in the neighborhood, about 200 houses are connected, and 1400 persons. About 70 years since the Syrians gave the Romanists a large premium for evacuating the church.

ACCRA, or ACRE, a British Fort on the coast of Guinea, W. Africa. E. lon. 1° 29′, N. lat. 5° 40′.

In the early part of 1822, a flourishing school was patronized here by *The African Institution*, consisting of 52 boys, many of whom had made considerable progress in writing, grammar, and arithmetic. The teachers performed divine service in the hall every Sabbath. The progress of civilization and morality is also very pleasing.

ADANJORE, or ADANJOUR, a village in Hindoostan, 17 m. from Tanjore. E. lon. 79°, N. lat. 10°.

In 1802 the missionaries at *Tanjore*, under the *Society for Promoting Christian Knowledge*, had labored here with success, and stationed a Catechist; nine families had received baptism, and being assisted by several Christian families in the vicinity, they erected a house for public worship.

AFRICA, is a vast peninsula, forming a triangle, with its vertex towards the south, containing 12,000,000 square miles. Its length is 4600 miles, and its greatest breadth 3500. It is situated between 18° W. and 51° E. lon. and from 34° S. to 37° 30′ N. lat. It has the Mediterranean Sea on the N.; Asia, the Red Sea, and the Indian Ocean on the E.; the Southern and Atlantic Ocean on the S. and W. It is on the whole more level than any other portion of the globe, though it has immense chains

OASIS IN THE DESERT. Article *Africa.*

WOMEN OF CENTRAL AFRICA.

[Page 15.]

of mountains. There are vast deserts of sand, interspersed with small verdant islands, called *oases*. The principal rivers are the Nile, Niger, Senegal, Gambia, Congo, Orange, &c. To the naturalist Africa is a wonderful country. It can enumerate five times as many species of quadrupeds as Asia, and three times as many as all America. The population of Africa is probably between 100 and 110 millions. The interior of the country must be very populous, since it has produced immense multitudes for the slave traffic. The inhabitants belong to two branches of the human family;—to the black, or Ethiopean race, which extends from the Niger to the southern extremity, comprising, perhaps, the Hottentots; and to the Caucasian race, which includes the natives of Barbary, Copts, the Arabs or Moors, the Abyssinians, and the nations of Nubia. The Arabic is the leading language of the north; the Mandingo is used from the Senegal to the Niger. The languages of the negroes are as multifarious as the nations. In Sahara alone 43 dialects are said to be spoken. Equally manifold are the modes of religious worship. The most loathsome Fetichism prevails among most of the negro nations, demanding, in many cases, from its votaries, the sacrifice of human life. Mohammedanism has diffused itself over most of the northern and eastern regions. The Christian religion, though in very various and debased forms, is professed in Abyssinia, Nubia, and among the Copts. The tropic of Cancer and the equator divide Africa into three principal parts:—1. the Northern, including the Barbary States and the northern part of Sahara; 2. the Central, comprising Nubia, Abyssinia, Adel, Agen, the southern part of Soodan or Sahara, Benin, Senegambia, Guinea, &c., 3. all Africa, south of the last named countries.

AFRICANER'S KRAAL, called also *Peace Mountain*, and *Jerusalem*, a settlement in Great Namaqualand, S. Africa, a little N. of the Orange R. 550 m. N. of Cape Town, late the residence of the Chief Africaner, who was long known as a most sanguinary freebooter.

The Rev. Mr. Campbell, of the *L. M. S.*, when in Africa, wrote to him a conciliatory letter, to induce him, if possible, to live in peace with the missionaries. This appeal was, happily, successful; and a mission was formed among his people. The preaching of the cross was subsequently crowned with abundant success. The chief himself was heard to say, shortly after the commencement of Mr. Ebner's labors, in 1815, "I am glad that I am delivered. I have long enough been engaged in the service of the devil; but now I am freed from his bondage, Jesus hath delivered me; him therefore I will serve, and with him I will abide."

"To form a proper estimate," says Dr. Philip, soon after, "of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years since, he was such a terror to the colony, that a thousand dollars were offered to any man who would shoot him; and when Mr. Campbell crossed Africa, in his first journey, he was more alarmed with the idea of meeting Africaner, than with all the other dangers to which he was exposed. What a change has now taken place! The persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union, and the bond of harmony, between the subjects of the British government and the savage tribes with which they are surrounded, and even among those tribes themselves. In proof of the latter assertion, Mr. Moffatt states that in travelling along the banks of the Orange R. he met with a tribe of Bastard Hottentots, who were removing from the place of their former abode. Being asked why they were desirous of a new station, they replied, that it was in consequence of the intended removal of Africaner from Namaqualand. When Mr. Moffatt asked why that circumstance, if true, should induce them to change their place of residence, they replied, that if Africaner removed, they could

not live in that part of the country; for it was his influence that kept all the tribes in peace; and that as soon as he was gone, they would begin murdering each other."

In 1817, Mr. Ebner had baptized about 40 converts and their children, and about 400 attended public worship. A school was also prosperous. Mr. Robert Moffatt joined Mr. E. in the early part of 1818, and they both left the station to the care of *Africaner* before the close of the year, who efficiently supplied the place of the missionaries, by regularly meeting with the people on the Sabbath, and expounding to them the Scriptures. The *B. & F. B. S.* forwarded 100 Bibles and 100 Testaments to this station, in the Dutch language, which were usefully distributed.

Since the death of Africaner, in 1822, various circumstances have prevented the continuance of missionary labors.

AGIMEER, or AGMEER, or AJEMERE, an extensive province of Hindoostan Proper, 350 m. long, and 200 broad. The S. W. part is a *sandy desert*, and thinly inhabited; the central part hilly, containing salt lakes and springs that produce salt spontaneously; and the S. E. part mountainous, with fertile vallies and plains intervening. In the southern part of this province are several Rajpoot states, governed by rajahs and petty chiefs. The Rajpoots are stout and brave, with hooked noses and Jewish features; haughty in their manners, very indolent, much addicted to the use of opium, and extremely attached to their respective chiefs.

Agimeer, the capital of the above province, is situated in a pleasant valley, and is on all sides surrounded by mountains. Its circumference is 6 m. It is guarded by walls, towers, and a strong fortress, and has been lately added to the British territory. E. lon. 75° 20′, N. lat 26° 24′.

The prejudices and superstitions of the people are very strong and inveterate, which may be conceived from the following circumstance:—

Here is the tomb of a Mohammedan saint, who flourished about 600 years since, reputed one of the greatest that *ever appeared in Hindoostan*, whom Hindoos and Mussulmans worship, and by whose name they swear. The number of priests who subsist on the contributions paid at the tomb by devotees from all religions, exceeds 1100.

The Rev. Jabez Carey, from the *B. M. S.* commenced his labors in 1819, and engaged in establishing schools, in order to introduce the Gospel. The Marquis of Hastings suggested the enterprise, and made two grants for the object, amounting to 10,000 rupees; which being expended, he granted 300 rupees monthly, for the support and increase of the schools. No accounts of Mr. Carey's labors have lately been received.

AGRA, a province of Hindoostan Proper, 250 m. long, and 180 broad; bounded on the N. by Delhi, E. by Oude and Allahabad, S. by Malwah, and W. by Agimeer.

The capital of this province is a large city, the air of which is esteemed very healthy. The river Jumna runs through it. The emperor Acber founded here a most magnificent city, which is now, for the most part, a heap of ruins. The city rises from the R. Jumna, and extends in a vast semicircle. The fort, in which is included the imperial palace, which occupied above 1000 laborers for 12 years, and cost nearly 3,000,000 rupees, is of great extent. This city was taken by Madhajee Sindia, and continued in the possession of the Mahrattas until 1803, when it was captured by the British army under General Lake, after a short and vigorous siege. It has ever since remained in the possession of the British Government, and is the seat of a civil establishment, for the collection of the revenue, and the administration of justice. 100 m. S.S.E. Delhi, 800 m. N.W. of Calcutta; E. lon. 77° 56′, N. lat. 27° 12′. Population about 40,000.

At the commencement of 1811, the *Baptist* missionaries considered it expedient to form a regular mission in Hindoostan, which should comprise Agra and Patna, at which Mr. Moore and his wife had been for some time. Accordingly, on the 21st of January, Messrs. Chamberlain and Peacock, with their families, and a baptized

Hindoo, named Vrundavun, set out from Serampore to occupy the new station.

On the 17th of May the missionaries arrived at Agra, where they were kindly received by the person to whom they were recommended, and, after a short time, a sergeant major at the fort accommodated them with the use of his quarters, for the celebration of divine service on the Lord's day, and on Thursday evenings. Severe afflictions, however, both personal and domestic, exercised their faith and patience. Early in 1812, the missionaries were prohibited, by a military order, from preaching in the fort; and, in consequence of Mr. C.'s addressing a note on the subject to the commanding officer, a communication was made by that gentleman to government, and an order arrived for Mr. C. to be sent down to the presidency. The Agra magistrate, however, who was intrusted with the execution of this order, behaved with the utmost kindness and urbanity, ordering the persons who should have had the charge of him, to attend him to Calcutta, a distance of nearly 900 miles, as his servants. It is also pleasing to add, that on his appearance at the office of police, nothing more was said to him, than that *he was at liberty*. Just before this occurrence, the aspect of affairs began to brighten. "Four men," observes Mr. Peacock, "who remained at this station, apparently love to read and hear the pure word of God: and one of them has, within these last few weeks, offered himself as a candidate for believer's baptism." This person was baptized Aug. 7, 1812. Several persons, previously votaries of pleasure, exchanged their cards and backgammon for the Bible and the Hymn Book, instituted family prayer, and constantly attended public worship; at which a large congregation of natives ordinarily assembled. One person set up a native school on her own premises, and at her own expense, and contributed, in a short time, 550 rupees to the mission. Mr. Peacock continued at Agra till the year 1816, and many who were brought by his instrumentality and that of his successors, from the paths of the destroyer, are stated at a recent period to have been living as burning and shining lights in that dark part of the earth.

This place has also engaged the attention of the *C. M. S.* In November, 1812, Abdool Messeeh, a converted native of Delhi, one of the fruits of the Rev. Henry Martyn's ministry, accompanied the Rev. Daniel Corrie to Agra, with the design of settling there, as a public reader and catechist. On his arrival he commenced his work with great zeal, and as many hundred persons had recently flocked to the neighborhood, in consequence of a scarcity in the Mahratta country, occasioned by a terrible drought, he went among them distributing *pice*, or halfpence, and inviting them to hear the Gospel, and to send their children to him to learn to read. At first they received him as an angel of light; but a report having been circulated, that he was an Arabian, who wished to carry off their children, the poor natives, for several days, refused to receive the charity he offered them, or to hear any thing from him. In the course of a week or two, however, they perceived that their suspicions were unfounded; and his public services were attended by hundreds, many of whom, on hearing an exposition of the decalogue, cried out aloud, "These are true words; and the curse of God will fall upon us if we obey them not." Indeed, the congregations soon began to increase rapidly, and comprised many respectable persons, both Hindoos and Mohammedans. A school was also opened for the instruction of children; persons visited the catechist every day, for religious conversation; and a venerable old man, who stated that he was 90 years of age, acknowledged that his soul had been greatly refreshed by the things he had heard.

The 10th of June 1813, is noticed in Abdool's Journal, as "the day on which the doctrine of Christ witnessed a triumph." "For three weeks past," says he, "a faqueer of the Jogi tribe has come frequently to our morning worship in the school. On Tuesday, the chapter to be read in order was John 17. The subject of it, and our Lord's manner towards

his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus, without reserve; and began of himself to take off his faqueer's dress. He first took the beads from his neck; broke the string to which the charm given him by his goroo was suspended; and broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said he wished to be instructed in the Gospel, and to get some employment. A rupee being given to procure food for the family, his wife went and bought a spinning-wheel, saying she would spin and earn a livelihood; and the whole family afterwards eat their dinner with us of their own accord. These are wonders in the history of a Hindoo." Two days afterwards, a Mussulman came to the house, and asked the Jogi if he had really become a Christian. He answered, "Yes; and have just now been eating beef with Abdool Messeeh." The Mohammedan then turned to the Jogi's wife, and inquired if she had embraced the same faith; asking, at the same time, what could have induced her to renounce her former religion for Christianity? She replied, that by the grace of God she had become a Christian; and though she had not yet learned much of the Gospel, and being but a rustic, could not dispute with a learned man like him; yet what she had heard of the doctrine of Christ had brought rest and peace to her soul, and therefore she had embraced it. In July, 1814, Abdool visited his relatives at Lucknow, to whom he published the glad tidings of salvation; and on the 11th of August he returned to Agra, accompanied by his father and five other members of his family, with several other persons, one of whom, an aged Molwee, appeared desirous for the welfare of his soul. About a week after Abdool's return, the Rev. Mr. Corrie was compelled by ill health to quit Agra, in order to visit England; and on his departure he remarks, that "during the preceding 16 months, 71 natives had received baptism, of whom about 50 were adults, about half Mohammedans, and the other half Hindoos. Of these, 1 had been expelled; 6 had apostatized; 4 had gone to their friends, and were, it was hoped, holding fast their profession; and others were occupying different stations as readers and catechists." Soon after his removal, however, the infant church began to decline; but Abdool, notwithstanding the indolence and inattention of some of the teachers in the schools, and the removal of Mr. Bowley to Chunar, continued to bear a faithful testimony to the truth, and to watch over his flock with unremitting vigilance; his health, however, having been for a considerable time in an infirm state, he visited Calcutta in 1820; and, in the month of October, received Lutheran ordination.

On his return to Agra, the interest seems to have revived: many nominal Christians, who, it was believed, had not entered a place of worship for many years, became regular attendants on Sabbath days, as did many persons of the Armenian and Roman Catholic persuasions; while a few Hindoos and Mussulmans occasionally visited the church.

He visited, from time to time, the chief cities in the upper provinces, and everywhere, by the simplicity and uprightness of his conduct, and the interesting manner in which, on every occasion, he introduced the subject of religion, excited much attention. Some of the principal British residents at Agra, in the absence of a chaplain, attended divine service in Hindoostanee, and received the Lord's supper with the native Christians. In 1825, he was admitted by Bishop Heber into the ministry of the established church. The bishop thus remarks about his person and character. "He is a very fine old man, with a magnificent grey beard, and of much more gentlemanly manners than any Christian native whom I have seen. He is every way fit for holy orders, and is a most sincere Christian, quite free, so far as I could observe, from all conceit and enthusiasm. His long eastern dress, his long grey beard, and his calm, resigned countenance, give him already almost the air of an apostle."

JŪMMA MUSJID, OR FRIDAY MOSQUE, AGRA.

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In 1826 he was stationed at Lucknow, and succeeded in disarming all opposition, by his wisdom and kindness, while he asserted, most uncompromisingly, the peculiar doctrines of revelation. In the early part of 1827, he was taken fatally sick. Here the value of the Christian religion appeared in an eminent degree. His whole deportment was marked by calm and cheerful resignation. He had composed a hymn, which afforded him much consolation. The following is a literal translation of two stanzas.

Beloved Saviour, let not me
In thy fond heart forgotten be;
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy fond heart forgotten be.

The conversion, life, labors, and success of Abdool Messeeh, encourage the hope, that, in process of time, India will supply herself with competent ministers of the gospel; for doubtless many other natives of the country may be found, possessing a similar capacity for improvement and usefulness.

The last intelligence from Agra is encouraging. J. Cussens of the *C. M. S.* is Assist. Mis.; and Fuez Messeeh, Nat. Assist. The latter was about to remove to Muttra, to open a school. Service is held twice on Sundays, and twice on week evenings, and is attended by about 40 persons. About 20 attend family worship morning and evening; 3 adult females, and an old blind man have been baptized. The school continues to be well attended. The expenses of the year are about £340. In the latter part of 1830, Mr. Cussens writes, "I never witnessed so much eagerness to hear the truth, during a space of 8 years, as in a fair, which I lately attended." The natives, and pilgrims from a distance, thronged around him, to receive the message of eternal life.

AITUTAKI, one of the Harvey Islands, where two native preachers have been placed by the *L. M. S.* Among its inhabitants, who have embraced Christianity, decency and order are now conspicuous. They are diligent in learning, and many of them can read and repeat the catechism well; the number baptized, including children, is 615. Family and private prayer are general, and Mr. Bourne observes that no congregation in England could attend with more propriety to the ordinances of religion, than the people of Aitutaki. A chapel, erected in 1825, has been completed. Civilization is making rapid progress. The houses of the principal chiefs are substantial buildings. The number of plastered dwelling-houses is nearly 150, many of them furnished with sofas, &c. &c.

Aitutaki is now an out station of Rarotonga, and prospers both in its temporal and spiritual concerns.

AI-IK-HUN-NA, a station of the *A. B. C. F. M.* in the Choctaw nations of Indians. Loring S. Williams missionary, and Mrs. Williams. A number of the members of the church at Eliot have resided at this place. In consequence of a late treaty *(see Choctaws)* the affairs of the mission at this and at other stations, have been thrown into great confusion. Some of the members of the church have apostatized, but most have remained firm in the midst of strong temptations.

ALBANY, a newly-established district in the Eastern part of Cape Colony, South Africa, extending from Bosjesmans River to the Keiskamma. The extent of the new settlement is about 60 m. by 30. In 1820, the settlers amounted to 15,000. The condition of grants to the colonists is, that they cultivate the soil without slaves. The soil is productive, and the climate healthy.

The Albany mission was commenced in 1827 by the *Wesleyan Society*, with the settlers who went out from England, in the hope that it would connect itself with the Hottentots, and ultimately prepare the means for extending the Gospel among the Caffre tribes. These hopes have been realized, and that more immediately and extensively than was previously anticipated. Agents have likewise been raised up to accompany those brethren, who have been planted themselves among the savages in Caffraria. From this mission, estab-

lished but a few years, the following stations have arisen: *Graham's Town*, where there is a chapel with a large number of hearers; a congregation and small society of Hottentots; and an English and a Hottentot school. *Salem*, a smaller station, with a chapel also, and a school. *Wesley-Mount*, where are a chapel, a society, and a school. At *Port Francis*. *Salem Hills*, and *Clumber*, societies also have been formed, and chapels are about to be erected. *Somerset*, a promising new station, has been lately visited, and gives access to many of the heathen as well as to the colonists. These are regarded as highly gratifying prospects; for the increased influence of pure religion among the colonists, must furnish, to a large extent, suitable agents for the conducting of schools and missions among the neighboring tribes of Pagan Africans. The missionaries, at the various stations in the Albany district are W. Shaw, John Davis, S. Palmer, Stephen Kay. Members, 315; Scholars, Europeans, 209 boys, and 174 girls; natives, 17 boys, and 31 girls. The settler's contribute liberally to the propagation of the Gospel. Many have adopted a course of systematic annual, daily, and extraordinary contribution.

ALEXANDRIA, a town of Egypt, now much decayed, though there are still some remains of ancient splendor. It was first built by Alexander the Great, and was several miles in extent; but at present it consists chiefly of one long street. It was formerly a a place of great trade, all the treasures of the East Indies being deposited here, before the discovery of the route by the Cape of Good Hope. Alexandria was taken by the French invaders under Buonaparte, in 1798, and taken from them by the English, in 1801. It surrendered to the English in 1807, but was soon after evacuated. Here is an obelisk called Cleopatra's Needle; also Pompey's Pillar, and the ancient Pharos, now a castle called Pharillon. Alexandria is seated on the Mediterranean, 125 m. W. N. W. Cairo, E. lon. 30° 10′, N. lat. 31° 11′. The library of Alexandria, at one time, amounted to 700,000 volumes. The population formerly amounting to to 300,000, does not now exceed 12,600; the houses, 3132. By the building of a canal from Cairo to Alexandria, the commerce of the latter has been much improved. In 1824, 1290 ships arrived, and 1199 departed.

The intercourse which has in so extraordinary and unexpected a manner sprung up between England and Egypt, has brought this very degraded country under the eye of those who are deeply solicitous for the universal spread of the Gospel. The reviving commerce of Egypt has already led to the residence of many Englishmen at its principal seaport, who are as yet destitute, for the most part, of Christian ordinances, in that land of Mohammedan darkness and almost extinct Christianity. To meet, in some degree, the wants of the people, the Rev. Mr. Macpherson was sent out to Alexandria in 1825, by the *W. M. S.* He was for some time prevented from any regular engagement, by the prevalence of the plague, but has since held religious conversations, in different languages, with various persons, and has hopes of the conversion of a respectable Abyssinian lady, whom he found unacquainted with almost every form of religion, and to whom he has administered baptism. James Bartholomew, and Frederick Bialloblotsky are now employed by *W. M. S.* in Alexandria. They preach on board ships in the harbor as well as on shore in the town; and in conversations and the distribution of the Scriptures and tracts, find full employment among a people gathered from almost every country of the world, differing much in language, in manners and in forms of worship, but appearing emphatically to live without God in the world. A school of Arab boys is continued.

ALGOA BAY, a settlement of Hottentots, on Zwartkopts River in Cape Colony, South Africa, 500 m. E. of Cape Town, E. lon. 26° 35′, S. lat. 33° 56′. Ships may lie at anchor in five fathoms water, a mile from the general landing place. The adjacent country is very fertile, and abounds in useful animals.

Dr. Vanderkemp and Mr. James Read arrived at this place in 1802, both being connected with the *L. M.*

S. About 100 Hottentots accompanied them from Graaf Reynet, under the escort of Major Sherlock, some of whom separated from them on the way, and others joined them, so that there were about 80 on their arrival. This measure was the effect of a correspondence betwixt his Excellency General Dundas, the Governor of the colony, and Dr. Vanderkemp; the former having requested the latter to furnish him with a plan for the formation of a Hottentot village, with a view to civilization. The plan suggested was approved by the Governor, who expressed his intention of supporting it, by furnishing provisions to the Hottentots for a reasonable time, and sending a part of the materials necessary for the construction of the intended settlement. This design was accomplished, so far as related to the provisions, which were sent in a ship appointed for that purpose; but the final adjustment of the measure was postponed.

In the course of the year a settlement was formed at Bota's place, about 8 m. from the Bay, and its aspect was very encouraging; but, unhappily, some violent diseases, supposed to have been occasioned by the stagnated waters of the neighborhood, began to make their appearance among the people. Dr. Vanderkemp himself was afflicted; by which his public labors were totally suspended, and his patience tried by a confinement to his bed for eleven months. The efforts of his coadjutor, Mr Read, were continued, with no small difficulties and obstructions of a local nature; on which account his Excellency 'Governor Dundas favored the Doctor with a visit; and representing to him the unhappy posture of affairs, and the extreme danger to which the missionaries would be exposed, when the English garrison should be withdrawn from the neighboring fort, at Algoa Bay, strongly recommended to him to desist, for the present, from the prosecution of his benevolent plan in that quarter, and to retire to a place of greater safety. The Doctor, however, respectfully replied, that he was determined to remain faithful to the call of his God; and should his life be made a sacrifice in consequence of abiding with the *people, he was* perfectly ready to lose it for the sake of the least child among them. Mr. Read, actuated by the same fortitude of spirit, though left by his colleague entirely to the dictates of his own judgment, made the same resolution, adding, that should Dr. Vanderkemp have thought proper to withdraw from the scene of danger, it was his own determination to abide with the people. The worthy Governor, finding his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, with other useful articles for their support, and for their assistance in agriculture; and by empowering them immediately to take possession of the fort, as a place of safety. This latter measure, them issionaries thought proper to decline for the present; reserving, however, the right of availing themselves of the generous offer, should future circumstances render it necessary.

This necessity, alas! was too soon apparent; for only eight days had elapsed after the departure of the soldiers from the garrison, when the missionaries were suddenly assaulted in the middle of a dark night, by a furious banditti, whose object seemed to be, not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times; yet, happily, no lives were lost. In this awful moment of danger, the Hottentots who were with the Doctor, insisted on repelling force by force, and accordingly fired twice, and twice only, and at random, among the invading party. The assault, from what cause they could not then guess, immediately ceased, and the party withdrew. When the morning arrived, it was found that one of the shots had penetrated the thigh of the Hottentot chief, and by dividing a principal artery, occasioned such a loss of blood, as put a period to his life in a few minutes. The enemy, however, enraged and reinforced, renewed the attack in the following night; but, finding the settlement in a better state of defence, judged it prudent to withdraw; after which the missionaries thought themselves call-

ed by Providence to retire to the asylum which the neighboring fort afforded, and in which they were preserved in safety from the violence of their enemies.

When his Excellency Governor Jansens had taken possession of the Cape for the Dutch Republic, he paid a visit to Dr. Vanderkemp, and expressed his opinion that the missionaries should remove to a more eligible situation; and having himself looked out for a suitable spot, recommended their immediate removal to it. With this advice they thought it their duty at once to comply, and accordingly removed to the appointed place, situated westward to Algoa Bay, at the mouth of the Zwartkopts River, and gave it the name of Bethel Village.

In the midst of these unfavorable and threatening circumstances, the work of God was proceeding: a goodly number of the poor Hottentots were converted from the error of their ways, and afforded the most satisfactory evidence of piety. In one year more than two hundred were baptized, and many of them were admitted to the communion. They kept every week a feast of charity, resembling the Agapæ of the first Christians, which they always concluded by the celebration of the Lord's Supper.—[*See Bethelsdorp.*]

ALLABAG, capital of an independent Mahratta Prince, Hindoostan, about 20 m. down the coast from Bombay, and 9 N. of Rawadunda.

The *American Missionaries* at Bombay have established a prosperous school here, under a Jewish teacher, which they occasionally visit. In 1821 it contained about 40 scholars, 12 of whom were from Jewish families. No intelligence has been recently received in regard to this school.

ALLAHABAD, a province of Hindoostan Proper, 260 m. long, and 120 broad; bounded on the N. by Agra and Oude, E. by Bahar, S. by Guadianna, and W. by Malwah and Agra.

The Nerbudda, which rises on the S. E. border of the province, flows from E. to W. near its S. side; and the Ganges, which is here joined by the Jumna, crosses it from W. to E. near its N. side. The S. W. part, *called Bundelcund*, is an elevated hilly territory; but in other parts it is flat and very productive. It was ceded to Great Britain in 1798. Its cavalry and infantry have amounted to about 260,000, and its revenue to more than three millions of sicca rupees. The population exceeds 7,000,000 consisting of a proportion of Hindoos to Mohammedans as 8 to 1. It is not perceptible of complete cultivation, but it contains the famous diamond mines of Pannah.

Allahabad, the capital of the above province, has a magnificent citadel. It was founded by the Emperor Acber, who intended it as a place of arms; and its fortifications are now impregnable to a native army. It stands at the conflux of the Jumna, the Ganges, and the Sereswati, which is the largest and most holy prayaga of the Hindoos; so noted, that it is called "the king of worshipped places," and the territory, to the extent of 40 m. round, is deemed holy ground. So numerous are the pilgrims who resort hither for ablution, that for this ingulgence an annual contribution of 50,000 rupees has been paid into the vizier's treasury. It is 470 m. W. N. W. Calcutta. E lon. 81° 50′, N. lat. 25° 27′. The inhabitants exclusive of the garrison amount to 20,000.

At this place human sacrifices are of frequent occurrence. The following instance, as described by a spectator of the scene, is thus given by Mr. Ward:—"Sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthern pan slung over her shoulders. She descended over the side of the boat into the river, and was then held up by a priest, till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven. The priests enjoyed the scene, and spoke of it to their friends as a

pleasant morning gambol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom, as loose stones which have no adhesion to the quarry—as creatures for which society has no use. Nor must it be supposed that this is a solitary instance; these immolations are so common, that they excite very little anxiety indeed at Allahabad, and beyond that city they are scarcely mentioned."

When the Rev. Messrs. Chamberlain and Peacock, with their families, and a baptized Hindoo named Vrundavun, set out from Serampore to occupy a new station at *Agra*, the news of their going appears to have preceded their progress, as in different places they met with people inquiring for the sahibs, who gave away the *new shaster;* and in consequence, on making their appearance in the city of Allahabad, the people assembled in great numbers. So much interest was awakened, that Mr. C. remarks, "I have been in many places where the word of God has excited much attention, but never saw a spirit of greater inquiry, after the *new way*, than was discovered at Allahabad. Hindoos and Mussulmen, learned and unlearned, all seemed eager to hear the word of salvation; and even after we had left the city, several persons followed us, in quest of books, to a distance of eight or nine miles."

Mr. Mackintosh was subsequently fixed at this place, and in 1819, assisted by two native brethren, Seeta Rama and Nriputa, his labors appear to have excited considerable notice. The missionaries beheld two Mahratta women immolate themselves here in the manner of those just described, after attempting in vain to induce them to forego their purpose. Mr. M. had also, about this time, an interview with a goroo, or teacher, famed for his austerities, who desired to see him. "His looks," says he, "were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ancles environed with a heavy chain and bangles; he wore no clothes, and his naked body appeared *much* emaciated. I asked him what was the object of his worship: he said, four things—air, water, earth, and fire; and that he should mingle in these four elements after death. 'Then,' said I, 'it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet, and worship you as a God; and because this flatters you, therefore you go through such penances.' He told me that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

Mr. M. continued to labor for some time with but little success; but an English friend, in token of gratitude for the benefit derived from his ministry, generously sent him 2000 rupees, to build a place of worship. In 1825, however, the prospect appeared brightening; a church was formed, consisting of 9 members, among whom were two or three pious Europeans; and five Hindoo youths read the New Testament with Mr. M. At the present time, Mirza Yusuf Bakir, a native of Allahabad and David Batavia, a native of Ceylon, are employed by the *C. M. S.* as catechists, under the direction of the chaplain, the Rev. G. W. Crawford. Service is conducted among the native Christians connected with the fort, the invalid lines, and the cantonments. Schools for Christian instruction are also continued at these places. Christian knowledge is also disseminated by means of tracts, portions of the Scripture, and in conversations with the many who resort to Allahabad on pilgrimages. The two catechists sustain an excellent character, and their labors are highly acceptable. Individuals are already found, who, it is to be hoped, will be only first fruits of a most abundant harvest. A spot better fitted for missionary exertion could hardly be pointed out. Mr. L. Mackintosh, of the Serampore missions, continues to labor with encour-

aging success. He has Sectuldas for a native assistant. "It is astonishing," says Mr. M. "to see so many come to hear us, since such multitudes, from the very beggars up to the government, derive pecuniary benefit from this idolatrous place.

ALLEPIE, a large town on the Malabar Coast, about 40 m. from Cochin, and 120 N. of Cape Comorin, is the chief place at which the Company's ships call to take in pepper and spices; it has a healthy climate, and about 13,000 inhabitants. Inhabitants 30,000, with a very populous vicinity.

A good house and garden having been granted by the rannee of Travancore, at the request of the resident, a church was begun in 1816, sufficiently spacious to accommodate 700 or 800 persons; and the Rev. Mr. Norton was settled there. The church was opened on the 18th of July, 1818, and greatly attracted the attention of the natives. Mr. Norton preached three times on the Sabbath, and established a lecture on Thursday evenings, for the more immediate benefit of all who understood English. At this time 48 children were in the schools, and 24 in the Orphan Asylum. A new school was opened in the previous August, built in the Great Bazaar, about a mile from the Mission-house, capable of containing 100 children. Some principal natives had promised to use their influence in filling it with scholars; but the opposition of the Roman Catholics (of whom there are great numbers in the town,) was violent; and the Roman Syrians, in particular, seemed to have succeeded in possessing the minds of the people with unfounded suspicions and fears.

In 1819, the English congregation consisted of about 40 persons, and the native of about 100, of all ages, Syrians, converts from the Romish church and catechumens. Occasional auditors of all persuasions also attended. The schools suffered material diminution at this period, in consequence of the disturbance between the Syrians and the Roman Catholics; most of the Roman children having been withdrawn. At the end of the year the number of scholars was about 50, *but subsequently* the scholars generally returned. A school was also established in the suburbs of Allepie, from which much benefit was anticipated, and the general aspect of the mission was encouraging. During the following year Mr. N. baptized 26 persons, including children, and distributed 122 Bibles and Testaments in different languages, and 18 copies of Genesis in Tamul, with 130 Prayer Books and Psalters in English or Tamul. The schools again decreased on the arrival of an European bishop; the people were prohibited sending their children, on pain of excommunication, in consequence of which many were much alarmed. The bishop ordered all the Bibles and Testaments which had been distributed, to be delivered to him at Verapoly; but many were courageous enough to oppose him in this, and to allow their children to come again. About 100 persons, however, heard the Gospel.

In 1822, the 2 schools contained 109 children, whose progress in learning was satisfactory; and an occurrence in this mission evinced the happy effects of the perusal of the sacred Scriptures. A Hindoo youth belonging to the school, who was employed by Mr. Norton to transcribe portions of the Gospels in the vernacular tongue, became impressed with a conviction of the truths contained in them, and gradually discontinued the observance of the idolatrous rites of his family. He was removed by his relations into the interior of the country, in order to detach him from the mission; and violence was threatened, to induce him to conform to the customary practices of his caste. Urged by this treatment, he fled from the country, and coming into the Tinnevelly district, he heard of the mission in the town of that name, and sought entrance into the seminary there. The missionaries at Tinnevelly wrote to Mr. Norton, to ascertain the truth of as much of the youth's account of himself as he might be acquainted with; and he was enabled, so far, to confirm its accuracy. The youth applied himself diligently to his duties at Tinnevelly seminary, preparatory to baptism; and the missionaries there wrote in terms of entire approbation of his

conduct. A Roman Catholic, who joined the Protestant Church, suffered, like this youth, much persecution. "We are obliged," says Mrs. N., "to take him under our care, or they would confine him in what they call the Black-hole. The bishop sent a petition to the British resident, requesting him to make Mr. Norton give him up. The resident sent it to Mr. Norton, wishing him to communicate a full account of the case, which he did; and the young man begged leave to write to him also, which he was permitted to do. He told the resident, that he had been in our school more than 4 years; that he had thus learnt to read his Bible; and that he could not belong to a church which would deprive him of the only book that would teach him the way to heaven. Several others in the school told their parents that they could not give up reading the Scriptures."

The average attendance on public worship, at the Allepie station, is 340; the communicants are 12; candidates for baptism, 22; for the Lord's supper, 16; the number of schools is 5; of scholars—boys 177, girls 28, youths and adults, 5. The labors of Mr. Norton have been subjected to some interruption, in consequence of a small allowance from the Travancore government for educational purposes having been withdrawn. It is in contemplation speedily to establish boarding-schools, in connection with day-schools; the former affording excellent opportunities for imparting thorough instruction, and for producing a permanent change in the native character. Mr. Fyvie of the *L. M. S.* says, that he was present at Allepie on a Sabbath, and witnessed the baptism of 7 converts from Hindooism, and the renunciation of Romanism by an entire family. More than 160 natives were present, and appeared to be devout worshippers.

AMBOYNA, an island in the Indian Ocean, the Dutch metropolis of the Moluccas. It is 56 miles long, and divided, at the S.W. end, by a large bay into two limbs, the largest called Hetou, and the other Leytimor. The surface is beautiful; woody hills and verdant plains being interspersed with hamlets, *and enriched by* cultivation. The chief products are cloves, the trees of which are about 40 or 50 feet high, nutmegs, sugar, coffee, and many delicious fruits; also, a peculiar wood, that is used for beautiful cabinet-work. The English and Dutch had factories here at the beginning of the 17th century; but the Dutch expelled the English, and, in 1622, tortured and put to death many of them. The island was taken by the British in 1796, restored in 1802, and again taken in 1810, and restored in 1815. When the English took Amboyna in 1796, it contained about 45,252 inhabitants; of whom no less than 17,813 were protestants; the rest were Mohammedans and Chinese.

Amboyna, the chief town, is neatly built, and stands near the middle of the bay, on the smaller limb, defended by the Fort Victoria. The Dutch are tolerably polished, but the natives are rude and uncultivated. The houses are made of bamboo-canes and sago-trees, generally one story high, on account of frequent earthquakes. E. lon. 128° 15′, S. lat. 3° 40′.

The Rev. Joseph Kam, from the *L. M. S.* fixed upon this island, in 1814, as the scene of his labors. Early in 1816, his congregation in the Dutch church, on the Lord's day, amounted in general to 800 or 1000 persons; and when he preached in the Malay language he had usually from 500 to 600 hearers.

Speaking of the inhabitants of Amboyna, he says, "The great body of Christians residing here are not Europeans, or half-castes, but persons whose ancestors have resided here from generation to generation. Among them, I will venture so say, there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences."

"As to the slaves," he says, "many of their masters did not, formerly, approve of their coming to receive instruction, and some came to me without having previously obtained permission; but now several of the

masters request me to teach their slaves, having found by experience, that those who are religiously instructed are more faithful and diligent than others."

After visiting the islands of Banda, Harooka, Ceram, Nalaliwu, Saparuwa, and Nusalout, Mr. K. returned to Amboyna, where the work of the Lord continued to prosper, especially among the heathen, who destroyed the houses formerly erected for the worship of devils, and put away from them every vestige of idolatry. Such, indeed, was their zeal in the cause of divine truth, that when Mr. Kam intimated his intention of erecting a new church, for the separate use of the slaves, they cheerfully volunteered their services in cutting timber in the forests, for the purpose; and thus precluded the necessity of his applying to the Directors for pecuniary assistance. Within about 4 years, 1200 heathens and Mohammedans embraced Christianity in the extensive field of his labors. The communicants were about 2800; and the scholars 2000.

From a letter, written by Mr. Kam, after his return from a visit he paid to Celebes Sangir, and other islands, it appears that this zealous and laborious missionary had baptized, in the several islands, upwards of 500 children, and nearly 500 adults; and that in Amboyna he had baptized, chiefly of those who had been Mohammedans, 128 adults, besides children.

In January 1821, an Auxiliary Missionary Society was formed at Amboyna, for the purpose of contributing to the maintenance and support of several missionaries recently sent out by the *N. S.*, and also with a view to assist in the printing of school-books and religious tracts, a second printing-press having arrived from the directors in London, in the course of the preceding year.

About this time, a place was erected, immediately contiguous to Mr. Kam's dwelling-house, for the initiatory instruction of such converts from paganism as might be desirous of receiving baptism; and, during the year, that solemn rite was administered to 30 persons, who had abjured heathenism, and embraced the truths of Christianity. Towards the close of December, in the same year, Mr. Kam had the satisfaction of receiving into his church about 100 new members, of whom several had formerly been idolaters, and one a Mohammedan. At different times the *B. & F. B. S.* have sent to the disposal of Mr. Kam 9000 Malay Testaments, the distribution of which has been extensively followed by the renunciation of idolatry. The Bible has been sold by auction for 46 dollars. An Auxiliary Bible Society was formed in 1815, the subscriptions to which amounted to 4000 dollars.

In 1824, there were in Mr. Kam's school, including adults, 54 scholars. During the twelve months immediately preceding June 1824, he baptized 107 persons, of both sexes, professed converts from heathenism. Four Chinese, 2 men and 2 women, to whom the reading of Dr. Morrison's Chinese version of the Scriptures had been made useful, were also baptized by Mr. Kam, and admitted into Christian fellowship, as the first fruits of his mission among that people. Seven persons were employed at that period in the printing establishment. Mr. K. had received the sum of 3500 Java rupees, or about 400*l.*, from the sale of Malay Bibles, and a supply of Psalm-books in that language, from the *N. S.*

In the following year, there were 18 young men in Mr. Kam's native seminary, under preparatory instruction for the office of native teacher. The first volume of the "Village Sermons," in Malay, was ready for circulation. The number of native converts from Paganism and Mohammedanism, who were candidates for baptism, was considerable. His Excellency the Governor General, who, accompanied by his lady and his Excellency the Governor of the Moluccas, had inspected Mr. Kam's missionary establishment, and expressed himself much gratified, particularly with his chapel and printing office; ordered him a monthly allowance of 600 Java rupees, towards defraying his travelling expenses. At the close of this year Mr. Kam performed another extensive missionary tour, among the islands of the Malayan Archipelago. During February 1826, five native teachers were

sent from Amboyna to several of the Molucca islands, in consequence of applications previously received from the inhabitants. Two teachers, natives of Banha, have also been sent to that island, in compliance with their own earnest desire, to instruct their countrymen thine knowledge of the Gospel. Mr. Kam's Malay translation of the first volume of the "Village Sermons" is now in circulation.

In 1814, the Rev. Jabez Carey, from the *B. M. S.* was appointed inspector of the schools in this island. In 1815, he says, "The number of scholars is 303. On the 16th of January, I was appointed to the office of manager of the poor'fund, with this emolument attached to it, namely, that of attending to the wants and good of the poor. The fund was a very rich one, and will be so yet, if the English government should return the loan made to it by the Dutch government, which is more than 20,000 rix-dollars: besides which I have in hand about 6000 rix-dollars. Last December I visited the neighboring islands of Saparoea and Harooka."

On June the 5th, a few of the children under Mr. Carey's inspection, that is, 20 out of 300, were examined at the Government-house, in presence of the resident; they acquitted themselves well, and each obtained a suit of clothes from government.

In the course of a week the chiefs had destroyed five idolatrous temples, with every thing belonging to them, at Harooka.

A few years after, a change took place relative to the government; but the conduct of Mr. Carey had so effectually recommended him, that the new government requested him to continue his employment as superintendent of schools. A valued missionary, Mr. Ricketts, was the first fruits of the Amboyna mission. Various difficulties, however, subsequently arose; and, in 1818, Mr. Carey left the island, and arrived in Bengal.

In 1819, Mr. Finn, from the *N. M. S.* joined Mr. Kam, and has since successfully assisted him in his labors. Messrs. Ferdinand Bormeister, Frederick Mueller, from the Basle Seminary, and Mr. Akersloth, from Holland, *also arrived in 1821*, and commenced the study of the language, preparatory to their becoming missionaries in different islands. No recent intelligence has been received of the state of the missions in Amboyna.

AMERICA. E. of Asia, W. of Europe and Africa, between the Atlantic and Pacific Oceans, lies the continent of America. It extends from lat. 56° S. to an unknown N. lat., and consists of two great divisions,—North and South America,—which are connected by the isthmus of Darien, or Panama. The whole continent is upwards of 9000 m. in length, and from 1500 to 1800 miles in average breadth. Balbi estimates the number of square miles at 14,622,-000; Hassel, at 17,303,000. The principal ranges of mountains are the Alleghany, Rocky, Cordilleras, and Andes. The principal rivers are the St. Lawrence, Mississippi, Missouri, Rio del Norte, Colorado, Arkansas, Red River, Ohio, Amazon, La Plata, Orinoco, Paraguay, Madeira, &c. In 982, the Icelanders made a voyage to some portions of the northern coast of this continent, but it remained unknown to Europe till 1492, when it was discovered by Christoval Colon (Christopher Columbus) a native of Genoa. It was visited by Amerigo Vespucci, in 1497, from whom it took its name. The climate of this continent generally differs from that of the eastern continents by a greater predominance of cold. It is calculated that the heat is at least ten degrees less than in the same parallels in the eastern continent. It abounds in almost all the varieties of the animal, vegetable, and mineral productions. The inhabitants may be divided into three classes—*whites*, descendants of Europeans, who have emigrated to the country since its discovery; *negroes*, mostly held in slavery, and descendants of Africans, stolen from their native land; and *Indians*, who are aborigines, and mostly in a savage state. Humbolt estimates the

Indians at	8,600,000
Negroes,	6,500,000
Mixed races,	6,500,000
Whites,	13,500,000

The whole amount is over 35,000,000; some estimate it, 40,000,000. There is yet spare and fertile soil for

more than 500,000,000. The numbers of those, who speak in different languages, are thus distributed :—

English language,	11,647,000
Spanish,	10,174,000
Portuguese,	3,740,000
Indian languages,	7,593,000
French language,	1,242,000
Dutch, Danish, Swedish, and Russian,	216,000

A great part of the Indians are subdued, and are included in the population of Mexico, Guatimala, and the states of South America.

AMLAMGODDE, OR AMLAMGOODY, a town on the S. W. coast of Ceylon, near a small river of the same place.

The Rev. Wm. Read, of the *L. M. S.*, commenced his labors here in 1805; and subsequently became pastor of the Dutch Church, and superintendent of schools. The Wesleyan missionaries, at Galle, take this into their field of labor, and have a school of 46 boys under regular Christian instruction. Carolus Rodrigo, the first master, is a pious member of the society, and is a local preacher. A very neat and substantial school house has been erected by the natives. Two young men, belonging to the school, have died in the triumphs of the Christian faith.

AMSTERDAM, the chief city of Holland, lon. 4° 44′ E.; lat. 52° 25′ N. situated at the mouth of the Amstel, 65 m. from Antwerp, and 240 N. E. from Paris. In the 18th century, Amsterdam surpassed every other city in Europe in wealth. It was the great market of all the productions of the East and West, and its harbor was always full of ships. Since 1795, its trade and wealth has constantly diminished. The population in 1820 was 180,000, of whom 90,000 were Calvinists, 38,000 Romanists, and 30,000 Lutherans. The Dutch Reformed have 10 churches; the French 1; the English 1; the Romanists 18; and the Greeks and Arminians 1.

The Rev. A. S. Thelwall, agent of the *L J. S*, assisted by Mr. Chevallier, was, for some time, assiduously engaged in promoting Christianity *among the Jews, and in exciting among Christians an enlightened interest in their behalf, with considerable success.* Much good has also been effected through the medium of a Tract Society; and an institution has been formed to educate poor Jewish children.

While on a visit to England, Mr. T. heard from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives--an uncle, a father, a brother, and two aunts. Respecting his father, he mentions several things which give reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart. But of his brother he gives a most interesting account. He was taken ill only three weeks after the father's death, and the disease came on so rapidly, that he had a very early presentiment of his own approaching dissolution. The convictions under which he had evidently been laboring even in health, now became a source of severe internal conflict. For a time his mental anguish was extreme. On one occasion he said, "You, my dear brother, can understand me; I am tormented with the devil. Our dear mother does not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh! my brother, what a sinner I have been!" "Then it was," says the writer of this letter, "that I first felt freedom and boldness in speaking to him of our Saviour, in telling him of the love of God towards such sinners as humble themselves before him, and in exhorting him to pray to the Lord Jesus to be delivered from the wicked one. He soon began to pray most earnestly, and seemed to be completely overwhelmed with a deep sense of sin. He confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which, in a few hours, he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed, 'Call my mother, my sister, and my friends; I die in the faith of the Lord Jesus Christ—of the Triune God—the true Messias—the King of the world. He is revealed to me. In him Jews and Gentiles

are one. Many of the Jewish nation must yet come to him. Proclaim, in the synagogue, how I have died. Say to all, and you (addressing an intimate Jewish friend) listen to my voice, and say this to my other friends, that they must come to him.' After this he again he expressed his deep conviction of his own sinfulness. The disease returned upon him with increased strength, and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles he had then avowed. In this way he died. Was 'not this a brand plucked from the burning?' "

Mr. Thelwall also received, about the same time, a letter from another Jewish convert, giving a very affecting account of the death of his mother-in-law, after two years' consistent profession of Christianity. Mr. Thelwall had been present at her baptism, at which time, she was 15 years old.

ANGAMALEE, a church in the district of Cottayam, Southern India. This church was built nearly 700 years, and like other churches in this quarter, was burnt by Tippoo Saib. Connected with that and the Acaparumba church, there are 200 houses and 1400 persons.

ANGUILLA, OR SNAKE ISLAND, the most northerly of the Caribbee Islands possessed by Great Britain in the West Indies. It takes its name from its winding figure, and is 60 m. N. W. of St. Christopher's. W. lon. 63° 10′, N. lat. 18° 12′.

The *W. M. S.* have a flourishing mission on this island. "The attendance on the various means of grace has been good, and the piety of many of our people is truly exemplary. They last year assisted in the erection of a neat and comfortable chapel at the Road, and have this year contributed towards the erection of a much larger and more commodious one in the valley. Thirteen members, (in 1830,) were removed to another world, some of them in the triumphs of Christian hope. The nett increase of members is 43. The number now in the society is, whites, 63; free colored and black, 153; slaves, 364.—Total, 580." The number in the schools is, boys, 75; girls, 133; total, 208, of whom 180 are slaves.

ANNAMABOE, a large, populous fortified town on the Gold Coast of Africa. In 1822, it was annexed to the general government of Sierra Leone, since which time successful measures have been taken by the *African Institution* to establish schools. The natives evince a very anxious wish for the instruction of their children in the English language and in the Christian religion. E. lon. 1° 45′ N. lat. 5° 20′.

ANTIGUA, one of the Carribbee Islands, 16 miles long and 12 broad, and 60 E. by S. of St. Christopher. It has several good ports; and in that called the English Harbor, on the S. E. side, are a royal navy yard and arsenal. It is destitute of fresh water, and the inhabitants save rain water in cisterns. It was taken by the French in 1782, but restored in 1783. Population, 2000 whites; 30,000 slaves; 4500 free blacks, total, 36,500. Sir Patrick Ross Governor. It is divided into 6 parishes and 11 districts.

Antigua is the seat of government for the Leeward Islands. Its legislature is composed of the commander-in-chief, a council of 12 members, and an assembly of 25. This legislature presented to the sister islands the first example of the melioration of the criminal law respecting negro slaves, by giving the accused the benefit of a trial by jury, and allowing, in cases of capital conviction, 4 days between the time of sentence and the execution. The capital is St. John's. It lies in W. lon. 62° 9′, N. lat. 17° 4′.

In January, 1750, Samuel Isles, one of the *United Brethren*, set sail for Antigua. Countenanced by the governor and some proprietors, he commenced his labors; but heavy trials awaited him, which soon clouded his prospects.

In the year 1761, however, a piece of ground was purchased in the town of *St. John's*, for the purpose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes.

Three years after, Samuel Isles was removed by death from the scene o

his labors; and for about five years the mission continued in a very languishing state; but at the expiration of that time, a missionary, named Brown, arrived, and his labors were so abundantly blessed, that it soon became necessary to enlarge the church; and on that occasion the zeal of the converted negroes was most pleasingly demonstrated. On coming to the evening meeting, each individual bought a few stones and other materials with him; the different departments of the work were divided among such as were masons and carpenters; and those who could not assist in enlarging the edifice, provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labor of these poor slaves, after the completion of their respective daily tasks.

In the midst of calamities, which subsequently arose, the work continued to go forward; and, immediately after the hurricane of 1772, a new revival of religion appeared among the slaves, and spread in all directions. A desire for religious instruction was, of course, augmented; and, in 1775, the number of persons who attended public worship amounted to 2000, and from 10 to 20 were baptized almost every month. A new and more spacious church was, therefore, erected in St. John's, in 1773; and, in the following year, a piece of ground was purchased at *Baily Hill*, near the town of Falmouth, for the purpose of forming a second establishment, for the accommodation of those negroes who lived at a considerable distance from the former station.

From this place, which proved inconvenient, owing to the steepness of the ascent, the brethren removed, in 1782, to a more eligible spot, which they designated *Grace Hill;* and, though the external circumstances of the mission were rather difficult, the Christian slaves being exposed to famine, sickness, persecutions, and depredations, and the island being taken by the French,—the cause of Divine truth remained firm and im*moveable; and,* after the restoration *of peace in 1783, 60 adults* were re*ceived into the church* of St. John's, *by the rite of baptism, in one day;* and, in the course of 12 months, the congregations in that town and at Grace Hill were augmented by the accession of more than 700 persons. The missionaries also preached, at stated times, in different plantations; and one of the native assistants actually built a chapel at his own expense, sufficiently capacious to accommodate 400 hearers.

Many of the planters were now convinced of the beneficial effects of the Gospel on their slaves, but others became violent opposers of the truth.

The word of the Lord, however, continued to run, and was glorified. The two congregations, in 1788, consisted of more than 6000 members; and so many new opportunities were opened to the Gospel, that the missionaries were exceedingly thankful when they found zealous and useful assistants in many of their converts, to visit the sick, give advice and reproof if needed, and to report to the missionaries the state of the congregation.

Although indisposition compelled Mr. Brown to retire in 1790, a suitable successor was found in the Rev. H. C. Tschirpe; and the cause was so prosperous, that a third settlement was formed, and named *Grace Bay.*

In 1810, the missionaries commenced a Sunday-school, on the Lancasterian plan of instruction at St. John's; and though at first they had but 80 scholars, that number was soon increased to 700; and the progress not only of the children, but of their parents, who appeared equally anxious for tuition, both surprised and delighted the teachers. A school was also opened on one of the plantations near Grace Hill, where the scholars were instructed one day in every week.

In 1817, the brethren were encouraged to form a fourth settlement, by the solicitation of the Colonial Government; which, with the most praiseworthy liberality, presented them with ten acres of land for this purpose, together with 1000*l.* currency towards building a church and dwelling-houses, and a grant of 300*l.* per annum for the support of the missionaries. The proprietors of the adjacent plantations, also, aware of

the benefit which their negroes would receive from religious instruction, contributed a handsome sum towards the erection of the necessary buildings. The difficulty of procuring stones was for some time a considerable hindrance to the work; but at length a quarry was opened, about three quarters of a mile from the spot, and the missionaries obtained such kind assistance from the masons, carpenters, and laborers, belonging to their neighbors, that their church (a substantial well built edifice, 64 feet by 30 in the clear) was solemnly consecrated on the 6th of December, 1818.

To this new settlement, which the brethren named *Newfield*, two others were subsequently added, in the year 1822; one at *Cedar Hall*, and the other at *Mountjoy:* and it is peculiarly pleasing to add, that in each of these stations large congregations were collected, many were joined to the church by baptism, and the word of God appears to have been followed with an abundant blessing.

On the 11th of July, 1823, the United Brethren celebrated the fiftieth anniversary of the opening of their church at St. John's; when it appeared that there had been baptized and received into the congregation at that town, 16,099 negroes, young and old; and that 35 male, and as many female, missionaries had been employed in the important service of making known to their benighted fellow-creatures the way of salvation. And it was stated by the Rev. C. F. Richter, that, between Easter 1822 and Easter 1823, 408 adult negroes had been baptized or received into the congregation at St. John's; 104 at Grace Hill; 40 at Grace Bay; 115 at Newfield; and 89 at Cedar Hall; forming a total of 765 in the year; and during the same period, 482 were admitted, in the different settlements, to the Holy Communion.

The following is the last report, which we have seen of the state of this mission:—1058 communicants, 592 baptized children, 296 candidates for baptism or reception, 420 new people, and about 300 who are at present under church *discipline; making a total under the care of the missionaries of 3116 souls. The services on the Sabbath are well* attended, and the Sabbath School affords much encouragement. It is frequented on an average by about 100 children. The two principal teachers appear to be truly devoted to their work. At St. John's are the following missionaries, Newby, Koohte, Coleman, and Thraen; at Newfield, Muenzer, and Zellner; at Grace Bay, Brunner; at Cedar Hall, Simon; at Grace Hill, Wright and Bayne.

In the year 1760, Nathaniel Gilbert, esq. who had experienced the saving power of the Gospel in England, became a resident of this island; and whilst deploring the spiritual condition of the persons by whom he was surrounded, he felt an earnest desire for their welfare. His first efforts, were confined to a few individuals, whom he invited to assemble in his own house on the Sabbath-day; but finding his exertions were evidently blessed of God, he went forth boldly, and preached the Gospel to the poor benighted negroes, notwithstanding the situation he held as speaker of the House of assembly.

Mr. Gilbert continued to labor, without any abatement of ardor, or any diminution of success, till the period of his decease; but as he had no means of appointing a successor in his spiritual office, his bereaved flock were left as sheep without a shepherd for nearly twenty years. In 1778, however, Mr. John Baxter, a member of the Wesleyan connexion in England, removed to Antigua, for the purpose of working as a shipwright in the service of Government; and shortly after his arrival took upon himself, in the intervals of his employment, the care of the remains of Mr. Gilbert's Society.

Through the superintendance of Mr. Baxter, the assistance of Mrs. Gilbert, and the subordinate instrumentality of an old Irish emigrant, who had been providentially led to the island towards the close of 1783, things went on prosperously; so that these individuals had under their care upwards of 1000 members, chiefly blacks, who appeared to be earnestly stretching forth their hands towards God. Many new places were opened, and requests were made for preaching, with which Mr. Baxter could not possibly comply.

In the month of January, 1787, Dr. Coke, after mature deliberation, resolved that Mr. Warrener, one of the missionaries originally appointed to Nova Scotia, should remain in Antigua; and Mr. Baxter avowed his determination of resigning the lucrative situation which he held as under storekeeper in English Harbor, for the express purpose of devoting himself unreservedly to the work of the ministry.

Two years afterwards it appeared that Mr. Warrener, during the comparatively short period of his residence on the island, had been made the instrument of adding 1000 members to the society, who were dwelling together in the spirit of love.

In April, 1816, the island of Antigua was placed under martial law, in consequence of an insurrection which had recently broken out in Barbadoes. Mr. Woolley, one of the Wesleyan missionaries, on hearing that the militia of the colony was called out, went, in company with his colleagues, to the president, and offered their services in any way that might be deemed beneficial to the government. "His honor," says Mr. Woolley, "thanked me for the offer, and observed that we could render more important service than that of bodily exercise. I assured him, in return, that nothing on our part should be wanting to do away any bad impressions which the present painful report might have produced. It is not more strange than true, that some persons think religion seditious, and that the implantation of religious principles in the minds of the negroes is calculated to bring about revolt. The subjects of such sentiments, however, are ignorant of the nature of religion, and utter strangers to its influence. A gentleman, who entertained these ideas, assembled his negroes, and told them what had happened at Barbadoes; when, to his astonishment, they observed, 'Massa, dem no have *religion* den.' I have been at some pains to discover whether any of our people's minds have received an unfavorable bias from the alarming reports in circulation; and am happy in being able to state, that I found in them no disposition even to murmur *at their situation, much* less to rebel. One well-informed man, of whom I inquired, took up a book, and said, 'Sir, with this book in your hand, you will do more to prevent rebellion, than all the King's men.'"

The latter part of 1818 was unusually sickly; and early in the ensuing year Mr. Woolley was compelled, by indisposition, to go to Bermuda; while Mr. Jones, a promising missionary, was removed by death.

In 1820, a hurricane occurred in Antigua, which, though it did little comparative injury in the island, carried away the two Wesleyan schoolrooms in the town of Parham. Indeed, as they were only what is termed *wattled* buildings, they could not be expected to resist a strong wind. The committee, therefore, resolved to exert themselves in order to raise a durable edifice, 60 feet in length by 25 in breadth. It was accordingly commenced, and a subscription was opened to defray the expense of its erection. "Some of the respectable inhabitants," says one of the missionaries, "came forward on this occasion in the most handsome manner; but from others we received hard words, and stern repulses."

In February, 1821, a missionary society was formed in St. John's; when a very lively interest was excited, and the subscriptions and collections amounted to about 93*l.* currency, exclusive of a quantity of trinkets thrown into the boxes. Previous to the close of the year, the hearts of the brethren at Antigua were gladdened by the conversion of a Mohammedan negro, who was publicly baptized by Mr. Whitehouse, renouncing all the delusions of the false prophet.

On the 23d of September, 1822, a new place of worship, called Zion Chapel, was opened at Zion-hill, the estate of the Hon. J. D. Taylor; and on the 1st of December, in the same year, Mr. Whitehouse laid the foundation stone of another chapel in Willoughby Bay, in which ceremony the Moravian missionary assisted; while the negroes connected with his congregation at Newfield brought several loads of stone in carts, and many of them were ready squared.

From the last report of the Antigua district, the following particulars are taken:—

St John's. Number in society; 19 whites, 296 free-colored, 446 slaves, 78 admitted during the year. Many have experienced the comforts of the Gospel of the Son of God in their last hours.

Parham. The members are generally growing in grace, and in the knowledge of Christ. Number in Society, 975, of whom 3 are whites, 17 free-colored, and 955 slaves; 29 marriages, 35 deaths.

Sion Hill. In Society 292, of whom 288 are slaves, and 4 free-colored.

Willoughby Bay. During the year, 30 members died, and some were drawn aside into the paths of dissipation. The congregations on the estates have been very good. In Society, 664, of whom 633 were slaves, 29 free-colored, and 2 whites.

English Harbor. In society, 189, of whom 10 were whites, 123 free-colored, and 56 slaves. Total, number in the whole circuit, 2881, of whom 2378 are slaves, 469 free colored, 34 whites. The schools are of three kinds, *Noon and Night schools; Infant schools, and Sunday schools* The noon and night schools are held by teachers living on the estates. They are 30 in number, in which are taught 1128 scholars. The infant schools are 8 in number, in which are daily taught 194 children, by female teachers. The progress, which these little children have made is truly wonderful. The Sunday schools are 3 in number, in which are taught 1432 children. The total number in the various schools in the island of Antigua is 1799, including 80 adults.

Mr. Wm. Dawes, a member of the committee of the *C. M. S*, being about to settle in Antigua in 1814, was, at his own request, accredited as a gratuitous catechist and correspondent. In 1817, Mr. Charles Thwaites, who was accompanied by his wife, was also appointed superintendent of schools, and assistant catechist. At this time there were three stations—*English Harbor, Bethesda,* and the *Hope;* and the work was aided by Wm. Anderson and his wife, resident teachers of color. Between that period and 1823, the number of schools was increased to ten; containing 774 boys, 1029 girls, and 133 adults. These *means had,* under the Divine blessing, many happy effects. Alluding to one of the estates, Mr. Thwaites says, "We have among us several young men and women, who grew up in the school, and maintain unblemished characters. What a contrast to past times, when it seemed as though slavery and unchastity were inseparable! We have gone to Lynch's on Sunday evenings, in time past, when our ears have been saluted with the sound of the fiddle and the dance; but now the fiddle is no longer heard—the dance is abolished—and hymns and spiritual songs are often resounding from the little ones. This improvement of the children has had an effect on the elder slaves; not only are the fiddle and dance abolished on sundays, but they crowd the house of prayer, and are thankful for the care taken of their little ones. Some of these pious parents express themselves in a very affecting manner, in gratitude to God, and in praying for blessings on the teachers." Other agents have been sent to the aid of these successful instructors. From the Report for 1825-6, it appears that here were 15 schools; containing, of colored people, 15 men, 8 women, 88 boys, and 77 girls; and of Blacks, 96 men, 65 women, 621 boys, 712 girls; total, 1682. Since then, however, the number of children in attendance has been much diminished. No reports have been lately received from these schools.

ANTRIM, a maritime county in Ulster, Ireland. Population, in 1821, 269,856. This county is much encumbered with bogs and morasses, though it enjoys a tolerable air. It has a great natural curiosity on the N. coast, called the Giant's Causeway, which projects 600 feet into the sea. It is formed of above 3000 perpendicular pillars of basaltes, standing in contact with each other, and exhibiting a sort of polygon pavement, somewhat resembling the appearance of a solid honeycomb. There are 9 preaching places of the *W. M. S.* in this station, and 135 members in society, being an increase of 25 in 1830. One Sabbath school has been commenced, containing 57 children.

ARCOT, a city of Hindoostan, the nominal capital of the Carnatic. In the vicinity are celebrated temples,

visited by numerous pilgrims: 57 m. from Madras, E. long 79° 29′, N. lat. 12° 52′.

The missionaries at Bellary, connected with the *L. S.*, have been useful to the inhabitants, by the distribution of tracts.

ARKANSAS, a territory of the United States, bounded N. by the territory and state of Missouri, E. by the Mississippi, which separates it from the states of Tennessee and Mississippi, S. by Louisiana and Mexico, and W. by Mexico. Length from E. to W., 550 m.; mean breadth about 220 m.; square miles about 120,000, between lon. 90° and 100° W.; lat. 32° 40′ and 36° 30′ N. This is the usual statement of the size of the territory; but the limits of what is properly called Arkansas territory have been lately reduced, so that it now contains about 45,000 square miles. Population in 1810, 106; in 1820, 14,273; slaves 1617; in 1830, 30,388, of whom 4578 are slaves. It is divided into 23 counties. Little Rock is the seat of government. The Arkansas flows through a central part; the Mississippi forms the eastern, and the Red River a part of the southern boundary. The country between the Ozark mountains and the Mississippi is low and level, and in many places liable to inundation. To the N. W. of these mountains, the country consists mostly of extensive prairies without trees, except on the borders of the streams of water. The soil on the rivers is exceedingly fertile, but, in other parts, much of it is sterile. There is in general a great scarcity of water. The climate is subject to violent extremes of heat and cold, and is unhealthy to new settlers. The Arkansas river is navigable for boats at some seasons 1980 m.; its whole length following its windings is 2170 m. The principal tribes of Indians in this territory are the Osages, Cherokees, Choctaws, Quapaws, Cadoes, &c. Missions have been established among some of these tribes, which we shall notice under their appropriate heads. The Methodists in this territory have 7 preachers and *983 members; the Baptists* 1 association, 8 churches, 2 ministers, and 88 communicants; *the Romanists* several priests; *the Presbyterians* one or two ministers, and the Episcopalians, 1 minister.

ARMENIA, an Asiatic country, containing 106,000 square miles, formerly divided in Armenia Major and Minor. The first, which is the modern Turcomania, and is sometimes called Armenia, lies S. of Mount Caucasus, and comprehends the provinces Erzeroom, Kars and Van which extend over 33,770 square miles, and have 950,000 inhabitants, and also the Persian province Erivan. Armenia Minor, now called Aladulia or Pegian, belongs to the Turks, and is divided between the pachalics Merashe and Sivas. Armenia is a rough mountainous country, which has Caucasus for its northern boundary, and in the centre is traversed by branches of the Taurus to which belongs Mount Ararat. This mountain has two summits, one of which is considerably higher than the other, and as it is always covered with snow, it must have an elevation of more than 10,000 feet. At this mountain the boundaries of the three kingdoms, Russia, Persia, and Turkey, meet, the inhabitants consist of genuine Armenians, of Turcomans, who pass a wandering life in the plains, and of a few Turks, Greeks, and Jews. The Armenians are a sober and temperate nation, and are chiefly occupied in commerce, which, in Turkey is almost entirely in their hands. Most of them are Monophosytes in religion. Their doctrine differs from the Orthodox chiefly in their admitting only one nature in Christ, and believing the Holy Spirit to issue from the Father alone. Their hierarchy differs little from that of the Greeks. The *catholicos*, or head of the church has his seat at Etschmiazim, a monastery near Erivan, the capital of the Persian Armenia, on Mount Ararat. The Armenians surpass all the kindred Monophosyte sects in information.

The *G. M. S.* have three stations in Armenia, which we shall notice in order. "The labors of our missionaries," say the Committee, "are increased in extent and importance, and the blessing of God is evidently resting upon them. Through the last conclusion of peace between Russia and Persia, not only their boundaries are sure and fixed, but also entrances for missionaries are

opened into the very heart of western Asia and we deeply feel our great want of means to send ministers of Christ into these inviting regions." The emperor of Russia has recently given a free toleration to the missionaries in Armenia. This is justly considered as a most important decision. *See Karass, Madcha, and Shusha.*

In the early part of 1830, Rev. Messrs. Eli Smith, and H. G. O. Dwight, missionaries of the *A. B. C. F. M.* left Malta, on an exploring tour into Armenia. They visited Tocat, Erzeroom, Tiflis, Shusha, Etschmiazim, &c. They reached Malta on the 2nd of July, 1831. They executed their arduous commission with entire satisfaction to the Board. The results of their labors are not yet fully known.

ARROO, five islands in the Indian Ocean, to the S. and W. of New Guinea, extending from 5° 30′ to 7° 0′ S. lat., with narrow channels between them. Population between 19,000 and 20,000 souls.

The inhabitants being very desirous to receive Christian instruction, Mr. Kam, of the *L. S.*, sent them a native teacher, who had been previously prepared for the employment, at the seminary which he had erected for the purpose, in Amboyna.

ARRACAN, a province in the W. part of the Birman empire, S. E. of Bengal, on the eastern coast of the sea of Bengal, between Rangoon and Chittagong. Length 500 m.; breadth from 10 to 200. Population between 2 and 3 millions. The country is fertile, and the mountains are covered with perpetual verdure.

The inhabitants are *idolaters*, and worship of images made of clay. Arracan was formerly an independent kingdom, but surrendered to the Birman empire in 1783; since which time it has been subject to a viceroy, appointed by the Birman government. In 1826, Arracan, with three other provinces was ceded to the British.

Arracan, the principal city, is situated on a river of the same name, in E. long. 93° 6′, N. lat. 20° 47′. It is said to be 15 m. in circumference, and to contain 160,000 *inhabitants.*

Land has been granted to the Bapt. S. for the establishment of a mission at Akyab, an island of this province, which is eligibly situated at the mouth of the Arracan river. The whole number of native members of the church in full communion, according to the last report, is 71; but of these not quite one half are fixed in the Christian colony. About 20 still remain at the old stations, and 14 are in the town of Arracan. There are also about 30 members at a place called Kaptai, under the government of an independent chief, who being exceedingly inimical to the Gospel, has for several years effectually prevented all intercourse between these people and the brethren. The enmity of the human heart has displayed itself here as in other places; yet Mr. Fink has found a frankness of inquiry and an earnest attention, which are exceedingly encouraging. The Arracanese are essentially the same as the Birmans, and have no caste; and, compared with the Hindoos, have but a limited number of objects of idolatrous worship.

Besides the native Christians, a number of heathen Arracanese have been admitted into the colony as residents. They, however, comply with such regulations as Mr. Fink sees fit to appoint, and they have the Gospel regularly preached to them, and their children will receive a Christian education in the school. Tuesdays and Saturdays have been fixed as market days; the shops are open on the other days of the week, with the exception of the Sabbath, when there is a cessation of all public business.

Meearung, one of the preachers, is stationed in the colony, and both conducts public worship and teaches the the school, which is held in the chapel erected by the people themselves. The other preachers are devoted to the general diffusion of the Gospel; and one of them, by rotation, is usually in the town of Arracan. As the country is much intersected by rivers and creeks, Mr Fink has purchased and fitted up a small boat in which the brethren can convey themselves to a number of important places at considerable distances from their homes, and hitherto they have met with no unkind treatment from their countrymen, when thus engaged. These four brethren are supported by the

contributions of two associations of young gentlemen in Glasgow, who unitedly send them 40*l*. per annum for that purpose.

In providing copies of the Scriptures, or rather parts of them, and tracts, the missionaries enjoyed the co-operation of some of their American brethren, connected with the Birman mission, particularly from the Rev. G. H. Hough.

J. C. Fink, of the Serampore Missions, is now laboring at Arracan, Akyab, Praguaging, Kimkywon, and other villages. He has 6 native assistants. In 1829, 5 natives were baptized. On land which was but 4 years ago a barren waste, Mr. Fink has five flourishing villages, and 200 houses. Though the natives are not all Christians, yet the settlement is essentially a missionary one. Idolatry does not exist, and the Gospel is constantly preached. Individuals have been found well qualified for spreading the knowledge of Christ among their poor brethren. The Gospel has triumphed wonderfully, and has changed the habits and temper of men, who had otherwise died in a state, but a little higher than that of animals.

ARROWACKS, or AROUAKAS, a wandering tribe of Indians, scattered over a great extent of territory in Guiana, South America. They are humane and friendly. Many of them occupy the sea coast to the S. of the Orinoco.

The *United Brethren* sent 2 missionaries to Berbice, a Dutch settlement near Surinam, in 1738, who labored among the Pagan inhabitants around them for several years, but with little success.

In the mean time they became acquainted with the Arrowack language; and, from 1748 to 1757, they baptized about 400, and succeeded in introducing among them the habits of civilized life. In 1759, a church was erected to accommodate the increasing congregation of Lewis C. Dehne, at Hope or Hoop; and, though many discouragements still attended the labors of the brethren, yet they were permitted to reap some fruit. In *1789, the number* of baptized persons *was 83; in 1800 it had increased to 169. Afterwards they removed to the river Neukeer.*

Another station was formed at an early period, named *Pilgerhut*, in the neighborhood of which most of the baptized persons lived. Amidst many trials, the brethren persevered at this place till 1793, when the negroes rose in rebellion against their masters, murdered many of the white people, burnt the settlement at Pilgerhut, and laid waste almost the whole country. By this fire an Arrowack Grammar and Lexicon, and some translated portions of the Scriptures, prepared by one of the missionaries, were consumed.

A third station, named *Sharon*, was also occupied for many years, but was relinquished from the occurrence of uncontrollable circumstances. It is pleasing to add a quotation from a letter written by one of the missionaries at Surinam, dated Feb. 12, 1823:—

"Now and then I see and converse with the Arrowacks. A company of these people were here not long ago, some of whom told me that they could not forget what they had formerly heard of Jesus Christ our Saviour." No recent intelligence has been received from this tribe of Indians.

ASBURY, a missionary station in Georgia, among the Creek Indians, recently established by the *M. S. Carolina Conference.*

The missionaries, Messrs. *Wm. Capers*, *Isaac Smith*, and *Andrew Gammil*, have encountered much opposition from the Big Warrior; but the difficulties have considerably subsided, and the prospects of the mission are brightening. In 1822, a hope was entertained that 100 scholars would would soon be obtained in the school.

It appears that in consequence of the removal of the Creek Indians, this mission is discontinued.

ASIA, forms the eastern and northern part of the old world, and is separated from Australia, by the Indian and Pacific oceans; from America on the N. E. by Cook's or Behring's Straits, and on the E. by the Pacific ocean; from Africa by the Arabian Sea, and the Red Sea, with the Straits of Babelmandel; from Europe by the Black Sea, Sea of Azof, the Sea of Marmora, &c. The area of Asia is estimated at 16,175,000 square miles. It extends from 26° to 190° E long., and from 2° to 78° N. lat. Its great-

est breadth is 4140 miles, and its greatest length 8000 miles. It is four times larger than Europe. It has the highest mountains on the globe—the Himalaya chain, which are said to reach an elevation of 27,677 feet. The population is estimated at from 300 to 580 millions. The Tartar Caucasian race inhabit W. Asia; the Mongolian E. Asia; and the Malay S. Asia. Mohammedanism prevails in the W.; the religion of the Lama in the E. and that of Brama in the S.

ASSAM OR ASHAM, a country between Bengal and Thibet, 700 m. in length, by about 70 in breadth. It is intersected by the Bramapootra, and several other rivers, and is very fertile. The inhabitants are genuine Hindoos. No European merchant is permitted to settle in the country without the previous permission of the East India Company.

The Serampore Baptists established a mission in this country in 1829. James Rae, Missionary. *See Goapalty.*

ASTRACHAN, OR ASTRAKHAN, a viceroyalty of the Russian Empire, extending from 46° to 52° N. lat. containing 293,000 sq. m., with 2,000,000 inhabitants, is divided into three governments. It is bounded N. by the country of the Bulgarians and Bashkeers; S. by the Caspian Sea, W. by the Wolga; E. by a long chain of mountains, which separates it from Tartary. The summer is long and very hot; the winter lasts 3 months and is very severe. The capital Astrakhan is 34 m. from the entrance of the Wolga into the Caspian. It is the see of a Greek archbishop, and of an Armenian bishop; has 25 Greek, 2 Armenian churches, 26 Tartar mosques, one Indian temple, a high school, a seminary for priests, a botanical garden, and many manufactures. It contains 3,800 houses, and 30,000 inhabitants, beside 20,000 people, who spend a part of the year there on account of the fisheries.

The Rev. Messrs. *Wm. Glen, John Dickson, John Mitchell,* and *Macpherson Selby,* from the *Scotch M. S.* commenced their labors here in 1814. The original design of this mission was to print and distribute tracts, and portions of the Scriptures, in various languages. Its situation is peculiarly favorable for this purpose, being the mart for Persian and numerous other merchants, who assist in extensively circulating these publications. From 1815 to 1822, the missionaries distributed about 40,000 copies of tracts, Testaments, and portions of the Scriptures, in the following languages and dialects, viz. Hebrew, Tartar, Turkish, Persian, Armenian, Calmuc, Jagatai Tartar, Orenberg Tartar, and Turkish Tartar. Thus, truth has been disseminated, and the fruit begins to appear.

Several of the missionaries, having acquired a knowledge of different languages, commenced itinerant preaching in the suburbs and vicinity, where are about 25,000 Tartar Mohammedans, many of whom heard with attention, and warrant strong hopes of the ultimate prevalence of truth. A considerable population of *Jews*, on the W. and E. of the Caspian, has also excited the regard of the missionaries, and the *L. J. S.* has favored their designs by placing a quantity of suitable books at their disposal. The *Russian B. S.* has also afforded important aid, by printing the Scriptures in the different Tartar dialects. In 1815, an auxiliary *B. S.* was formed at Astrachan, which has been efficient in disseminating the Scriptures among Persians and Tartars, who have been eager to receive them. A seminary has been erected for the education of native youths, to become teachers of their countrymen; which is also designed to embrace the children of the missionaries, and to qualify them to take the place of their fathers in future years.

Mr. Glen expected to finish the translation of the prophetical books into Persian in the course of the summer of 1831. Some delay was occasioned by the confusion into which the city was thrown by a violent attack of the cholera. Of this awful visitation Mr. G. writes on the 27th of August, when the disease, having continued its ravages 28 days, had disappeared. "Such a time the city of Astrakhan never saw, in the memory of the present generation at least. The shops were almost all shut, and an universal gloom sat on the faces of the inhabitants. From 5 to 6,000 in 30 days fell victims to it. One

half of the adults were more or less affected by it. Some were cut off almost instantaneously, in one day 500 were interred; and on another, 480."

The missionaries are now proceeding prosperously with their translations. Of Mr. Glen's Persian Psalter, 1000 copies have been printed.

ATHENS. This was the capital of the old kingdom of Attica in Greece, and was founded by Cecrops, 1550 B. C. Modern Athens lately contained 1300 houses, and 12,000 inhabitants 2000 of whom were Turks. The Greeks here experienced from the Turks a milder government than elsewhere. In 1822, the Acropolis after a long siege fell into the hands of the free Greeks.

Efforts have been made by various missionary societies to establish schools in Athens. In 1831, Rev. Jonas King, of the *A. B. C. F. M.* removed from Tenos to Athens, and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos formerly master of the orphan school at Ægina. On the 30th of May, 1831, this school contained 176 scholars of both sexes. Mr. King will be amply furnished with books from the mission press at Malta. He thinks that it will soon be desirable to establish a college in this renowned seat of ancient learning. He has sent to this country a powerful appeal in favor of this object.

Rev. Messrs. J. J. Robertson, and J. H. Hill of the *A. E. M. S.* have established themselves at Athens. "The favor of the people" say they in a late communication, "at large is ours. The clergy generally seem friendly. Every where we meet with civility, and facilities are often afforded us by those in office. Mr. Jetter, of the *C. M. S.* says he is finally persuaded that Providence has opened the door to his people, especially to the Armenians, and that American Episcopalians are they whose labors will most probably be crowned with success."

ATIU, one of the Hervey Islands, where 4 teachers of the *L. M. S.* are *stationed, their* exertions have been *greatly blessed. The settlement* formed *in a healthy part of the island* has a *fine appearance. A large* new chapel, capable of containing 1800, or 2000 people; with neat and substantial houses for the chiefs and teachers, have been erected, and the people were building substantial dwellings for themselves. On the 9th of June 1830, the first church in these islands was formed, and the sacrament of the Lord's supper administered by Mr. Williams to 20 persons. The state of the people in every respect is very encouraging.

AUSTRALASIA, OR AUSTRALIA, the fifth division of the globe. The South Sea and the Pacific ocean, between the eastern shore of Asia and the western shore of America contains all the islands of Australia, which occupy a space of 130° in length and 85° in breadth, as they extend from 50° S. to 35° N. lat., and from 95° to 230° E. lon. The area is about 3,500,000 sq. m. New Holland alone is almost equal in extent to Europe.

AUSTRAL ISLANDS, 5 islands, in 24° S. lat. 149° W. lon. Under the care of the *L. M. S.* 15 Tahitian teachers are employed. About 600 persons have been baptized, and 200 admitted to the communion. The various islands will be noticed in order.

AVAMA, a station on Rarotonga, one of the Hervey islands. The attendance on the means of Christian instruction is very encouraging, and the attachment of the chiefs and the people to the missionary Mr. Baracott is strengthened. The children's school contains 550 members.

B.

BADDAGAMME, a village in the S. W. part of Ceylon, about 12 m. from Galle, on the R. Gindrah, one of the largest in the island. Population, in 1802, 1,644; the houses are built of mud and sticks. Villages of the same kind are extensive in the neighborhood. The situation is healthy, and affords the missionaries easy access to the natives.

Here is a station of the *C. M. S.* The Rev. Mr. Mayor having obtained a tract of land from the government, erected a comfortable house on an eminence, which commands a delightful prospect of a winding river, a fer-

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tile valley, well-cultivated fields and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about 100 children, besides adults; and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingenuously confessed, that the doctrines of Christianity were more reasonable, and better adapted to the wants of man, than the religion of Budhu. The priests, however, were so well convinced that it was their own interest to uphold the ancient system of delusion, that they were almost invariably found, upon all occasions, to resist every argument adduced in support of the truth. This branch of the mission was afterwards strengthened by the labors of Mr. Ward, who removed hither from Nellore, as the climate at the latter place was found unsuitable to his constitution.

On the 14th of February, 1821, the foundation-stone of a church was laid; the stones for which were blasted from a rock, at the expense of 700 pounds of powder. A great number of natives were present at the service. About four months afterwards, Mr. Ward was requested to visit a young woman on her dying bed, who said, that she had heard of Jesus Christ, at Baddagamme, and that she trusted in him alone for the salvation of her soul. Messrs. Trimnell and Faught are now at this station, with 7 native assistants; 300 children sometimes attend church. The average attendance in 13 native towns is 275.

BAHAMAS, OR LUCAYO ISLANDS, in the Atlantic Ocean, extending along the coast of Florida to Cuba, on two sand banks, called the Little and Great Bank of Bahama; the former lying N. of the latter.

The islands are near 500 in number; some of them mere rocks, but 12 are large and fertile. Few of them are inhabited, and they are subject to the English. The islands which give name to the whole are Bahama or Lucayo, both of them on the S. part of the Little Bank, which is separated from the Great Bank by a passage called Providence Channel. One of these islands was the first land of the New World descried by Columbus in 1492, on which he landed, and called it San Salvador. The Bahamas were not known to the English till 1667, when Captain Seyle being driven among them in his passage to Carolina, gave his name to one of them; and, afterwards, being a second time driven upon it called it Providence.

About the middle of the year 1802, a small society of the *Wesleyan* order was formed in the eastern part of the island of *Providence*, through the instrumentality of Mr. Wm. Turton, a native of the West Indies, who had been laboring there about a year in the midst of much opposition, and had succeeded in erecting a chapel. A reformation was, however, visible in many. But while the work thus prospered in the country, languor and indifference prevailed throughout the town. The established ministers opposed the mission, and the occasional indisposition of Mr. Turton tended to favor their proceedings; for, though he was not compelled to omit the duties of his station, he felt himself inadequate to those exertions which were necessary to defeat the purposes of his foes. Still he persevered in a course which he considered blessed of God, and at the end of 1804 Mr. Rutledge was sent out to his assistance.

The brethren now labored together in harmony, and extended their sphere of action to *Eleuthera*, which had formerly been the scene of every species of wickedness; but in which the inhabitants gladly received the word, and exhibited a reformation in conduct.

In 1811, Mr. Dowton arrived, and, with his colleagues, extended the preaching of the Gospel to *Harbor Island*, *Abaca* or *Green Turtle Quay*, and other places; and so considerably did the cause increase at Providence Island in a few years, that in the town of Nassau it became necessary to have two chapels open at the same time every Sabbath, which were attended by multitudes.

In 1816, all meetings for worship, earlier than sunrise and later than sunset, were prohibited, under a severe penalty, by an edict of the legislature. This measure was deeply afflictive to the poor slaves, who were

thus deprived of their religious privileges during the week. "One black man," says Mr. Rutledge, "of distinguished piety, said, with flowing tears, 'They might as well take away my life, as deprive me of our meetings.' And it was deeply affecting to see his venerable sable face, skirted with grey locks, turned towards heaven, while in the simplicity of his heart, he exclaimed, 'Lord God! how is it that men can be suffered to dance together, to play at cards together, and to get drunk together, but thy peaceable people cannot get leave to worship thee together?'"

Formerly the negroes had been in the habit of rising an hour before day, every Sabbath morning, that they might spend that time together in their chapel in prayer; but, by the act, they were deprived of this privilege.

After the restrictions had remained in force about four years, they were happily removed; and one of the chapels in Nassau being opened for divine worship by candlelight, the congregations on the week evenings were soon very considerable.

In a letter, dated Nov. 4th, 1824, Mr. Turtle gives an affecting account of a hurricane which had recently occured, and which had brought on many heavy calamities. At Tarpum Bay, the chapel and dwelling-house were dashed to pieces; but though, in other cases, the mission buildings were considerably shattered, they were afterwards repaired. "With regard to the horror of the scene," says Mr. T., "I certainly never beheld any thing like it before—houses falling—ruins flying about in all directions—husbands dragging their wives from one house to another for shelter, and mothers lamenting for their children, supposed to be dashed in pieces!" The Report of 1830 communicates the following intelligence:—

New Providence. The prospects of the mission are encouraging. In society, 97 whites, 124 free colored, 91 slaves, total 312. 2 schools, 110 children, 35 of whom are slaves.

Eleuthera. In society, 184 whites, 46 free colored, 60 slaves; total 290. 5 schools, 359 children, of whom 35 *are slaves.*

Harbor Island and Abaco. In society, 307 whites, 53 free colored, 110 slaves, total 470. 8 schools, 405 children, 100 slaves

Turk's Island. In society, 307 whites, 53 free colored, 110 slaves, total 470. 1 school, 93 children, 48 slaves.

Bermuda. In society, 106 whites, 36 free colored, 39 slaves, total 200. The principal societies are Hamilton, St. Georges', and Warwick, 4 schools, 567 children. Total scholars in the schools in the Bahamas District, 1440.

BALASORE, a town of Hindoostan, in Orissa, and a place of considerable trade. The town, with this part of the district of Mohurbunge, was ceded by the Mahrattas to the British, in 1803. It is situated on the Gongahar, 8 m. from its mouth, in the bay of Bengal, and 120 m. S. W. of Calcutta. Long. 87° 10′ E., lat. 21° 30′ N. This place derives peculiar interest from its proximity to the temple of Juggernaut, to which many thousand devotees annually resort. It is 150 m. from Juggernaut, and contains 10,000 inhabitants.

The idol itself is a large block of wood, having a frightful visage painted black, with a very wide mouth, of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel. A numerous retinue of priests and other servants are always in attendance upon his temple, to receive the offerings made to the idol, and superintend the performance of his worship.

Multitudes of persons assemble from all parts of India to pay honor to this odious deity. Of their number no accurate calculation can be made. The natives themselves, when talking on this subject, usually say that a lack of people (100,000) would not be missed. And so mad are they upon their idols, that thousands of lives are annually lost, by the fatigues and privations to which they are exposed in the long journeys undertaken for this purpose. Several years ago, Dr. Carey computed the number sacrificed in this way alone, at *one hundred and twenty thousand!*

But the worship of Juggernaut is, in a more direct and evident manner, a system of cruelty and blood. Dr.

Buchanan thus describes the dreadful scene:—"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile*, when the libation of blood is made. The people throw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried to a place a little way out of the town, called by the English Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. There I have just been viewing his remains."

He then says—"I beheld another distressing scene at the Place of Sculls—a poor woman lying dead, or nearly dead; and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home, but where their mother was.' Oh, there is no pity at Juggernaut; no mercy, no tenderness of heart, in Moloch's kingdom!"

Mr. John Peter, of the *B. M S.*, a zealous and eloquent Bengalee preacher, formerly a member of the Armenian church, arrived at Balasore in 1810; he met with a very friendly reception from the European inhabitants, and in a short time, baptized a number of English soldiers. His labors, together with those of Kristno Dass, a native assistant, were successfully extended to various villages, from Balasore to Cuttack, a distance of about 100 miles.

Early in February, 1812, Mr. Peter had an opportunity of introducing the New Testament, in the Orissa language, into the temple of Juggernaut. He accordingly distributed several copies among the principal persons belonging to that place, and gave one of them into the hands of one of the purichas, or principal *ministers* of the idol; accompanying his gift with an ardent prayer, that the intense darkness of superstition might be speedily dispersed by the glorious light of Divine revelation. In the autumn of the same year, he, and his friend, Kristno Dass, went to a place called Poorooha-pota. "It being the last day of the festival of Juggernaut," says Mr. Peter, "more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of the crowd I stood upon a chair, and preached the everlasting Gospel. The people, almost to a man, left the cars, and, surrounding me, heard the word with attention. We sang three hymns; preached and prayed twice; and distributed 15 Orissa New Testaments and Psalters, besides many tracts. One Oriya was insulted by his countrymen for accepting a Testament: their derision, however, made no impression on him; he received the book, and went his way. On this occasion several military officers, with their ladies, were present upon elephants."

In the year 1813, Kristno Dass was removed by death.

In January, 1814, great astonishment was excited in Balasore, by the conversion of a Brahmin of high rank, named Jugunat'ha Mookhoojya. This man, who was of a rich family, and well versed both in the Orissa and Bengalee languages, was so thoroughly convinced of the truth of the Gospel, that he renounced his caste—threw away his poita, or sacred thread—and ate publicly with Mr. Peter; to whom he expressed an earnest desire for baptism. One evening, whilst the missionary was reading and explaining to him part of the Bengalee Testament, he expressed his joy that Christ was able to dispossess Satan even of his strong holds, and observed: "The debtas are evil spirits, and the followers of Jesus have power from him to overcome the devil and all his temptations. I am growing fearless of the power of debtas, and all persecutors. I know that God alone has the power to kill, and to give life; and that without his permission neither good nor evil can befall me. If he be my Redeemer, therefore, I will not fear what man can do. Should the people of my

caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus, the Son of God. From this time may I appear before all men a decided follower of Christ! I hope the Lord will receive me, and keep me for ever, as his own child: for though I am the greatest of sinners, I bless the Almighty, and will thank him for ever, that he has brought me out of darkness into his marvellous light!"

The statement he afterwards made being perfectly satisfactory, he was baptized in March. After the service, an Oriya, named Khosalee, told his countrymen, both near the tank where the baptismal rite was administered, and on his way home, that their shasters were all false; but that the shaster of Jesus was certainly true.

In 1816, Mr. Peter wrote:—"Since my arrival at Balasore, 34 persons, natives and Europeans, have been baptized; some of whom have been taken to heaven, and others are residing at various places." At the commencement of 1817, however, the province of Orissa was thrown into a state of great alarm by the approach of the Pindarees; which, together with a very indifferent state of health, compelled Mr. Peter to remove to Calcutta.

A. Sutton is now laboring here under the direction of the General Baptist Missions. Many happy fruits of missionary toil are seen.

BAMBEY, a settlement on the R. Sarameca, in the centre of several villages of free negroes in Surinam, South America; who fled to this retreat from the excessive cruelty of their masters. As might be expected, they are extremely ignorant and superstitious; and cherish the most profound reverence for their idols, which chiefly consist of wooden images, large trees, heaps of sand, stones, crocodiles, &c.

Mr. *Lewis C. Dehne*, one of the *United Brethren*, accompanied by two others, came here in 1765, in consequence of an application from the government of Surinam, who hoped to put a period to the cruelties and depredations of these negroes, by the introduction of the Gospel. At first the prospects of the mission were encouraging; but such were the prejudices and blindness of the negroes, that the missionaries found it unavailing to attempt more than the instruction of their children. From the commencement of the mission to 1797, a period of 32 years, only 49 were baptized; and during the same time, 19 missionaries out of 28, who entered this unpromising field of labor, followed each other to the grave in quick succession in this unhealthy clime.

In 1810, a refractory spirit began to appear among many of the negroes, who were alike excited against the brethren and the Colonial government; and about three years afterwards, the mission was relinquished, as its general aspect became more and more discouraging, while its expense was exceedingly burdensome.

BANANAS, some islands which lie off the coast of West Africa, opened a new sphere of usefulness to the *C. M. S.* In 1823, "The superintendant, Mr. F. Campbell, having erected a house for holding Divine worship," says the Rev. Mr. Beckley, "entreated me, on behalf of the people, to visit the Bananas, for the purpose of exhorting them once or twice a week." Soon after, he speaks of the prospects there being most encouraging. "I have been enabled," he adds "to keep service, with few exceptions, once a week during the past quarter; when between 60 and 70 assembled, who, from outward appearance, seem desirous of obtaining inward and spiritual grace." These hopes, however, were not realized to the extent; but circumstances of recent occurance promise more success. The Rev. Mr. Gerber visits this station as often as his other duties permit. At Midsummer, 1826, there were 72 boys in a school which had been established; but, being almost wholly kept at work, they made little improvement. 31 school-girls were removed to *York*, another station. Since January 1828, no teacher has resided at York.

BANDA, OR LANTOR, chief of a group of 10 small islands, belonging to the Dutch, called Banda, or Spice Islands, in the Eastern Pacific Ocean, 125 m. S. E. of Amboyna. The whole contain about 6000 inhabitants. Cloves, nutmegs, and mace, are the

principal productions. The annual sales formerly amounted to 80,000 pounds of nutmegs, and 24,000 of mace. It supplies the whole world in these articles. The climate is most unhealthy.

Every European planter employs from 60 to 100 slaves. There are a few nominal Christians here, who are anxious to receive the Scriptures, and to enjoy Christian privileges. Banda is in E. long. 130° 37′, S. lat. 4° 12′.

Mr. Kam, of Amboyna, has visited this island, and been instrumental of much good. The *Netherlands M. S.* has also appointed three missionaries to labor in this long and neglected field.

BANDORA, 7 m. from Bombay in Hindoostan, where a mission was begun by the *C. M. S.* in 1820. The laborers at this mission are John Dixon, C. P. Farrar, Mrs. Farrar, and 12 native assistants. In 11 schools there were 388 boys and 26 girls. A new translation of Matthew into Mahratta had been made. Mr. Dixon was editing St. Luke and the Acts, from Martyn's Persian Translation, at the lithographic press.

BANGALORE, a town and military station in Mysore, Hindoostan, in the centre of the Peninsula, 74 m. N.E. of Seringapatam, and 215 W. of Madras; a place of great political importance, strongly fortified, and from situation the bulwark of the Mysore country towards Arcot. Silk and woollen cloths are the principal manufactures, and all sorts of English vegetables grow plentifully. It is healthy, being elevated above the level of the sea at Madras, 2900 feet. In the Pettah, or Native Town, are about 30,000 people, who speak the Canarese language. The cantonments of the troops, about a mile distant, forming a neat village, with the bazaars and huts built by the followers of the army, make a town as large and populous as the Pettah. These, with the exception of about 2000 English troops, speak the Tamul. The native inhabitants are mostly Hindoos; but loosely attached to their religion.

The importance of the station is increased, by its vicinity to Seringapatam, and its connexion with many other populous towns; and by its being the central mart for merchandize in this part of India. E. long. 77°, N. lat. 13°.

The Rev. Messrs. *Andrew Forbes* and *Stephen Laidler*, from the *L. M. S.* commenced their labors here in 1820. The missionaries were for some time engaged in the study of the language, and other preparatory measures. A chapel was built, principally by the zeal and liberality of Major Mackworth, who subscribed 100 pagodas to the building, procured a grant of timber for the seats, drew the plan of the chapel, and also superintended its erection. The commanding officer had previously made a grant of land.

Mr. Laidler brought with him from Madras, in the capacity of servant, a native who had received Christian instruction under the Danish missionaries at Tranquebar, who understands the Canara as well as the Tamul. Twice a week he visited a neighboring village, to read the Scriptures, and to give an exhortation. When, on his first embracing Christianity, he was baptized by the Rev. Mr. Spring, he received the name of *Samuel*; and, on account of his piety, his disinterestedness, the mildness of his disposition, and his being an attentive observer of the providence of God, Mr. Laidler subsequently added that of *Flavel*. Some translations and schools were commenced. Congregations for English worship on the Sabbath evenings nearly filled the chapel. A Christian church was formed in April 1821, when 31 members, chiefly soldiers, were admitted to communion, some of whom had previously renounced popery; and a small society was instituted among the soldiers, for the joint support of the *Missionary*, *Bible*, and *Tract Societies*. In the course of the next year, a friend of the mission opened a house in the bazaar, both as a chapel and a depository for the sale of the Scriptures, religious books, tracts, &c. in the vernacular languages. Here the natives call, read, inquire, and converse, on the subjects of the books on sale; from which much good is anticipated. In 1823, the missionaries were joined by Mr. and Mrs. Chambers; and, in addition to pursuing the works already commenced, a seminary was opened for pre-

paring native youths, of pious character and promising talents, for preaching the Gospel to their countrymen. Six students were at that time going through a course of theological study under the direction of Mr. Laidler. They were named Isaac, Joshua, Peter, Shadrach, Jacob, and Moses. Isaac and Joshua had been for a considerable time engaged in addressing their countrymen. Peter read English well, and was learning Greek and Latin. Shadrach had made good proficiency in Tamul. Jacob and Moses, the junior pupils, had made comparatively, little progress.

On the 27th of June, 1824, Mr. and Mrs. Campbell joined those who had been thus successfully laboring. Of the first native service at which he was present, Mr. C. gives the following account:—"I went to see the native service conducted by Samuel Flavel. It is no small matter to hear a converted heathen address his countrymen with so much fluency and earnestness as was then done. It is a great matter to see the heathen listening with attention to the word of life, and to witnesss two from among them receiving the ordinance of baptism, as followers of Christ, as was then done. But it is a greater matter still, to sit down to the table of the Lord, and commemorate his death with twenty who were once adolaters, now no longer heirs of wrath, but children of the living God, and see them give evidence of their conversion to Christ, as I then did. Long shall I remember the feelings I then experienced, and wish that those who pray for the cause, and support its interests at home, could witness such a scene. Nor does *Samuel* labor alone; two other youths, endued, I trust, with fervent piety, labor assiduously, as far as their ability extends; and should the Lord God of Israel give success to our plans, there will, I hope, soon go forth a host of warriors to fight the battles of the Lord, and to warn their countrymen of the danger and destruction to which they are exposed.

Mr. Chambers, unable to bear the *climate, even at this comparatively salubrious station, was recommended to return to Europe. He, however,* died at sea, on the 7th of January, 1826, the day after his embarkation; but Mrs. C. and her two children arrived safely in this country. From the last report the following particulars are taken:—

On Sabbath mornings there is a native service in the mission chapel, at which from 40 to 60 persons usually attend; and in the afternoon another, alternately in the Choola, and at the barracks of the horse and native foot artillery. Mr. Campbell visits six villages in the neighborhood, twice a week. On these occasions regular service is held, and the average number of hearers is between 50 and 60. There are also, native and Indo-British Christians, who open their houses once a week for public service. The number of members of the native church is 18. The number of English communicants is 33. The preaching of the word has been blessed to the conversion of several individuals. In the native seminary, with which Mr. Campbell's Canarese school is immediately connnected, the 4 youths, David, Jacob, Paul, and Joseph, still continue to receive preparation for the Christian ministry. They have been very useful in propagating the Gospel in the neighboring villages. The Canarese school has 11 boys. All these are represented as promising lads, and are considered as in preparation for becoming students. One of the Teloogoo schools has been relinquished, on account of the very unsatisfactory conduct of the master. The children of the Tamil orphan school are reduced to 4. Two of the youths, named John and Solomon, educated in this school, have been engaged as readers at Salem. At present there appears to be at Bangalore 4 boys' schools;—1 Teloogoo, containing 39 scholars; 1 Mahratta, 35; 1 Tamil, 4; Canarese, 11; making in all, 89. The Canarese female school, under Mrs. Campbell's care, contains 5 girls, and 6 women. Their conduct, as well as progress in study, are very good. Mr. Campbell has finished the first volume of his work "On the principal Doctrines of the Gospel," comprising 450 pages. Each subject forms a separate tract. They are original compositions in the native style. The London Religious Tract

Society has granted 24 reams of paper towards this work. 30,000 copies are now in a course of circulation. Many thousand copies of portions of the Scriptures, as well as of religious books, have been put into a course of distribution by the Bible and Tract Society. The Circulating Mission Library has 400 volumes, which have proved exceedingly useful. The *W. M. S.* have two missionaries, J. F. England, and T. Cryer, and 1 native assistant. Number of members, 135. This statement includes the mission at Seringapatam.

BANKOK, the capital of the kingdom of Siam, contains about 400,000 inhabitants, of whom 310,000 are Chinese, and the remainder a mixed population. The Siamese in the city amount to 8000, exclusive of 11,000 priests. Very ample facilities seem to be here provided, not only for introducing the Gospel into Siam, but into China itself, by means of the multitudes of Chinese, who may be termed *extra mural.*

BANKOTE, a town in Hindoostan, on the coast, 60 m. S. of Bombay; 5000 or 6000 inhabitants. James Mitchell and John Stevenson of the *S. M S.* are employed at this place. The schools have been given up. They will probably soon be resumed.

BARBADOES, the easternmost of the Caribbee islands, 21 m. long, and 14 broad. The exports are sugar, rum, cotton, and ginger; and it has most of the fruits common to the climate. The sugar exported hence is finer than that of any other plantation: and it has a production called Barbadoes tar, which exudes from crevices in the clay hills on the E. coast, and is collected on the surface of water, in holes dug for the purpose. This island always belonged to the British, who colonized it in 1624; and it remained private property till settled to the crown in 1663.

In 1765, two of the *United Brethren* were sent to this island to commence a mission. One of them, however, died soon after his arrival: his companion, seduced by the love of the world, neglected and finally abandoned the cause; *and a third, who was sent to fill up the place of the first, followed him shortly after to the tomb. In May, 1767,* Mr. Benjamin Bruckshaw arrived, and his design being approved by the president of the council and the resident clergy, he began immediately to preach to the negroes at Bridgetown, with the consent of many of the planters, who not only permitted their slaves to hear the Gospel, but occasionally encouraged the missionaries by their own attendance.

In the month of August, Mr. Bennett came from North America. He was soon joined by other laborers; and as the hearers were continually increasing, they purchased and fitted up a building, both as a place of worship and a dwelling-house. Here 6 negroes were baptized, and several of the planters invited the missionaries to preach on their own estates. A variety of difficulties, unhappily, afterwards arose; the slaves absented themselves from the chapel, pecuniary wants embarrassed the mission, and after the removal of Mr. Bruckshaw to Antigua, in 1771, and the death of Mr. Bennet, the following year, a spirit of dissension was excited among the remaining missionaries, and, at length, only one was left on the island.

In 1773, some success appeared to attend the zealous labors of Mr. Augerman; but scarcely two years had elapsed, when he was removed by the hand of death, and though his successors continued the work, no change of importance occurred for several years. Very few negroes, except those who had formerly been baptized, and whose number did not excced 20, attended the ministrations of the missionaries; and even those who assented to the truth, afforded melancholy proof that they were not under its power. The planters, also, with a few exceptions, were now averse to the instruction of their slaves; and in 1780, a tremendous hurricane involved the missionaries and their hearers in the most serious difficulties. In 1790, however, circumstances appeared more favorable than before; the congregations increased, and sometimes amounted to 150; the deportment of the negroes became more consistent: several, having given satisfactory evidence of conversion, were baptized, the proprietors of different plantations were

gradually induced to lay aside their prejudices, and the local government treated the missionaries with kindness and respect. As their situation was unhealthy and inconvenient, they purchased a small estate, in 1794, consisting of a spacious house and four acres of land, very eligibly situated, to which they gave the name of *Sharon*.

In the month of November, 1798, Mr. James Waller and his wife, together with an unmarried sister, named Mary Grant, embarked at Bristol, and, after encountering imminent perils, reached Barbadoes.

Towards the close of 1817, the congregation consisted 214 members, of whom 68 had been admittted to partake of the Lord's Supper. The whole number of negroes baptized, from the commencement of the mission, did not exceed 330 adults, and 150 children. Through subsequent years, the work proceeded, notwithstanding many trials arising from the want of laborers, and from the sickness and death of those who entered the field. In August, 1825, Mr. Brumner announces, that more interest had recently been excited among the children, and says—"We have hitherto met with no hindrance in prosecution of our great object—the instruction of the negroes; on the contrary, several places have been offered to me, where I may make known the glad tidings of salvation; but at present, I find it impossible to visit them. Difficulties enough, indeed, exist in the very structure of society, and the usages which prevail among the negroes in these islands. Among these I may specify the Sunday markets, and the dancing and revelry in which too many are engaged from Saturday evening to Sunday night, and which preclude attention to more serious concerns. *Here* the missionary stands in especial need of the guidance of the Holy Spirit, that he may fulfil the aim of his important and blessed calling."

A short time after, he wrote:—"Every successive Sunday we have the pleasure to see an increase in the number of our hearers; and the attendance at the evening meeting is much greater than ever I could have expected. When we last spoke with the new people belonging to our small flock, no less than 24 negroes came, for the first time, and most of them appeared to be truly concerned for their salvation. On Sunday next, 5 women will be added to the church by holy baptism."

At the commencement of 1827, he says—"In the year 1826, there have been baptized at Sharon, 28 adults, and 14 children; 3 persons have been received into the congregation, and 9 readmitted; 32 admitted to the holy communion; 14 adults, and 6 children, have departed this life; and 3 have been excluded. At the close of the year, the congregation consisted of 79 communicants, 78 baptized adults, and 33 baptized children. If to these are added 86 candidates for baptism, and 188 new people, &c., the total of individuals under our care, will be 464.

The missionaries have recently been visited with a severe calamity. On the 10th and 11th of August, 1831, a dreadful hurricane swept over the island, and transformed it into a desert. About 7 o'clock on Wednesday evening, the sky assumed an unusual appearance. "The wind continued to increase," says Mrs. Morrish, the wife of one of the missionaries, "and blew cold. My husband and myself retired to rest between 10 and 11 o'clock. About 12, the storm, blowing tremendously from the west, awoke us. Brother Taylor now came into our room; and brother Morrish proceeded with him to examine the doors and windows of the house, to ascertain that all was secure,—this being a point of great importance, for if the hurricane once gets entrance, it carries all before it. We now repaired to the hall, which is in the centre of the building. It was well we did so; for, in a short time, our apartments were a mere wreck. At this time, the storm was raging with frightful fury from the north, forcing in the rain, which fell in torrents, at every crevice, till the floor of our hall was covered. The brethren having returned to us from a second attempt to secure the weaker parts of the building, we all knelt down and commended ourselves in earnest prayer to the Lord, imploring him, that whether it was for

life or for death, our minds might be kept stayed upon Him. Just then succeeded a portentous calm, which lasted about 15 minutes. Alas! it was but to collect fresh force. Loud sobs and moans now attracted our attention; and upon opening the door we found the white people and the negroes from an adjoining estate, half naked, and drenched in rain; their dwellings had been entirely destroyed, and they had hardly escaped with their lives. We had just time to supply them with dry clothing, and to collect our own negroes around us, whose huts had been blown down, when the the tempest recommenced from the opposite point, with redoubled violence. We were expecting every moment that the walls would give way. We of the missionary family clung to one another, as if we would enter eternity together."

On the abatement of the storm, the brethren ventured out. Nothing appeared but one scene of ruins. The church and school-room were both gone. At Mount Tabor, the other station, the church and mission-house were both entirely destroyed. The ruins of buildings were strewed in all directions.

The number of persons who were killed in this hurricane, on the island, amounted to 5000. The garrison lost from 40 to 50 soldiers, killed, besides a great number wounded. The young cane and provision crops were entirely destroyed. All the poorer class of whites and colored people, whose little sheds were a perfect mass of ruins, were subjected to great suffering.

A favorable opportunity for the promulgation of the Gospel appearing in Dec. 1788, Mr. Pearce, of the *W. M. S.* commenced his labors; but a spirit of persecution soon arose among persons of rank and influence, who resolved, if possible, to prevent his progress. Mobs were encouraged to disturb and interrupt public worship; and, at the close of one of the weekly lectures, the most disgraceful uproar and confusion occurred. Mr. Pearce, of course, asked for redress; but, though the magistrate to whom he applied appeared very indignant at such a breach of the peace, on the case being proved, he came *to the extraordinary* decision, that, "as the offence was committed against Almighty God, it was not within his jurisdiction to punish it." It was now for some time impracticable to preach at night; and when, after the lapse of several months, it was attempted, the same hostility was manifested. One evening the preacher was obliged to dismiss the congregation. The rioters being afterwards joined by about a hundred other persons, endeavored to break open the chapel doors; and, failing in this, they demolished the windows above. Mr. Pearce now ventured among them; but they no sooner saw him, than several of them attempted to strike him, and followed him to his house, which they surrounded for some time, with the most menacing words and gestures; but he, providentially, escaped unhurt; and the mob at length retired, without executing their threats.

Mr. Pearce resolved once more to seek justice—and he was successful. Warrants were issued by one of the magistrates, with the utmost readiness. The affair was brought to a hearing in the Town Hall, and five of the rioters (who had previously attempted to compromise the business) pleaded guilty. They were, therefore, dismissed, after a severe reprimand from the bench, on condition of their paying all the expenses of the day, together with half the sum which Mr. Pearce had given to those he had consulted. This they did, expressing their sorrow for the offence, and promising not to disturb the congregation any more. Such a decision produced a sensible impression, and materially tended to dissipate existing prejudices. Accordingly the missionary was invited to visit a planter in a distant part of the island; and the sermons he preached served also to dispel the unfounded calumnies which had been so industriously circulated. But some of the rioters, in his absence, assailed his house with stones, and severely hurt Mrs. Pearce. As the delinquents were unknown, nothing remained but to bear the injury with patience, and to watch the return of those who had inflicted it.

In 1791, Mr. Lumb succeeded Mr. Pearce, but his labors were attended with very little success; though per-

mitted to attend 26 estates in the country, which he regularly visited once a fortnight. "The negroes, in general," he says, "are as much ashamed of religion as the whites; and such a place for holding divine things in contempt, I never saw before." And, in 1797, the regular congregations seldom consisted of more than 40 persons, most of whom were whites, and 30 of them members of the Society. In the country places, they seldom amounted to more than 10 or 12; and through the whole island, exclusively of Bridgetown, the members of the Society did not exceed 21.

In March, 1801, however, Mr. Hawkshaw, who was proceeding to another place, in company with some other ministers, came to an anchor at Bridgetown, and went on shore, expecting to spend a few hours with the missionary; but, to his great surprise, he found that the preacher had locked up the chapel, sent the key into the country, and retired, about three weeks before, either to Antigua or St. Christopher's. Several of the people, who were lamenting the loss of their privileges, earnestly entreated Mr. Hawkshaw to remain, and he complied with their request. His labors were attended with considerable success. The chapel, which he found in a very dilapidated state, was repaired, and rendered more commodious, during his stay; and though he was sometimes interrupted in divine worship, the decisive measures adopted procured a restoration of tranquillity. Owing to his removal to Grenada, the interest again sunk into a low state; but it was revived by Mr. Bradnock, who reached Barbadoes, March 21st, 1804; and who, encouraged and protected by the civil authorities, re-established the evening service, which, for a considerable time, had been given up. New spheres opened in the country, while divisions which had existed in the church at Bridgetown were healed, backsliders were reclaimed, and members gradually increased. In 1805, Mr. Bradnock was succeded by Mr. Richard Pattison, who, mourning over the state of feeling discovered, returned; and Mr. Robinson, his successor, *labored with zeal* and fidelity till July, 1807, when his life was suddenly terminated.

In 1811, the society was composed of 30 persons, 11 of whom were whites, 13 were free persons, and 6 were slaves.

In the spring of 1816, an insurrection broke out among the negroes on some of the plantations, but it was soon terminated by a military force. This circumstance was charged on missions, although, out of a population of 71,215 negroes, there were not more than 36 belonging to the Society; and in the report of the committee appointed by the House of Assembly to inquire into it, the mischief is traced to other causes.

In 1818, the mission was recommenced; and, in the ensuing year, a new and commodious chapel was erected; towards it several of the principal inhabitants contributed liberally; it was licensed by the governor's special authority—prejudice appeared to be giving way—and hope animated the bosoms of the laborers.

In 1820, Messrs. Shrewsbury and Larcum thus wrote:—"Our prospects at present cannot be deemed *flattering*, but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings our chapel is thronged, and multitudes crowd about the door to squeeze in, when there is the least opening. Besides our labors in Bridgetown, we have three estates in the country, at which we preach once a fortnight. The proprietors (one of whom is a member of the house of Assembly), are firm friends to the missionaries, and have promised to use all their influence with other gentlemen of the colony to permit us to instruct their negroes." More encouraging still did the aspect of the mission become; crowds flocked to hear the gospel—members were added to the society, and an auxiliary society was established, which, it was expected, would make an annual remittance of not less than 50*l*. sterling. But a fearful storm soon arose; Mr. Shrewsbury was abused as a villain in the streets, and violently molested by the press. On Oct. 5th, 1822, the congregation was insulted, and the chapel was assailed by violence; and

so strong was the feeling in favor of the delinquents, that no hopes of their punishment could be entertained. On the following Sabbath the assault was renewed, and the most dreadful opposition contemplated; in the midst of which the missionary preached with considerable enlargement and freedom, from 1 Cor. i. 22, 24, and thus closed his ministry in Barbadoes. On the 19th, there was no service in the chapel, in consequence of the governor refusing to interpose on behalf of Mr. S.; and a multitude, previously organized, completely demolished the building, without the least attempt being made to check them, either by the civil or military authorities. Providentially, Mr. S. and his wife escaped to St. Vincent's in safety. The governor now issued a proclamation, offering a reward of 100*l.* for the conviction of the offenders. Such, however, was the unparalleled effrontery of the rioters, that they immediately printed and circulated a *counter-proclamation*, threatening that any person who came forward to impeach one of them, should receive merited punishment—observing that no conviction could be obtained while the parties were firm to themselves, and stating that the chapel was destroyed, not by the rabble of the community, but that the majority of the persons assembled were of the *first respectability!* After Mr. S.'s departure, the people continued to meet, though they were threatened with similar acts of violence—but these were happily averted.

The re-establishment of the mission was confided to Mr. Rayner in 1825; but, after a correspondence with the governor, important considerations prevented his landing. In 1826, however, he returned to fulfil the trust committed to him: the mission-house in Bridgetown was rebuilt. On the 24th of May, 1830, the new chapel in Bridgetown was opened for divine service, and the congregations are respectable. Four weekly prayer meetings are held; 129 belong to the society. A number, who have died gave good ground to hope that their sins were forgiven. Service is held in the country twice on the Sabbath, and once in the week. The average number *attending on Sabbath* forenoon is about 200. On Thursday evenings, 100.

In the early part of the last century, Gen. Codrington bequeathed two estates to the *Society for Propagating the Gospel in Foreign Parts*, to provide for the religious instruction of the negroes in this and the other Caribbee islands, and for erecting and endowing a college at Bridgetown, especially requiring the religious instruction of the slaves on these estates. The society faithfully complied with these conditions, and the result has been auspicious. The negroes on these estates were quiet during the dreadful insurrection in 1816, in which about 1000 negroes were massacred, either as actual insurgents, or on unfounded suspicion. This circumstance has greatly abated the bitter prejudices which usually prevailed here against the religious instruction of the slaves, and has convinced many planters, that no such event would have occurred if their slaves had been diligently instructed, and brought under the influence of the Gospel. The bishop of Barbadoes, in a late report, says "that the slaves on this estate are an industrious and healthy body of laborers supported entirely by the estate, born almost to a man on it, never sold from it, but virtually attached to the soil with their village, chapel, hospital, and school, with an excellent minister, with the Sunday wholly unbroken in upon and with other days wholly at their disposal." The society have determined to take the lead in a gradual but SYSTEMATIC emancipation by the introduction of free labor, all slaves, married according to the rites of the established church are exempted from compulsory labor one day in the week and all slaves are allowed to purchase one or more days' exemption from compulsory labor, until they are completely enfranchised. Freedom so purchased is to be transmitted to all children, lawfully born in wedlock. No slave is to be sold from the estate.

The *C. M. S.* has had for some years a school in Barbadoes, which the lord bishop has recently taken under his own charge; it contained, in 1825, 114 boys and 44 girls, making a total of 158 scholars; of whom 81

were slaves, and 77 free; 6 of them were admitted to confirmation.

BARBUDA, OR BERBUDA, one of the British Caribbee Islands in the West Indies. Length 20 m., breadth 12, lon. 61° 50′ W. lat 17° 44′ N. It belongs to the heirs of Gen. Codrington, who obtained a grant of it for his important services to the crown of England, in the West Indies, and is said to yield about £5000 a year. At his death, in 1710, he bequeathed a large part of the island to the *Society for Propagating the Gospel*, for the instruction of the negroes in this and the neighboring islands in the Christian religion, and for erecting and endowing a college in Barbadoes. The *Wesleyan Missionaries* have labored here with some success. Population 1500.

BAREILLY, a large, populous, and flourishing city in the province of Delhi, Hindoostan, ceded to the British in 1802, and is the seat of their judicial establishment for the district of Bareilly. Under the fostering hand of the British Government, in one year, 1820-1, more than 2270 houses were built in the city, and the country around is proportionably increasing in population and agriculture. The city is about 800 m. N.W. of Calcutta, 156 N.W. of Lucknow, and 142 E. of Delhi. E. long. 80°, N. lat. 28°.

The *C. M. S.* took this into their field of labor in 1818, by the appointment of *Fuez Messeeh, native reader and catechist*, who was born at Mooradabad, and was about 45 years of age. At the age of 18, being disgusted with the idolatry of the Hindoos, he became a Mohammedan, and, till about the year 1817, lived after the strictest manner of that people, becoming a Fakeer, and gaining many disciples by his austerities and reputed sanctity, when he obtained of a lady, at Bareilly, a copy of Martyn's Hindoostanee Testament, which was the means of his conversion to the Christian faith. He afterwards removed to Delhi. In one school there are 40 boys.

BARKEL, a town in the Netherlands. The *Netherlands M. S.* has a *seminary here to prepare* missionaries *for their future labors*, containing 16 *students.*

BARRACKPORE, a town in Bengal, Hindoostan, on the E. side of the Hoogly R., 16 m. above Calcutta, and nearly opposite Serampore. It is the country seat of the governor-general, and a military station.

In 1814, the *Baptist Missionaries* at Serampore, in compliance with the earnest solicitations of several non-commissioned officers, introduced the Gospel here, by occasionally preaching at their houses. Though preaching has been irregularly maintained, yet their labors have been greatly blessed, and several of their countrymen and natives have been added to the church at Serampore. In 1821, the *Marchioness* of Hastings established a school here, with due provision for its support, and committed it to the care of the *C. K. S.*, which has a depot of books, and tracts which are usefully distributed.

BARRIPORE, a town of Bengal, Hindoostan, 16 m. S. E. of Calcutta.

For several years, the *C. K. S.* has supported a large school here, for which a school-house has been recently erected.

BARTHOLOMEW, ST., one of the Caribbee islands, 24 m. in circuit, and 25 N. of St. Christopher. The French ceded it to the Swedes in 1785, and it is the only spot in the West Indies possessed by them. The chief exports are cotton, drugs, and lignum vitæ; and it has a good harbor, called Gustavia. W. long. 63° 40′, N. lat. 17° 46′.

This was one of the first stations of the *W. M. S.* The Rev. Mr. Dace labored here ten years, and was called to his reward in 1816. The governor, and most of the respectable persons on the island, attended his funeral. In every place in which he was engaged in the West Indies, Mr. Dace was deservedly esteemed. A few days after his death, a dreadful hurricane completely destroyed the mission chapel and dwelling-house,—a loss which, it was hoped, would in great part be repaired by the exertions of the friends of the mission there. The following is an extract of a letter from Mr. Hirst, who went over from St. Martin's to perform the funeral ceremony over Mr. Dace's remains.

"The morning after the gale, I waited on his excellency the govern-

or, who expressed his regret at our loss, but said, 'As your old chapel was in a bad situation, if you find a vacant plot more eligibly situated, belonging to the king, I will give it you.' This we were not able to do, and have been obliged to purchase. The situation is in the centre of the town, and 1200 dollars have been already subscribed: his excellency gave 30 dollars, and 3 gentlemen 100 each; another, who had suffered much by the gale, gave 25; and I doubt not but 2000 dollars will be raised for the new building. His excellency says that he will represent the loss we have sustained to his majesty, the king of Sweden, and doubts not but some grant will be made to us."

In the following year it is stated, that though the congregation, since the destruction of the chapel, was without a convenient place to meet in, yet the people were attentive to religious services in private houses; and, by the exertions of the leaders, the society was kept together and was prospering. In 1823, the mission suffered materially from local and unavoidable circumstances, which were not only felt by the members of the society in particular, but by the community at large. The stagnation of trade obliged nearly 100 members to leave the island, to seek support for themselves and their owners elsewhere. Notwithstanding these difficulties, the society increased, until the alarms arising out of the affair at Demarara caused some restrictions to be imposed. Latterly, however, the cause of God has prospered.

In a recent Report of the *W. M. S.* it is said, "Since the opening of our chapel, the congregations have been nearly doubled, and we are persuaded that it will be said of this and that man, that they were born there." The obligations we have been under to the government for the use of the Swedish church, so long enjoyed by our people, call for our sincere gratitude. We have had during the year an increase of 32 members, most of whom are walking in the comforts of the Holy Ghost. *The number in society is,—whites 18; free colored 187; slaves 98; total, 303. Number of scholars is,—boys 52;* girls 84; total, 136. Some of the children have made great progress in learning.

BASLE, or BALE, the largest town in Switzerland, has 16,400 inhabitants. Lon. 7° 31′ E., lat. 47° 40′ N. It has a celebrated university, with an excellent library.

A seminary was established here in 1815, for the education of missionaries to the heathen. Its origin and progress were thus described, in 1822, by the Rev. Mr. Blumhardt, the inspector:—

"It was in the last calamitous war, in the year 1815, that the spirit of missions first struck its roots in the hearts of some Christian friends, at Bâle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air, before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a missionary seminary, as a monument of this remarkable salvation of the town; and to train up a number of pious teachers for the instruction of the heathen Mohammedan tribes, who were sent from the interior of Asia to be our deliverers.

"In the 1st year 1816, we had only a few rooms, inhabited by a small number of missionary scholars; in the sixth year the blessing of God enabled our committee to build a missionary college. In the 1st year we had an income of little more than 50*l.*; in the 6th year the blessing of our Lord increased it to about 5000*l.* In the 1st year our society consisted only of a small number of Christian friends, at Bâle; by the 6th year more than 40 auxiliary societies had been established in Switzerland, in Germany, and among the Protestants of France."

The term of study is four yea

during which time particular attention is given to philology, comprehending the English, Latin, Greek, Hebrew, and Arabic languages; other sciences are embraced, and also a systematic course of theology. The students enjoy privileges in the university. About 15 students may be annually admitted, and the hope is indulged, that the increasing liberality of its friends will provide for a much greater number. The government has approved of the design, and afforded the institution its favor and protection.

The number of students in Mr. Blumhardt's seminary is now from 40 to 50. They are enrolled as members of the university, so as to pass by the regular door into the ministry. Prof. Robinson, in his article on "Theological Education in Germany," says, "The Missionary Seminary at Bâle forms a *nucleus*, around which cluster the affections and the exertions of Christians in the neighboring states of Baden and Würtemburg. Here is published a quarterly missionary journal, and weekly missionary report, which obtain a wide circulation, and excite a deep interest in the missionary cause."

BASSEIN, a large town on the W. coast of Hindoostan, 30 m. N. of Bombay, on an island separated by a narrow strait from the island of Salsette. It was taken by the British in 1780, but restored to the Mahrattas in 1783; and here, in 1802, was signed the celebrated treaty between the Peishwa and the British, which annihilated the Mahrattas as a federal empire. This town is ancient, and was a place of great importance when the Portuguese power was at its zenith. The fort, which is larger than that at Bombay, was formerly filled with houses and inhabitants, and contains the splendid ruins of 12 churches. Many monuments of national wealth and power are still remaining. The inside of St. Paul's church, the roof of which is fallen in, was completely overlaid with gold. The idol, Hunamunt, set up in the gateway of these churches, by the Mahratta power, reminds the beholder that absolute heathenism has long superseded Roman Catholic superstition.

The *American missionaries*, at Tannah and Bombay, have frequently visited this place, and distributed books and tracts; and, in 1819, they opened a flourishing school of about 30 boys, taught by a Brahmin.

BATAVIA, a city and seaport of Java, capital of the island, and of all the Dutch settlements in the East Indies. It is in the form of a parallelogram, 4200 feet long and 3000 broad; and the streets cross each other at right angles. The public edifices consist of the great church, a Lutheran and Portuguese church, a mosque, a Chinese temple, the stadthouse, the spenhouse, the infirmary, and the chamber of orphans. The fort is built of coral rock, brought from some of the adjoining islands, and has a fortification of brick. A part of the town wall is built of dense lava, from the mountains in the centre of Java. No stone of any kind is to be found for many miles beyond this city; but marble and granite are brought here from China. The harbor is excellent; and there are canals in the principal streets, planted on each side with trees. Batavia contains a prodigious number of inhabitants, of various countries; and all the goods brought from other parts of the East Indies are laid up here, till they are exported to their places of destination. The city surrendered to a British force in 1811. It was restored to the Dutch at the peace of Paris, in 1814. It is situate on the R. Jacatra, amid swamps and stagnant pools, which, with the fogs and climate, render the air unwholesome to Europeans. It once contained about 160,000 inhabitants, which do not now amount to 47,217; of whom 14,239 were slaves; 11,854 Chinese; 7720 Balinese; 4115 natives of Celebes; 3331 Javanese; 3155 Malays; 2628 Europeans, and their descendants. E. long. 106° 52′, S. lat. 6° 8′.

Messrs. Tyerman and Bennet, who visited this island in 1825, thus speak of the mortality which prevails.—"There are many coffin-makers in this great city, where death so often keeps his court, and slays not only his ordinary thousands, in the course of the year, but, at particular times, strikes down his tens of thousands, in the houses, in the streets, in the

fields; walking with the pestilence in darkness, and slaughtering with the arrow that flieth at day. The Chinese coffins are not only exposed for sale in every undertaker's workshop, but are frequently seen placed at the doors of their own dwellings." Mr. Abeel, an American missionary, who visited Batavia in February, 1831, says, that "the Dutch church and population are in a deplorable state. There is scarcely a semblance of religion; gross Arminianism reigns."

In 1813, the *B. M. S.* commenced a mission at Batavia, by means of their agent, Rev. Mr. Robinson. His personal afflictions were great; but he says, in a letter dated April 5th, 1815,—"Last Monday evening I preached in a new place, where I had about 60 hearers. I now preach in Malay 4 times a week." He mentions also a very interesting instance of usefulness. Towards the end of that year he had finished the rough copy of St. Matthew's Gospel, in the Malay language, and proceeded to revise it for the press. In July, 1816, he baptized 4 persons, viz. 2 soldiers, and 2 inhabitants of Batavia. In 1820 he says, "We have now 4 members who have been baptized in Java; and we have, besides them, 5 men of hopeful piety, who pray in turn at our prayer meetings. There are also a few women who seem to be pious; and 2 persons, if no more, appear to have died in the Lord; to say nothing of a Chinese, who says, 'he will die at the feet of Jesus: add these together, and you will find them more than 10—the number for which Sodom might have been saved." Mr. Robinson's labors were subsequently impeded, by restrictions which greatly diminished his hopes of future usefulness.

After an unsuccessful application for their removal, to the king of the Netherlands, and after a patient struggling with them, Mr. Robinson deemed it expedient to remove to Bencoolen. The station was not, however, neglected. Mr. Deering, one of the persons alluded to as baptized, who was very useful to Mr. Robinson, was actively employed, after his departure, in doing good. Twice on the Sabbath, and once *during the week*, he engaged in expounding the Scriptures to his ignorant neighbors; and appeared desirous to employ every means in his power to promote the cause of the Gospel in that city; but in October, 1825, he was removed, after a short illness.

The Rev. Mr. Supper, of the *L. M. S.*, arrived at Batavia on the 26th of May, 1814, and the request of Dr. Ross, the venerable Dutch minister of the city, became his colleague. In a letter dated November, 1814, Mr. Supper speaks of an increase in his congregation, and states that several persons had appeared to be convinced of their sins under the ministry of the word, but they had encountered much opposition from their gay connexions; and many others were offended with the faithfulness of the discourses which had been delivered in the church.

In another letter, dated August 12, 1816, and addressed to the Rev. Dr. Steinkopff, Mr. Supper says,—"The German, French, Dutch, and English Bibles and Testaments, as well as the Portuguese New Testaments, which, through your goodness, I carried out with me, or received from you afterwards, have almost all been expended; and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Mr. Milne, distributed among the Chinese, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances.—A member of my Portuguese congregation came to me last week, and said—'I am acquainted with some Chinese, who generally come to me twice a week, when the word of God is the theme of our conversation: they have read the Chinese New Testament, and find the contents of it of far greater excellence than those of any other book they have ever read, but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend; I then give them such illustrations on the subject as I have remembered from your discourses.' This Portuguese is one of my pupils, and, thanks be to God! I may truly say, that he is my crown, and the

first-fruits of my labors among the nominal Christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.

"Another of my Portuguese pupils, a man of 58, came to me a few days ago, and told me that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and expressed a wish for a few more books in the Chinese language. He likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.

"I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch and said,—'I have read Mr. Morrison's New Testament with pleasure. It is very fine, and it would be well, if every one led such a life as Jesus Christ has taught people to lead.' I cannot describe to you, what effect these words, spoken by the mouth of a Chinese, had upon me. I commenced a discourse with him about his idols, and said—'You believe, according to the doctrines of Confucius, that there is but one God, who made heaven, the earth, man, and every living creature.' 'Yes,' he replied; 'but God is so far above us, that we dare not address ourselves to him, without the intervention of the demigods.' I then said, 'As God is the Creator of mankind, should we not call him our common Father?' 'Yes, certainly,' was his reply. 'Well; if this be admitted, are not children obliged to place confidence in their father?' 'Most assuredly.' 'In what consists this confidence and trust?' No answer. 'Are not you the father of five sons?' 'Yes.' 'Now, what would you think or do, if three of your sons took it in their heads to paint images upon paper, or carve them upon wood; and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?' 'No, I would certainly chastise them, and place them in a madhouse, as laboring under a fit of insanity.' 'But, if they stated, by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you but through the intercession of images which they themselves had made, what would you say then?' 'I should answer—I have chastised you for your want of confidence in me, and on account of your conduct in preparing images, and paying them the respect which is alone due to me: they being unable to hear, move, or help themselves, and I pronounce you to be out of your senses.' 'But, said I, do you act more wisely on this supposition, than your children would have acted, when you worship the idols in your temples, and pay every honor to them in your houses, which is only due to your heavenly Father?' 'Ah,' replied the Chinese, 'we have never directed our views so far; but I am convinced, that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

"The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples; and contents himself with reading the New Testament, and other religious writings with which I supply him from time to time. (Is it unlikely that this Chinese is near the kingdom of God?) Are not the grace of God and the power of the Holy Spirit able to convert even the Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labor as an unnecessary waste of time; but their seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such unbelievers, by the evidence of facts, that the labors of his servants among the Chinese will not be 'in vain in the Lord.'

"You will rejoice with me when I tell you, that the Lord has signally blessed the labors of my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our

community; as their conduct is a sure testimony of the true Christian life they lead; and they continue to give proofs that they act under the influence of the Holy Spirit and the Gospel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the Holy Scriptures with some Mohammedans three times a-week, converses with them upon what they have read, and they join in prayer in his house afterwards. Some of the priests have applied to me, through this my beloved pupil, for an Arabic Bible, which, after repeated requests I shall send them."

Mr. Supper was, in the course of the same year, summoned from the scene of his labors to the mansions of eternal rest. And from the period of his decease, the *L. M. S.* had no missionary in Java, until the summer of 1819, when Mr. John Slater, who had been for a considerable time occupied with the study of the Chinese language at Canton and Malacca, arrived there, and shortly after took under his instruction four Chinese children, as the commencement of a school, designed to be conducted, as far as circumstances would permit on the Lancasterian plan. He also employed himself sedulously in circulating copies of the New Testament and religious tracts among the heathen; and, with the assistance of a native teacher, devoted a considerable portion of his time to the study of the Chinese language. But a few months only had elapsed, when his labors were suspended by a calamity at once alarming and destructive. On the 2d of October, 1819, his house was burnt down; when his Chinese books, with various articles of furniture were consumed. This calamity, however, was considerably alleviated by the kindness of several friends, and particularly by that of one family, with whom Mr. and Mrs. Slater found an hospitable asylum for several weeks.

After this accident, a piece of ground was purchased, on account of the society, for a mission-house and garden; and, by the liberal subscriptions of such of the inhabitants as appeared to take an interest in his object, Mr. Slater was enabled to build a convenient habitation, capable of accommodating 2 or 3 missionaries, besides his own family. On the adjoining premises, a school was afterwards erected, and opened with 26 pupils.

Of the various idolatrous ceremonies which were performed in this place, at the time of his visit, Mr. Slater has given the following description:—

"Within the temple yard, which prevents the idol from being seen from without, is an elevated stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this, the attention is excited by the gaudy appearance of golden ornaments, and various colored paper cut in shreds; but principally by the quantity of painted candles burning in front of the idols, the smoke of which, together with the incense, is intolerable at first entering. The candles are about 100 in number, and of various sizes, from 1 foot to 3 feet in height, and measuring from 2 to 6 inches in circumference. These are kept burning during the whole time of worship; but, as every worshipper brings 2 candles, they are constantly changing them, so that I suppose the entire number is changed every 20 minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without interruption. The candles which are removed are for the benefit of the temple, and they must amount to a considerable sum, as the smallest of them cost about two dollars a-piece.

"On entering the temple, every worshipper presents his lights, and receives six sprigs of incense. Three of them, after bowing to the imaginary deity, as an intimation that he is about to worship, he places close to the image, and the other at a short distance; then retiring to a cushion in front of the idol, he pays his homage, which consists in kneeling down, and bowing the head thrice to the ground, and this is repeated three times. He then goes on to a large table on the left side of the idol, where there are persons to enrol his name and receive his contribution; and here the devotees appear anxious to exceed each other in the sums which they

give toward the support of this abominable worship.

On the 7th of January, 1822, Mr. Medhurst and his family arrived at Batavia, where they were received with great cordiality by Mr. and Mrs. Slater; and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous land belonging to the society, was also brought from the wildness of nature to resemble the cultivated grounds in the neighborhood.

Mr. Medhurst now commenced preaching in Chinese 4 times a-week: on the Sabbath morning, at 7 o'clock, in the mission chapel; on Tuesday evening, at a dwelling-house in Batavia; and on the evenings of Thursday and Friday, at 2 other places. It seldom happened, however, that either of the congregations exceeded 30 persons; and the only apparent effect produced, at this time, by the public dispensation of the truth, consisted in the temporary conviction of gainsayers, and in the extended concessions of the heathen to the veracity, consistency, and consequent obligations, of what was advanced on moral and religious subjects.

Towards the autumn of this year, the health of Mr. Slater was so much impaired as to render it necessary that he should take a voyage for its recovery. This he accordingly did, with the desired effect; but as he afterwards thought proper to dissolve his connexion with the society, the entire weight of the mission at Batavia was thrown upon Mr. Medhurst. That valuable missionary, however, continued to labor with unremitting assiduity and unabated zeal in the cause of his divine Master; and during the year 1823, he established a printing office, which will, no doubt, prove of essential benefit to the mission at this station. The necessary supply of paper and printing materials was obtained from Canton, through the kind intervention of Dr. Morrison; and typecutters were procured from Singapore.

Under date of March 7, 1831, Mr. Medhurst states that a chapel, had *been erected at* Batavia, principally at *the expense of the residents* at the *place in which English* and Malay *services were performed* every Sabbath. The congregations though small, were increasing, and much good seems likely to result from these labors. "The Malay sermon," says Mr. M., "in the Dutch church is continued once a fortnight, and the intermediate Sabbath afternoons are occupied in preaching to the convicts in the open air; except when I visit the native congregation at the village of Depok about 20 m. off. About once a fortnight I visit the gaols, in both which the prisoners sit very quietly, and pay great attention; and the early part of almost every morning in the week is devoted to going about among the Malays and Chinese, distributing Tracts, and conversing with the people. By this means upwards of 500 people are regularly brought under Christian instruction, besides those who are occasionally addressed in the markets and shops, or by the wayside." One native, since the commencement of his religious career, has sometimes gone on journeys to the markets and villages around. Several other persons are in a very hopeful state of mind. The truth is brought to bear in many ways on the Chinese population. Chinese Tracts have been distributed, and the schools for Chinese contain 40 scholars. A Hokkien dictionary has been finished, occupying 800 pages of closely printed quarto, and will be followed by one or two hundred pages of preface indexes, and appendixes. The printing of the translation in Low Malay will be completed by the end of the year. A school or school book society for the Malayan and Javanese population of the island, embracing a school at each residency, and 4 at Batavia is in contemplation. The distribution of Malay tracts during the past year has been unprecedented, so as to exhaust all the stock; upwards of a thousand Malay tracts have been circulated in the immediate vicinity of Batavia, and the people in the markets have been so eager to obtain them, that 40 or 50 have been easily distributed in one morning, and on one occasion, 150 were put into the hands of the people on one market day.

Rev. David Abeel of the *A. B. C. F. M.* visited Java in 1831, and spent some time very pleasantly and very profitably with Mr. Medhurst.

BATHURST, a new, flourishing, and healthy British settlement in W. Africa, on the island St. Mary, at the mouth of the Gambia, between 13° and 14° N. lat. By means of this settlement a very prosperous commercial trade has been introduced up the Gambia, which is designed to suppress the slave trade. The river is navigable more than 500 m.; and, in point of commercial importance, this place is expected to become the first British establishment on the coast, as it affords the best intercourse with the interior. Population upwards of 2000, almost entirely Jaloofs and Mandingoes. They are friendly, and many are desirous for religious instruction. They are Mohammedans.

The *C. M. S.* established a mission at Bathurst in March, 1821, Rev. T. Davey is now the missionary at the station. Mr. J. Warburton superintendent of the schools. In the summer of 1821, the following report of the state of the mission was given. Communicants 21; Candidates 26; Sunday school scholars 200; average attendance 155; daily school, liberated African girls 137; colored born children 200; evening school attendants 12.

Mr. and Mrs. Marshall of the *W. M. S.* have lately rested from their labors. John Cupidon is a native assistant. The congregations are very good. The governor is a regular attendant. Number of members 45. They are very consistent in their conduct. Number on trial, including 15 at Goree, 21. The number of Sunday scholars is between 30 and 40. The school master is pious and exemplary. The contributions to the mission, in 1823, amounted to £24; in 1829 to £53.

BATTICALOE, a small island, about 31 or 32 m. in circuit, on the E. coast of Ceylon; 60 m. N. Matura. E. long. 82°, N. lat. 70° 45′. Here is a fort; a few English families, and a small village of Mohammedans and Hindoos, are dupes to the vilest superstitions. They mostly speak Tamul. The heathen population is numerous on the adjacent shores, but they are remote and secluded *from any other missionary station, the intermediate country being wild and dangerous.*

Rev. Mr. Ault, of the W. M. S., commenced a mission here in 1824, and rested from his very active and successful labors in the following year; yet, in this short space, he had nearly prepared an extensive circuit. At this time, he was the only missionary, from Jaffna on the N. to Matura on the S.; a distance of 330 miles. He acquired the Tamul, and preached often and extensively to large and attentive congregations, besides superintending several schools of about 140 scholars; into which he introduced portions of the Gospel, copied by the scholars upon their *olas*, for school-books, instead of the books and vain songs of the heathen. He began to see precious fruits of his labors. After his death, the mission was only partially supplied, till 1821, when Mr. Roberts, having previously acquired a knowledge of the Tamul at Jaffna, resumed it.

The report of 1830 furnishes the following particulars of this station:—

The society is increasing in the grace of God. The present number in the Tamul and Portuguese classes is 22, all of whom seem determined to give themselves unreservedly to God. A spirit of inquiry seems to be excited among the Mussulmans of this place; many of whom have applied for New Testaments and other Christian books. The English school contains 15 boys and 1 girl; the Tamul 30 children; the Kalladay 25; the Navetcuda 30; Arapatte 30; the Eraoer 34; Pereatorrey 15. Total, 7 schools and 180 scholars.

BATTICOTTA, a parish in the district of Jaffna, on the northern extremity of the island of Ceylon; 6 m. N.W. Jaffnapatam; 2 N.W. Manepy, and 3 S.E. Panditeripo. Previous to the desolating sickness, in 1819, the parish contained 1300 families. E. lon. 80° 15′, N. lat. 9° 45′.

The Rev. Messrs. *Benjamin C. Meigs*, and *James Richards*, from the *American Board of Commissioners for Foreign Missions*, commenced laboring here in 1817.

Having gained permission of government to occupy the glebe lands at this place, the missionaries commenced repairing the buildings in 1816, and removed their families here in June, 1817.

The *mission* premises contain nearly

4 acres of land, on which the missionaries found the following appurtenances; a church, dwelling-house, 5 other small buildings, 2 yards, a garden, 4 wells, 11 managosa trees, and 51 palmyra trees, all belonging to the government of Ceylon.

The church is 171 feet long and 65 wide; the walls, 4 feet thick, are chiefly of coral stones. From one end to the other are 20 massy pillars, 10 feet in circumference, in two rows, supporting 18 fine arches, which are so much higher than the walls as to support the roof. It was built by the Portuguese in the 15th century, and repaired by the Dutch in 1678. Since the English took possession of the island, in 1795-6, all the buildings had been rapidly decaying, till the missionaries made the repairs. The ravages of time had nearly demolished all that pertained to them of wood.

The *church* and *dwelling-house*, according to the custom of the country, are one story high. The latter is 100 feet long, and 42 wide; the walls of coral stones, the floors of brick, and, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. In front is the church, about 20 rods distant. At the back of the house are the yards, enclosed by a wall about 8 feet high. Through one of these is an entrance into the garden, which contains nearly two acres, enclosed by a fine wall of coral stones, laid in mortar, 9 feet high.

The following facts will show the present state of the mission. Benjamin C. Meigs and Daniel Poor, missionaries and their wives. Gabriel Tissera, native preacher and tutor in the seminary; Nathaniel Niles, native preacher; Ebenezer Porter superintendant of schools; P. M. Whelpley native medical attendant on the seminary, Samuel Worcester, John Griswold, and others, teachers. Mr. Poor is principal of the seminary. The first class contains 22, the second 20, the third 19, the fourth 30. Including those who have finished their studies, and are employed as teachers in the seminary, the number is 102. *The principal building* is called Ottley *Hall, in honor of* Sir Richard Ottley, *Chief Justice of Ceylon, corresponding member of the Board*, and for ten years past an influential and liberal patron of the mission. This edifice including virandah-rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its height is 2 stories, a sufficient number of rooms has been created within the college yard to accommodate 100 students. The seminary has been furnished with a respectable philosophical and other apparatus. The mission library contains more than 600 volumes, besides class books prepared for the Seminary, and is in general well selected. The sum of $5372 has been collected for this institution among the friends of learning in India, all of which has been expended in erecting the necessary buildings. The study of English and of various branches of science, principally in that language occupies about two thirds of the time of the students, and Tamul literature the remainder. Great interest has been recently excited among the natives by witnessing the philosophical and astronomical experiments at the seminary.

BAY OF KENTY, a bay on the northern shore of lake Ontario, Upper Canada, inhabited by the Mohawks.

Messrs. *John Hill* and *John Greene*, *schoolmasters* from the *Society for propagating the Gospel in Foreign Parts*, labor here.

This place is occasionally visited by the Rev. Mr. Stewart of Kingston, who superintends the school, and performs other missionary labors. The Mohawks are very desirous of instruction. The pupils make encouraging progress, and a permanent mission is intended.

BEERBHOOM, a district in Bengal, Hindoostan, N.W. of Calcutta; 80 m. long and 30 wide, bordering on Monghyr N. and Burdwan S. About 60 m. from Cutwa. Although this place had been visited for some years, as opportunity offered, by the Baptist missionaries, it was not, till 1823, made a separate station. At that period, Mr. Hampton, who was baptized some years before by Mr. Sutton, and had for some time been exerting himself very successfully among his heathen neighbors at Tumlook, near the Sunderbunds, was appointed to it. Animated by Christian zeal, he resigned his secular engagements, and

devoted himself entirely to missionary labor. The village in which he fixed his residence is called Seuri, and he had soon the pleasure of receiving several new members into the church. His sphere of action being very extensive, a number of itinerants were employed under his superintendence. Mr. Hampton afterwards resigned his connection in the society, but a pious friend on the spot exerted himself, in consequence, so zealously, that the deficiency was scarcely felt, until Mr. Williamson arrived from Serampore, who entered on his work, in 1826, with great energy. He had four native assistants. The church consisted, at the date of his last letters, of 37 members, nearly all of whom are converts from heathenism. In his endeavors to instruct the female part of his flock, only one of whom was found able to read, Mrs. W. takes an active part, and the progress already made is highly encouraging.

No recent intelligence has been received from this mission.

BELGAUM, a populous town and military station between Bombay and Bellary, and 200 m. N.W. of the latter place. The Canara is chiefly spoken here, and in the extensive country between this and Bellary; and the Mahratta between this and Bombay.

Rev. *Joseph Taylor*, of the *L. M. S.* accompanied by the native teacher, Ryndass, proceeded, in September, 1820, from Bellary to Belgaum, for the purpose of commencing a new mission. They were very kindly received by general Pritzler, as well as by several other respectable Europeans, whose solicitations, with those of the general, had, amongst other causes, induced Mr. Taylor to remove to Belgaum. On his arrival, Mr. Taylor conducted public worship, on the Sabbath mornings, at general Pritzler's house; on which occasion, a considerable proportion of the military officers stationed at Belgaum attended. On the Sabbath evenings he preached to the soldiers in the camp. In 1821, Mr. Taylor had succeeded in the formation of two native schools; one of which *is situated at Belgaum, and the other in the neighboring* town *of Shawpore. The number* of boys *under instruction was about* 120. At Shawpore, by the kindness of Dr. Millar, of his Majesty's 53d regiment, Mr. Taylor had been enabled to provide a convenient school-house. Besides elementary books, Dr. Watts's First Catechism, and a larger Catechism used at Bellary, together with Scripture tracts, &c. had been introduced into the schools. The children not only committed to memory large portions of the Scriptures, Catechisms, &c., but endeavored to understand what they learned. Mr. Taylor devoted two evenings in each week to conversations with the heathen. These meetings, which were held in the school-house at Shawpore, and conducted in the Canara language, were occasionally well attended. On the Sabbath, Mr. Taylor conducted three public services in English; two of them in the camp, and one at the commanding officer's quarters. A temporary building, capable of holding from 250 to 300 persons, had been erected in the camp, where divine worship was regularly performed; and, on the Saturday morning, all the soldiers, then off duty, were marched down. The rest, together with *volunteers*, attended the camp service in the evening. The service at the commanding officers quarters was attended by all the staff officers, and others residing in the fort, and also by the soldiers of the royal artillery. On Wednesday evenings, Mr. Taylor held a service in the camp; and on Friday evenings, at his own house in the fort. All the soldiers who assembled for worship on these occasions, attended voluntarily.—Mr. Taylor was encouraged to hope that the above-mentioned services which he described, particularly those in the fort, as truly animating, had not been in vain. Some of his hearers acknowledged the benefit derived from his public ministry, and confirmed this acknowledgement; while they adorned their profession by a holy conversation and a consistent life.

On the application of General Pritzler, the Madras government granted Mr. Taylor a liberal allowance for his services in the camp; which he generously devoted to the mission. A society, denominated the Belgaum *Association*, had been formed, as an auxiliary to the Bible, Missionary

and *Tract Societies*. And the circulation of the Scriptures and religious tracts had been promoted, in five languages.

Mr. hands, who during the year 1822, had an opportunity of witnessing the progress of the mission, wrote as follows:—

"I was exceedingly gratified by my visit to Belgaum. Dear brother Taylor has shown himself to be 'a workman that needs not to be ashamed.' His public services, both in the camp and in the fort, are well attended; and the great Head of the Church has honored him with very considerable success. There are several humble, devout soldiers, now members of his church, who consider him as their spiritual father; and, during my journey last year, I met with several at Bangalore, Cananore, &c., who blessed God for the benefit they had received from his labors. His exertions among the natives have also been blessed; one, a brahmin at Belgaum, has, I trust, received the truth in love, and become a sincere disciple of Jesus Christ. I saw much of this brahmin while at Belgaum, and he afterwards accompanied us part of the way to Bellary. I was so well satisfied of the sincerity of his profession, that I advised Mr. Taylor to baptize him on his arrival at home, which I imagine he has done. There are also a few other natives at this station, of whom I hope well.

"His English and native schools afforded me much satisfaction, particularly the native school at Shawpore. A number of children there, replied to several important and unexpected questions, in a manner that almost surprised me, and would have done credit to a school in England. Some of them have had their minds so far affected by what they have learned of Christianity, that they have refused to offer the usual worship to the household gods of their parents, and have endeavored to show them the sin and folly of worshipping such gods. Ryndass continues as a catechist with Mr. Taylor, and has, I think, considerably improved since he *has been with him*. Mr. Taylor was *anticipating a removal from the fort to a house well adapted for the mission, in the centre of the native town.*"

The following is the latest intelligence, which we have received. Mr. Taylor still continues his very useful labors. He is assisted by W. Beynon, who has removed from Bellary, and has better health at Belgaum. There are 3 native assistants. At the English services, there are from 10 to 15 communicants, and the same at the native services. In 3 Mahratta schools, the attendance varies from 60 to 120; and in 2 Tamul, from 20 to 50. All the scholars are examined weekly by the missionaries. The distribution of Tracts, in 1830, has been greater than in any preceding year, and the general aspect of the missions is that of growing importance and success. Samuel and Jonah, the native Tamil assistants, have rendered valuable services, and their conduct has been perfectly exemplary. At the Poor House, several orphans and destitute children are received, and instructed in the truths of Christianity. The Brahmins and Gooroos begin to shrink from argument, cease to defend their systems, acknowledge that the Hindoo religion is not adapted to become an universal religion, and that it cannot show by what means sin may be pardoned.

BELIZE, a town in the province of Honduras, in Central America. Here the English have, for a considerable time, kept up establishments, which have rendered them masters of the country. In 1769, the English colonies exported 800,000 feet of mahogany, and 200,000 lbs. of sarsaparilla, and 10,000 lbs. of tortoise-shell, besides tiger and deer skins. At Belize, the *W. M. S.* have established missions. "The congregations are numerous and attentive; there are some indications of divine influence, and many seem inclined to give themselves to the Lord. Members in society, 178; children in the school, 170.

BELLARY, a town situated in the most northern part of the province of Mysore, and surrounded by numerous populous towns and villages. Here the Rev. J. Hands, from the *L. M. S.*, arrived in April, 1810, and was treated with great respect by the European residents, among whom he soon began to celebrate divine service. He had, at first, some great difficulties to contend with, in ac-

quiring the Canara language, which is spoken from the borders of the Mahratta, nearly to the bottom of the Mysore. He applied himself, however, so patiently and perseveringly to this study, that he not only soon collected several thousands of words, which he formed into a vocabulary, but also began preparing a grammar, with the assistance of his moonshee, who appeared to be a very learned man. The brahmins in this place are said to be comparatively few in number. Some of these visited the missionary in a friendly manner; a considerable number of country poor, or "half-caste" persons, attended his ministry; and, in some instances, his labors appear to have been successful. One man, in particular, informed him that he had been constrained to commence family worship, both morning and evening.

Many pleasing circumstances subsequently transpired. Mr. Hands preached thrice every Lord's day to his countrymen, and the Portuguese half-caste, with much encouragement. The principal people treated him with great kindness; and several of the natives, on certain festival days, brought him an abundance of fruit. His residence had been a pagoda, and several huge gods of stone lay about his premises. In the spring of 1812, with the assistance of a young friend from Madras, he opened a native school, which was soon attended by 50 children. Here he preached the Gospel twice a week. Upwards of 20 soldiers belonging to one regiment, were brought to a saving acquaintance with divine things, under his ministry, and, with some others, were formed into a society.

In 1816, Mr. Hands was joined by the Rev. Wm. Reeve, by which time many schools had been established.

In the month of March, 1817, Messrs. Hands and Reeve took a journey to visit the spot once occupied by the famous city of Bisnagur. From the top of a pagoda, on a high mountain, and with the aid of a good telescope, they had a fine view of the extensive scene of desolation, comprising the *ruins of palaces*, pagodas, *and other public buildings; the architecture of which appeared to have been of a very superior* kind. It is said, if all the buildings which now remain were placed close together, they would occupy a greater extent of ground than that on which the city of London stands.

Here they met with many people who had visited the mission-house at Bellary, for the purpose of receiving religious instruction. They paid a visit to the aged rajah of Anagoody, who seemed to be about 90 years of age, and was undergoing a severe course of penance, to propitiate his deity, whom he conceived to be angry with him. They found him at a short distance from the city, performing his devotions in one of his pagodas, surrounded by servants, musicians, and brahmins, in abundance. He had already fasted *nine* days, besides undergoing other mortifications; and from what they saw and heard, they considered him as a complete devotee. Mr. Hands spoke to him for a considerable time on the inefficiency of his penances to obtain the favor of heaven; but he seemed to hear with reluctance what was advanced against his infatuating idolatry.

At Bisnagur, on the last day of the annual festival, the missionaries beheld a grand religious procession, in which two ponderous cars of the idols were dragged along by the multitude. "I counted nearly 1000 people," says Mr. Reeve, "who were drawing one of them, and, on measuring one of the wheels, I found it to be 14 feet in diameter. The height of the car, including its trappings and ornaments, was, I suppose, not less than 200 feet; so that it was very fatiguing work to make it move at all. Indeed, I believe, that if the peons and soldiers had not come with their swords and spears, the poor god would have been forsaken, and left in the road."

After their return to Bellary, they had the satisfaction of adding to their little church 10 persons; and they were particularly gratified with the experience of one individual, who stated that he was the son of an aged Moravian missionary, still laboring in the West Indies. He had run away from a boarding-school, and enlisted for a soldier; in these circumstances he was brought to India, and, under a sermon at Bellary, he was converted to God.

In the course of the summer, Mr. Hands was induced, by the unfavorable state of his health, to take a journey to Madras, which was very beneficial; but, on his return, he found that of his beloved wife on the decline. She languished until the 1st of Aug. 1818, when her disembodied spirit entered "the house not made with hands, eternal in the heavens." She was one of the oldest missionaries connected with the *L. M. S.* in India; having been employed in the work 12 years—first as the wife of the excellent Mr. Des Granges, and afterwards as the beloved partner of Mr. Hands.

In January, 1819, a juvenile *Bible S.* was formed at Bellary, principally through the zeal of the master of the charity-school, and the activity of one of the scholars, who was formerly notorious for his wickedness and audacity. The attendance also at the mission chapel became so numerous, that an enlargement was considered indispensable. The expense of this, together with additional seats and lamps, was computed at £50; but the pious soldiers, and other friends, who were in the habit of attending on the means of grace, felt so deeply interested in the object, that they collected nearly the whole sum in the course of 24 hours.

On the 2d of March, the missionaries received a visit from the rajah of Harponally, who had arrived at Bellary on the preceding evening, seated upon a very large elephant, and followed by three others, amidst an immense concourse of people. "He came to us," says Mr. Reeve, "with all the pomp and parade of oriental princes, and our garden was almost filled with his splendid retinue. He showed no disposition to enter into any particular conversation, but expressed himself highly gratified with the attention which had been shown to him."

At the close of 1819, Mr. Reeve observes—"During the progress of this year, the Gospel has been carried several hundred miles through the dark villages, and several thousands of tracts have been distributed. The translation and revision of the Scriptures in Canara, have also been proceeding. A new edition of Dr. Watts's First Catechism, in that language, with numerous improvements and corrections, has been prepared for the press. A copy of the same has also been prepared in the Tamul. The progress of the native schools has been favorable, and several hundreds of the pupils know perfectly the First Catechism, and the greater part of our Lord's Sermon on the Mount.

Towards the latter end of the following year, Mr. Hands determined to commence a missionary tour through the Balaghaut ceded districts, and Mysore, to Seringapatam; and, on the 14th of March, 1822, returned to Bellary with Mrs. Hands, having been married during his absence. On their journey Mrs. Hands became seriously indisposed; and, after her arrival at her husband s residence, she grew much worse, and gradually declined, till the 25th of May, when she died.

From the report of 1824, it seems that the number of schools was 15, and the number of scholars about 500. An evening school had been opened. The Canarese and Tamulese services were continued, and not without encouragement. One of the baptized had died apparently very happy. The enmity formerly manifested against the converts had, in a great degree, subsided, and intercourse had been restored between them and their relations. Instances of conversion occurred, from time to time, through the instrumentality of the English services; and the improved example of many Europeans, including civil and military officers in the E. I. Company's service, had made a favorable impression on the natives. The translations of the Scriptures, and other works, were advancing: 6000 tracts had been distributed during the year, in many places, besides large supplies being sent to Seringapatam and Canaanore. The number of Tracts issued by the Bellary *T. S.* from its establishment in 1817, was 26,734. The contributions of the Bellary *A. M. S.*, for the year 1823, amounted to rupees, 627. 13. In consequence of the removal of some of his coadjutors, and of Mr. Reeve's visit to England, Mr. Hands labored some time alone, but successfully. The new chapel was opened in Octo-

ber, 1824. Its total cost was more than 7000 rupees, or about £700 sterling. This debt, through the liberality of friends in India, was, however, soon liquidated. The Rev. Mr. and Mrs. Benyon reached Bellary at the close of 1825, and the Rev. Mr. and Mrs. Paine arrived in the course of the following year.

The following is the latest information which has been received of the state of this mission. Mr. Hands, after having spent some time in England, was expected to return in the summer of 1831, to Bellary. John Reid is now missionary at the station; G. Walton, assistant; B. H. Paine, printer; S. Flavel, and other native assistants. Communicants at the English services are 10 in number; at the native 22; adults baptized 31. In 6 Canarese schools for boys, and 1 for girls; with 2 Tamul schools for boys, there are 311 scholars. Improvement is impeded by the want of proper school-masters. Many of the girls, under Mrs. Paine's superintendence, read and write well. The English charity school is very useful. The printing-office is conducted with diligence and spirit; 1000 copies of each of 7 of the books of the Old Testament in Canarese, with 9000 Tracts and elementary books have been printed during the year 1830. The distributions have been 30 Bibles, 1139 portions of Scripture, and 26,240 Tracts, many of which were circulated at native festivals in the vicinity. The Branch Bible Society raised 900 rupees in the year; the Tract 573; the missionary 446; and the charity school 212).

BELTOLLAH, a town in Bengal Hindoostan. In 1821, the *C. K. S.* established 5 Bengalee schools in this vicinity; and a central English school at this place under the superintendence of Mr. *Van Gricken.*

BENARES, a large district of Hindoostan, in the E. part of the province of Allahabad. It contains the circars of Benares, Juanpoor, and Mirzapoor, and was ceded to the English in 1775. The manufactures of this district are numerous, and the chief articles of produce are barley, peas, wheat, sugar, salt, indigo, and opium.

Benares, a famous city, is the capital of the above district, and may be called the Athens of the Hindoos. It is celebrated as the ancient seat of brahminical learning, and is built on the left bank of ths Ganges. Its ancient name is Casi (the Splendid) which the Hindoos still retain; and it is so holy, that many distant rajahs have delegates residing here, who perform for them the requisite sacrifices and ablutions. The shasters affirm, and the natives suppose, that whoever dies here will be saved. Several Hindoo temples embellish the high banks of the river, and many other public and private buildings are magnificent. The streets are extremely narrow; the houses high, with terraces on the summit, and some of them inhabited by different families; but the more wealthy Gentoos live in detached houses with an open court, surrounded by a wall. The number of stone and brick houses, from 1 to 6 stories, is upwards of 12,000; and of mud houses, above 16,000. The permanent inhabitants, are 200,000, and during the festivals, the concourse is beyond all calculation. Nearly in the centre of the city is a considerable Mohammedan mosque, built by Aurengzebe, who destroyed a magnificent Hindoo temple in order to make room for it; and from the top of the minars there is an extensive view of the town and adjacent country, and of the numerous Hindoo temples scattered over the city, and the surrounding plains. The rajah of Benares resides at Ramnagur, about 5 m. from the city, on the opposite side of the R. Benarès is 136 m. W. by S. Patna, and 460 W. N.W. Calcutta. E. long. 83° 10′, N. lat. 25° 30′.

Some years since, a *Hindoo College* was founded here by a late English resident, Mr. Duncan, to encourage learning among the brahmins, which has recently revived, and is becoming a very important institution. The government allows 20,000 rupees, or 11,100 dollars, annually for its support. The course of study is 12 years, and students are admitted from 12 to 18 years of age. The first annual examination was held in 1820. In 1822 the number of students was 172, more than 100 of whom received no support from the funds.

The *C. K. S.* has a valuable depot of books in this city.

The Rev. W. Smith was appointed to Benares by the *Baptist M. S.* in 1816, and pursued his work with much constancy and vigor. Several Hindoos were reclaimed by his instrumentality, and baptized in the name of Jesus; among the rest a brahmin of the name of Ram-dass, whose subsequent concern on behalf of his deluded countrymen was described as happily attesting the sincerity of his profession. The powerful interest excited by the first introduction of the Gospel into this famous city appeared in after years, not to have wholly subsided. Crowds of attentive Hindoos were said to hear the word; and many instances occurred in which evident impressions were made. On one occasion, a brahmin, after listening to the Gospel, exclaimed, "I will leave all my friends to be instructed in the knowledge of Christ;" throwing away, at the same time, a god of stone which he had been used to worship. Another ventured to predict—"In 80 years hence the worship of Gunga will vanish, the chains of the caste will be dissolved, and all will have the true knowledge of God and become Christians;" while a third invited Shiva, Chunda, and Lukshumna, the native itinerants assisting Mr. Smith, to dine with him. They accepted his invitation, and had a long conversation with him respecting the Gospel; in the course of which he commended them for the part they had taken in embracing Christianity. In the establishment of schools, Mr. Smith had been greatly encouraged by a rich native, resident on the spot, who subscribed very liberally towards their support. These schools were in a flourishing state, and the boys were said to read the Scriptures with delight. Instances of disappointment, however, occurred here as well as elsewhere. Several persons, who gladly received the word, and seemed for a while disposed to make any sacrifices for the sake of the Gospel, were intimidated by the threats and insults of their former companions, and desisted from further attendance. In 1824, the church consisted of 12 *members, among whom* several brahmins were included. Ram-dass, a native itinerant, was associated with Mr. S. in his labors; and so much was he respected by the European inhabitants of the city, that they subscribed, almost without solicitation, 1000 rupees to assist him in erecting a small place of worship.

Mr. Smith continues to labor unremittingly; Ram-dass is a native assistant. Number of communicants is 10. Inquirers 2; scholars from 25 to 40 boys. Christian tracts and the Gospel are used.

The Rev. Mr. Corrie, having been appointed to the chaplaincy at Cawnpore, left Calcutta towards the end of November 1817, accompanied by Mr. Adlington, a native youth, who had been under the care of Rev. Messrs. Greenwood and Roberson, of the *C. M. S.*, and the recently baptized Fuez Messeeh. They were much aided in their efforts by a liberal native, Jay Narain Ghossaul, giving a large house in the city for a school, and endowing it with 200 rupees per month (about 300*l.* per annum). The school was opened on the 17th of July, 1819, and in November, 116 scholars had been admitted, and the school was becoming very popular among the natives.

The Rev. Benedict La Roche, and the Rev. John Perowne, were afterwards appointed to this station. They were accompanied by Mr. Thomas Brown, who had diligently prepared to conduct all the departments of a printing and stereotyping establishment, and who carried out with him a printing-press, and founts of English, Arabic, and Persian types. It became, however, soon apparent, that the monthly allowance, granted by the founder, was greatly exceeded by the necessary expenses of the establishment. Jay Narain therefore, formally applied to the governor-general in council for pecuniary assistance; accompanying his letters by a statement of the monthly disbursements, from which it appeared, that a surplus of 252 sicca rupees (nearly 400*l.* sterling) above the sum allowed by himself, was necessary, in order to carry on the school with effect. It is most gratifying to add, that the application, was graciously received by the governor-general in council; and that the proper directions were issued to his

agent at Benares, for the regular monthly payment of the above-mentioned excess.

From Mr. Adlington's first report, it appears that the attendance, on an average, was about 121; of these, 63 were acquiring the English, 82 the Persian, 11 the Hindee and Sanscrit, and 15 the Bengalee. Divine worship was generally held in a bungalow, which had been purchased, three times on the Sabbath, *i. e.* morning and evening in English, and in Hindoostanee in the afternoon, when from 6 to 12 usually attended at each service. A school was also established at Secrole, a station of the military near Benares, which was supported by the residents in the neighborhood.

In 1821, Rev. Mr. and Mrs. Morris arrived at this station, and found the schools in a prosperous state. About Christmas, the founder of the school, in addition to the liberal monthly allowance for subsistence to poor scholars, added a suit of clothes to each. That benevolent individual soon closed his mortal career. Unhappily, the legal transfer of property, intended to have been assigned by him to the support of the schools, was never effected; but his son, Kolly Shunker Ghossaul, declared his purpose of securing to the society the monthly payment assigned by his father. Through the kindness of his excellency the commander-in-chief, a suitable person from H. M.'s 17th regiment was obtained as schoolmaster: Mr. Stewart, who had been brought to the notice of the corresponding committee by Lieut. Peevor, before his departure for England, took possession of the upper story of the house in Benares, which was fitted up for his reception in March, 1822.

Mr. Adlington, having recruited his strength by a visit to Calcutta, where he married, devoted his time to the city school; leaving Mr. Morris more at leisure to acquire the language, and to give his time to more immediate missionary labors. A schoolmistress was also obtained from Chunar, and a few girls were learning to read, knit, and sew. A few other girls were in a second school. Both were supported by ladies at the station.

In 1823, several of the elder boys were accustomed to go, on Sunday mornings, as far as Secrole, in order to read and to give instructions in the Old Testament. A chapel was also built there for the use of the native Christians, about half the expense of which was borne by friends at and near Benares. It was opened in May; when the chaplain, the Rev. Mr. Frazer, baptized a man descended from Christian parents, and a Hindoo woman, who had been previously under a course of instruction. About 50 native Christians usually assembled; and, occasionally, the chapel was attended by a few Hindoos and Mohammedans.

"On Sunday, the 18th of April, 1824," says Mr. Morris, "I preached my first sermon in Hindoostanee, at the new chapel. I had long ago, as opportunity offered, endeavored to converse with the heathen, and hope now to be able to do so frequently." The bishop of Calcutta passed Sunday, 5th of September, at this station. At an early hour, his lordship attended the mission chapel, when Mr. Morris read and preached in Hindoostanee, in which tongue the bishop pronounced the blessing. On the same day, the company's church was consecrated, a confirmation was held, and the Lord's Supper was administered: in the evening the bishop preached in English. On this occasion, 14 native Christians were confirmed, and were admitted to the Lord's table; the bishop officiating, as respected them, in Hindoostanee. Archdeacon Corrie gives the following account of his Lordship's visit to the society's school, in the city, on the following Wednesday:—"The classes examined, exhibited good proficiency in Christian knowledge, in translating the History of England into Hindoostanee, and in English grammar: they have proceeded beyond the Rule of Three; and a few showed considerable knowledge of geography." The day after, Mr. Corrie saw the first classes of four schools established in the suburbs of Benares, by Mr. Morris. They had been too recently formed to show much progress, though some of the boys read pretty well. They all read the Hindee Gospels; which they were brought to do with

some difficulty, owing to the lower castes being forbidden by the brahmins to read the Sanscrit character. "We also examined," says Mr. Corrie, "a school of eleven Christian girls, superintended by Mrs. Morris, who read only their native tongue. Even the Christians were brought to send their children to school with some difficulty; but they now begin to be pleased with their improved conduct. Mrs. Fraser superintends another school for girls, who are destitute children of European fathers. In this, I believe, are 17 scholars, and they are taught English."

The following is the present state of the mission. Ralph Eteson, missionary, R. Steward, master of the Free school; Simon Bartholemew, catechist, Noor Messeeh, superintendant of Hinduwee schools, with native assistants. Congregation from 25 to 30; communicants 11. In visiting the Bazaars and neighboring villages, "Mr. Eteson has been constantly accompanied by the Rev. J. Robertson, of the London Society, to whose advice and encouragement he has, in every respect, been indebted." In Jay Narain's Free School, various improvements have been introduced in respect of the books in use; the boys in the Hinduwee schools are reduced to 55. Schools might be opened in the city to almost any extent, but the benefit which may be expected to arise from them for want of suitable masters bears no proportion to the cost of maintaining them. Female schools are about to be established. Benares, being a great resort for pilgrims, presents peculiar facilities for the distribution of tracts.

On the 6th of Aug. 1820, Rev. Mr. and Mrs. Adam arrived at Benares as the agents of the *L. M. S.* Although chiefly employed in the study of the Hindoostanee, Mr. Adam preached to a company of English artillerymen, on the Sabbath and Wednesday evenings, in his own dwelling at Secrole, and entered on compiling, for the use of the natives, a "Life of Christ;" in which it was his intention to contrast the dignity and *purity of our Lord's character*, with *the opposite qualities, as* found in the *Hindoo mythology.*

In the month of May, 1821, Mr. Adam opened a native school. He also availed himself of favorable opportunities for the distribution of religious tracts; and particularly, at the great public festivals, when the resort of Hindoos to Benares, from the various parts of India, is immense.

In 1823, there were two native schools within the city; one in the Kashepoor district, containing 35; and the other in that of Habeepoor, containing 30 boys. In the school, situated in the cantonment, established in 1821, the attendance was about 20. In this school is a class in which the Scriptures are read.

A commodious chapel was built by subscription in 1824, chiefly through the exertions of persons holding inferior stations in the army, who formerly attended Mr. Adam's ministry at his private house, in which he preached on Sabbath and Tuesday evenings. Concerning this station, Mr. A. forcibly says:—

"Benares exhibits, in full operation, some of the worst principles of Hindoo superstition. The Gospel offers its invaluable blessings to the 'poor in spirit;' but these people fancy themselves 'rich, and increased in goods, and having need of nothing.' The Saviour is a Saviour to them who feel themselves lost; but they fancy themselves already at the 'gate of heaven,' and certain of obtaining an easy admission through it. Add to this, the awful wickedness of their lives, occasioned or fostered by the local superstitions, and it will easily be perceived that Benares presents many and peculiar obstacles, both to the missionary exertions and to the reception of the Saviour. Amid such a population, it is a great blessing to dwell in peace and safety, and to do any thing that may lead, though the effects may be remote, to the important and happy object we may have in view."

In 1826, Mr. James Robertson arrived at Benares, to assist in the work of the mission.

The native schools, 3 in number, containing 170 boys, and in all of which Christian Books were taught, were prospered. Some of the boys committed a catechism, prepared by Mr. Adam, to memory; and a con-

siderable number made progress in reading, and it is hoped also, in the understanding of the Scriptures and other useful books. A pundit was engaged, at a moderate stipend, to visit the schools daily, and to prepare suitable school books.

Mr. Adam prepared a Hinduwee translation of Scripture Lessons, for the use of the schools. Such a work, as a school-book containing suitable selections from the sacred volume, he considered as peculiarly adapted to native schools similarly circumstanced with those at Benares, from which, on account of the great poverty of their parents, the children were taken away at a very early age.

A Hindoosta ee service was occasionally held at the mission chapel, which was sometimes performed by Mr. Smith, the Baptist missionary, in conformity to a stipulation in the grant of the chapel to the society, which provided that it should be open, *according to the original plan*, to the occasional labors of evangelical ministers of different denominations. In conformity with this stipulation, application was made to Mr. Adam for the occasional use of the chapel for the purpose mentioned; which he cheerfully granted. Though appearances, in reference to the conversions from among the natives, were not such as might be wished, there was still, Mr. Adam thought, no cause to despair of success; but, on the contrary, much to inspire hope and impel to zealous exertion.

Services in English were performed at the mission chapel every Sunday and Wednesday evening. The number of the congregation fluctuated considerably; but, afterwards, much increased by the attendance of many seriously-disposed men belonging to a company of British artillery, stationed there. It is pleasing to add, that good was done by these services.

Mr. Adam printed 1000 copies of his tract on the "Ten Commandments," and 500 of his Catechism. Beside the Hinduwee translation of Scripture Lessons already noticed, he had, in preparation, a tract under the following title—*Jesus, the Deliverer from the Wrath of God.* A considerable number of tracts were, from time to time, distributed by Mr. Adam and the teachers in the native schools, especially at the melas, held in and round Benares.

The connexion between Mr. Adam and the society has since been dissolved. The congregation sometimes amounts to 50 or 60 persons. A native school, where the scriptures are daily read, has been opened in the precincts of a temple, containing a dirty pool, named the "Pool of Immortality;" a place of great resort on account of the pretended cure thereby of various diseases. Of Tracts and Books in Hinduwee, by Mr. Adam, 8150 copies were printed in 1830; 2000 copies of Mr. Robertson's comparison between Mohammedanism and Christianity are in circulation. The book of Job has been translated into Oordoo, and that of Ecclesiastes into Hinduwee and Oordoo.

BENCOOLEN OR BENKAHULE, a sea-port town and fort, on the S. W. coast of the island of Sumatra, about 2 m. in compass, where the English have a settlement and factory. The town stands upon a morass, and is unhealthy. It is chiefly inhabited by native Malays, who build their houses on pillars of bamboo wood. There are also some English, Portuguese, and Chinese; but few of this class survived the effects of the climate, till fort Marlborough was built on a dry and elevated situation, about 3 m. distant, where these inhabitants repair during the rage of disease. The medium heat throughout the year is from 81° to 82°. The principal establishment of the East India Company on the island, is at this place. E. long. 102° 11′, N. lat. 3° 50′.

Mr. Nath. Ward, of the *B. M. S.*, proceeded hither from Bengal in 1818, and was followed by Mr. Robinson. Here they found the press a very useful auxiliary, and formed schools under the immediate sanction of the government. A great number of Malay tracts were printed and circulated. In 1823, it was reported, that the progress of the schools was satisfactory—that 123 pupils were in regular attendance—that progress in Christian instruction was visible in many—and that 6 neighboring villages had petitioned for the establishment of schools. The richest blessings also

seemed to have followed the labors of the missionaries, warranting the hope, that the spirit of God had commenced a work, where, for ages, all had been apathy and death. In 1825, illness obliged Mr. Robinson to remove, but Mr. Ward remained for a time; since which he has retired to Padang.

BENGAL, a province of Hindoostan, on each side of the Ganges; bounded N. by Bootan; W. by Bahar and Orissa; S. by the bay of Bengal; and E. by the Birman empire and Assam; 400 m. long and 300 broad; between 86° and 92° E. long., and 21° and 27° N. lat. The coast between the Hoogly and the Ganges, 180 m., is a dreary inhospitable shore, which sands and whirlpools render inaccessible to ships of burden. Bengal consists of one vast plain, of the most fertile soil, which, in common with other parts of Hindoostan, annually yields 2, and in some parts even 3, crops. The rainy season continues from June to September, but the inundations from the Ganges and Burrampooter continue only about a month in the latter part of July and beginning of August. After the waters subside, diseases rage, especially among those who are not accustomed to the climate.

The presidency of Bengal includes several provinces, and yields an immense revenue to the British, who gained possession in 1765. The population is estimated at more than 25,000,000; within the presidency are about 40,000,000. It is peopled by various nations, but the principal are the Moguls, or Moors, and the Hindoos, or Bengalese. The Bengalese and Moors have each a distinct language. The former are idolaters; they generally live in huts built of mud and straw, seldom use chairs or tables, but sit on the ground, and eat with the fingers.

The Dutch possess the town of Chinsurah; the French, Chindemagore; and the Danes, Serampore. The number of native troops, called *Sepoys* was, in 1811, 207,579 besides 5875 invalids. No small part of the population are Mohammedans—the descendants of the Afghan and Mogul conquerors, and Arabian merchants, softened, in the course of time, by an *intermixture* with Hindoo women, converts, and children, whom they purchased, and educated in their own religion. The practice of *Suttee*, or widow-burning was formerly carried on to a great extent in Bengal, but it has recently been abolished by order of the British government.

BERBICE, a settlement, on a river of the same name, in Guiana, to the W. of Surinam. The land is low and woody. It was taken from the Dutch by the British in 1796, and in 1803; and it was ceded to Britain in 1814. The R. enters the Atlantic in long. W. 57° 13′, N. lat. 6° 25′. Population in 1815, 29,959; of whom 550 were whites, 240 people of color, and 25,169 slaves.

A new and wide door of usefulness appeared to be opening in this colony, in the year 1812. Several estates belonged to the British crown, and were under the direction of commissioners, who were disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of the Rev. Mr. Wray, of the *L. M. S*, at Demerara, proposed to him to remove to Berbice, and to defray the expenses of the mission; a proposal in which Mr. Wray and the directors acquiesced.

In 1815, notwithstanding the many difficulties with which Mr. W. had to contend, reports of his success were very favorable. A school which he had established was on the increase. A great number of poor free children, as well as slaves, learned to read: many adults came for this purpose occasionally; and many girls belonging to the crown estates were taught to sew, under the care of Mrs. Wray. 16 persons had been baptized, who had subsequently conducted themselves with consistency; 4 of whom had belonged to the school, the rest were old people. On the 31st of December, he administered the Lord's Supper for the first time in Berbice; 11 negroes were communicants.

Persecution, however, afterwards arose; Mr. Wray was soon wholly excluded by the new managers, appointed in consequence of the restoration of about half the crown negroes to the Dutch, and the slaves were prohibited all communication with him. He therefore engaged in the instruction of a large body of slaves,

about 300 in number, who belonged to the British government, and resided in the town of New Amsterdam, where they were employed chiefly as mechanics. In the pursuit of this object, he for some time enjoyed the countenance and aid of the British government; but very embarrassing and perplexing difficulties were thrown in his way by persons on the spot, and, with a view to their removal, he was induced to visit England. Mrs. Wray, during his absence, continued to instruct, with great assiduity, the young and female part of his congregation.

On Mr. Wray's return, July 17, 1818, his prospects of usefulness were very animating. He purchased a house, and a piece of ground on which he built a chapel, towards the expense of which upwards of £400 was subscribed by the inhabitants. The crown estates, which had been restored, by special convention, to the Dutch company, to whom they had formerly belonged, had lately been purchased by a respectable planter in Berbice, who encouraged Mr. Wray to visit them, and to instruct the negroes, as he did when they belonged to the British government; a work on which he immediately entered with gratitude and delight.

Prior to the embarkation of his Excellency Lieutenant Governor Beard, for Berbice, in 1821, a deputation of directors waited upon him, for the purpose of recommending the mission at New Amsterdam to his kind attention; a recommendation which was most promptly and liberally attended to. Nearly the whole of Mr. Wray's time, at this period, appears to have been occupied in communicating religious instruction; including in this statement his visits to the cells of the prison, and the chambers of sickness, with his occasional addresses at the graves of the dead. Prejudices against the instruction of the slave population were subsiding, and a great change, in various respects, in favor of the mission was taking place. Several additional fields of labor had been opened within the colony; among which were the estates of the Governor and the Fiscal; and an auxiliary *M. S.*, formed 2 *years before, was* prosperous.

In 1822, the chapel needed a second enlargement—many negroes were baptized—the communicants had increased to about 40—the number of children instructed in the Sabbath-school exceeded 100, exclusive of many young persons who attended to read and learn the catechism—and the occasional labors of Mr. Wray at plantations in the vicinity were attended with considerable success. On the 27th of January, 1823, a very gratifying public examination of the school was held in conformity to the desire, and in the presence of, his Excellency, accompanied by other persons of distinction.

For some time prior to the disturbances in Demarara, the prospects of Mr. Wray were brightening, and his sphere of labor enlarging. Just before their occurrence, he had received invitations from several respectable proprietors, to instruct the slaves on their estates, one of which contained as many as 1600; and he had just entered into these additional engagements, under highly promising circumstances, when those events occured which at once interrupted his labors and exposed him to much unmerited reproach.

Mr. Wray was summoned, on false and injurious charges, to appear before the Governor. Here, in the presence of the gentlemen who had brought them forward, he positively asserted his innocence, and requested that his Excellency would direct the Fiscal to investigate the affair, in order that his innocence might fully appear. With this request his Excellency complied, and the result was the entire vindication and most honorable acquittal of Mr. Wray.

Not much more than a fortnight had elapsed, when he was again plunged into trouble, from a very different cause. His chapel, which had been a second time enlarged, was destroyed by fire, together with the school-house. This calamity happened on the 22d of September. The dwelling-house and furniture of Mr. Wray also received considerable damage. A very short time before, the debt on the chapel was paid off, and the building itself secured to the society in conformity to the regulations of the colony.

Although Mr. Wray's labors were thus greatly circumscribed, he availed himself of such opportunities as were afforded, to communicate Christian instruction both to the slaves and free people. The members of his church, although not increased in number, advanced in piety. On the 1st of March, 1825, the foundation of the new chapel was laid; and it was opened on the 12th of June, when a large and attentive congregation assembled. The collection at the doors amounted to about 162 guilders. His Excellency Sir Benjamin D'Urban, governor of the colony of Demarara, kindly presented Mr. Wray with a handsome donation. The debt was reduced, in 1826, by the liberality of gentlemen on the spot, to about 600 guilders, or about £55 sterling.

The number of adults baptized, during the year 1826, was 41, in the sincerity of whose religious professions Mr. Wray has full confidence. 12, during the same period, were admitted to the Lord's table. The members of the church are highly spoken of by the managers of the estates on which they labor.

The number instructed in the Sabbath-school, consisting of both children and adults, was, at the close of the year, about 230; and many more, belonging to each class, have been admitted since that period. In consequence of the great increase of scholars, Mr. Wray is desirous to fit up the school-room under the chapel, which will hold from 3 to 400. The cost of this would be about 1000 guilders, or £90 sterling.

The increase in the Sabbath-school is attributed in part to the encouragement given by his Majesty's *Commissioners of Inquiry* to the crown slaves (about 300 in number) to attend on the means of religious instruction.

Mr. and Mrs. Wray visited England, on account of his health, in the summer of 1831. The mission is in a prosperous state. The public services are well attended. The private meetings, where people state their experience, are encouraging, and the desire for instruction is increasing. *Scarcely a Sabbath passes in which some do not request to have their names inserted among the catechumens. Contributions for the enlargement of the missionary chapel have been liberally made by all classes of society. In the course of the year, 1830–1, 18 persons were admitted to the Lord's table, all of whom, with the exception of one individual, were slaves. The present number of church members is 107. The whole number of persons baptized since the commencement of the mission, in 1814, amount to 454, and of those admitted to communion 150. The Sabbath school is well attended. It is proposed to erect a new chapel on the west coast of Berbice.

BERDITSCHEW, a town in Poland, containing about 30,000 Jews, among whom the agents of the *Edinburgh J. S.* have labored in distributing and explaining the Scriptures, and found many diligently inquiring after the truth.

BERHAMPORE, a town of Hindoostan, in Bengal. It is seated on the Cossimbazar, 7 m. S. of Moorshedabad, and has a fine range of cantonments for troops.

Rev. Micaiah Hill, of the *L. M. S.*, removed to this station from Calcutta in 1824. He calculated that a circle of 2 m. drawn around him would include a population of about 20,000. After encountering considerable opposition from the natives, arising from a peculiar attachment to the superstitions of their forefathers, he succeeded in establishing 6 schools on the indigenous plan (4 for the children of Hindoos, and 2 for those of Mohammedans; the latter being conducted by Persian Moonshees); and Mrs. Hill, after overcoming similar difficulties, established a native female school, in behalf of which she appealed to the European residents at the station, and not without success.

Mr. Hill preaches in Bengalee and Hisdoostanee daily, and meets the native Christians two evenings in a week. In the evenings of the Lord's day, he preaches in English to a numerous audience. The new chapel is sometimes found too small. During the year 1829–30, he spent 8 weeks in itinerating, attended one fair, and distributed 2 or 3000 Tracts. The Brahmins destroy the Tracts, whenever they have an opportunity. Mrs. Hill holds a religious meeting every Tuesday evening with females. The

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English church has been increased by the admission of 27 members. Mrs. Hill's native schools for females has from 12 to 20 girls in attendance.

BERLIN, a city of Germany, capital of the marquisate of Brandenberg, and of all the King of Prussia's German dominions. It is 12 m. in circuit, surrounded partly by walls and partly by pallisades, and has 15 gates; but within this inclosure are numerous gardens, orchards, and fields. The streets are straight, wide, and long; and its large squares, magnificent palaces, churches, and other buildings, are scarcely to be equalled. Berlin is seated on the Spree, from which there is a canal to the Oder on the E., and another to the Elbe on the W.; so that it has a communication by water both with the Baltic Sea and the German Ocean. It was taken in 1760, by an army of Russians, Austrians, and Saxons, who were obliged to evacuate it in a few days. In 1806, soon after the battle of Jena, the French entered this city, and Buonaparte held a court in the palace. It is 100 m. N. of Dresden, and 185 N. W. of Breslau. E. long. 13° 22′, N. lat. 52° 31′.

In 1825, including the military, the population was 220,000. The Jews are also numerous; among whom the most encouraging indications appear, that the time of mercy towards Israel is approaching.

In 1822, a society *for promoting Christianity* among the Jews was formed in this city, under the express sanction of the King, and much zeal and liberality is manifested in the cause. A considerable number of Jews have already made a public profession of their faith in Christ.

In 1826, above 100 persons of the Jewish persuasion were baptized in Berlin; of whom 64 were baptized in some one of the 4 churches, under the superintendence of a distinguished ecclesiastic, and a member of the committee of the *Berlin S.* An old and highly respectable Jew said to him, "We are all coming, we cannot hold to Judaism any longer."

The *Berlin Missionary Institution was founded in 1800, and is supported by the voluntary contributions of individuals. It is designed* to qualify pious young men for missionaries, and is under the immediate care of the Rev. Mr. Jœnicke, of Berlin. Many faithful missionaries have already gone forth from this school of the prophets.

BERMUDAS, OR SOMMERS ISLANDS, four islands in the Atlantic Ocean, 500 m. E. of Carolina, and surrounded by numerous rocks and shoals, which render them difficult of approach. They were discovered by Juan Bermudez, a Spaniard, in 1522; but were not inhabited till 1609, when Sir George Sommers was cast away upon them; and they have belonged to Britain ever since. They carry on some trade with America and the West Indies. The principal one is called St. George. They extend from N. E. to S. W. about 45 m. The north point of these islands lies in lon. 64° 28′ W., lat. 32° 22′ N. Population, 10,381, of whom 5462 were whites, and 4,919 slaves.

In the beginning of 1799, the Rev. John Stephenson, a native of Ireland, proceeded to these islands. On his arrival, it was quickly known that a Methodist missionary from Ireland was in the harbor; and the report soon made an impression to his disadvantage. Coming from Ireland, it was concluded that he must be a rebel, and, as such, sustaining the character of a missionary, it was instantly apprehended that he was about to introduce disaffection among the slaves. Full of these preposterous notions, many were unwilling that he should come on shore, and would probably have exerted themselves to prevent it, if an enlightened magistrate, then standing on the quay, had not disarmed their momentary prejudices, and dispelled the gathering storm.

After waiting upon the Governor, and laying before his Excellency the certificate of his ordination, and the pass which he had received prior to his quitting Dublin, certifying that he was appointed as a missionary to the island of Bermuda, Mr. Stephenson commenced his ministerial labors; and though, at first, his hearers were but few in number, and of those, the greater part appeared either hostile or indifferent to the subjects introduced to their notice, the violence of prejudice and opposition soon began

to subside; the congregation visibly increased; subscriptions were raised for the erection of a chapel; and in the month of April, 1800, 74 whites and 30 blacks had joined the society.

The prosperity which now began to shine upon the infant mission was viewed with a malignant eye by the enemies of religion; and as they found themselves incapable of checking its progress without the aid of law, they procured an edict to be passed by the house of assembly, prohibiting all persons, not ordained according to the rites and ceremonies of the church of England or Scotland, from preaching, lecturing, or exhorting, to any collected audience, public or private, under a penalty of £50, and 6 months' imprisonment for every offence; and inflicting a similar punishment on the person in whose house the meeting should be held.

Mr. Stephenson, considering this law as hostile to the spirit of toleration—as an infringement upon the birthright of every subject—and as diametrically opposite to the avowed sentiments of the reigning monarch—continued his ministerial labors as formerly; but though he was suffered to proceed for a few weeks without interruption, he was at length apprehended, carried before the magistrates, and committed to the common goal, to take his trial at the next assizes. Mr. Pallais, the person in whose house he had preached, was also committed with him: Mr. S., however, procured bail, and obtained his liberation on the 15th day of his imprisonment, as his companion had done some days before.

In December, Mr. Stephenson was brought to trial for the crime of having preached the Gospel, or, as one of the principal evidences swore, of having "read prayers from a book which he held in his hand, and sung psalms to a congregation." And for this high offence he was sentenced to be confined 6 months in the common gaol, to pay a fine of £50, and to discharge all the fees of the court. After he had been imprisoned about 5 weeks, the Governor offered to set *him at liberty, on* condition of his *promising to quit the* island within *60 days; but, as he conceived such a proposition dishonorable to the cause* for which he had hitherto suffered, he declined accepting it, and remained a prisoner till the month of June, 1801, when the period of his incarceration expired.

Mr. S. continued on the island during the remaining part of the year; but his health was so seriously impaired, that he was no longer equal to the exertions he had formerly been accustomed to make; and, as the interdiction of the law precluded him from uniting in public or social worship with the members of the society, he was recalled from Bermuda early in 1802, and those who had formerly heard the word of God with gladness, were left as sheep without a shepherd.

Applications, in the mean time, had been made to his Majesty's government in England, to disallow the intolerant edict which had driven Mr. Stephenson from the scene of his labors; but though the request of the petitioners was readily granted, nearly 3 years elapsed before the repeal of the act was publicly announced. And even subsequently to that period, such a spirit of determined hostility was exhibited against the introduction of the Gospel, that no missionaries could be induced, for some time, to venture among the inhabitants.

At length, in the spring of 1808, Rev. Joshua Marsden sailed from New Brunswick to Bermuda, with the view of re-establishing the mission. After repeated interviews with the governor, Mr. M. was permitted to commence his ministration; and though, at first, he was merely attended by 20 or 30 hearers, his congregation soon began to increase; and, in the beginning of September, he had the satisfaction of uniting about 50 persons in society, most of whom were negroes or people of color, who appeared truly anxious for spiritual instruction. A chapel was afterwards erected, and some of the most respectable persons in the island became regular attendants on the means of grace, whilst others could hardly be restrained by their relatives from uniting with the society.

In 1811, a quantity of Bibles and religious tracts were sent to Bermuda, and the happy effects resulting from their distribution are thus pleasingly

described by Mr. M., in a letter dated Sept. 24th:—

"The Bibles which you sent to this place were as the sun rising upon a dark and benighted land. The poor blacks, who could read, eagerly inquired for them; and those who could not, began to learn, that they might peruse the word of God. To this new employment, their intervals of rest, their meal-times, and their Sabbaths, were devoted. Passing through a field or a lane, with a spelling-book in their hands, they would solicit little boys coming from school to teach them; and would frequently beg of me, upon the road, that I would stop a few moments, and hear them repeat their lessons. To be able to *read*, was to them like being placed in a new world, as they beheld things in a different light, and a train of new ideas sprang up in their minds. In a little time many of them understood the word preached, and a work of reformation was immediately visible among them. Profane oaths and imprecations were now laid aside;—the polygamist left all his wives but the one who had a prior claim;—the evening worship called them from the libidinous dance, and the midnight theft;—the stupid and slothful became pliant and diligent;—monsters were transformed into men;—and the voice of religious melody sounded from huts and and cottages, formerly blackened with the vilest pollutions."

Nothing of particular interest occurs in the history of this mission, from the date of Mr. M.'s letter till the month of May, 1824, when the annual meeting of the auxiliary *M. S.*, held at Hamilton, appears to have excited a very lively interest; and the following observations were made by the Hon. J. C. Esten, the Chief Justice of the island, who presided on the occasion:—

"I will maintain that your missionaries, in the scene of their operations of all others the most interesting to us,—I mean the West India colonies,—have entitled themselves to the thanks of the established church, which they cannot, without being *calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid* than I sincerely hope will be useful, going out to our West India colonies;—2 bishops, 3 archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by Lord Bathurst, the colonial Secretary of State, is to improve the religious condition of the slave population. I will maintain, therefore, that your missionaries, sent from your parent society, have prepared the way for this establishment; they have been the humble, but useful pioneers, who have preceded and removed impediments from its march; and, instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumph; for what they have sown in tears, the church will reap in joy;—they have, in fact, laid the foundation upon which the fabric of the church will be reared among the slaves in the West Indies."

The state of the mission last reported is as follows:—

"Our principal societies," say the missionaries, "are at Hamilton, St. George's, and Warwick. The small societies are Port Royal, Paget's, Brackishpond, Harris Bay, and Bailey's Bay. Total in society, 106 whites, 30 free colored and black, 58 slaves; total 200; with a considerable number of scholars. We have had an accession of zealous teachers, who, with the others, are all members of society. There is a general improvement in the school. The whole number is, whites 29, free 116, slaves 218; total 363. Two colored women have died in the hopes of eternal life.

BETHANY, formerly *Klip Fountain*, a settlement in Great Namaqua country, South Africa, about 550 m. from Cape town, near the former station, called *Warm Bath*.

Rev. Mr. Schmelen, of the *L. M. S.*, on his return from Damara country, which he went to explore in 1815 fell in with a kraal of Namaquas. At first they were greatly alarmed at the appearance of himself and his people; but finding that he was not the free-booter, Africaner, but a peaceful missionary, they expressed the highest joy, and, with Flemerius, their chief, at their head, earnestly entreated him to continue among them. Mr. S. wished to decline this, but they would

take no denial. Great success followed his acquiescence; a concern about religion became general—20 persons were baptized, on a credible profession of faith—a school was opened, which soon contained 140 children—and civilization commenced. These happy results, however, were not of long continuance; Mr. S. after struggling with many difficulties, partly arising from the failure of the crops—no rain having fallen in some parts of Namaqualand for three years—and partly from the disturbed state of the tribes after the death of Africaner, left Bethany in 1822, accompanied by many of his people, who settled with him near the mouth of the Great Orange River.

BETHELSDORP, or Village of Bethel, situated westward of Algoa Bay, at the mouth of the Zwartzkopts R.; and about 450 m. E. of the Cape of Good Hope. To this station, Dr. Vanderkemp and Mr. Read, the representatives of the *L. M. S.* removed, in consequence of the dangers to which they were exposed at Bota's place. Having marked out a plot of ground, 240 paces in length and 144 in breadth, they divided it into different portions for the families under their care, and gave the name of Bethel Fountain to a stream that ran through the middle of the settlement. They then erected a temporary church, and houses for their own accommodation —the walls and roofs being chiefly constructed of reeds; and, in July, 1804, they commenced public worship, and opened a school for the instruction of the young. Nor were the missionaries permitted to labor in vain. Cupido, a man notorious for vice, and distinguished above all his neighbors for the enormity of his crimes, found, in the blood of Christ, a remedy sufficient to heal all his diseases; and when he heard that the Son of God was able to save sinners, he cried out, "This is what I want! This is what I want!" This convert, like Saul of Tarsus, no sooner received the faith of the Gospel, than he straightway preached it to his countrymen; and, in one year, he *could number of them* 17 adults *converted by his instrumentality*—one of *whom became the wife of Mr. Reed. Many other instances of usefulness,* peculiarly pleasing, also occurred. Just before the re-capture of the Cape, however, the opposition of many persons had risen to a great height; and the missionaries feared that they should be compelled to relinquish their labors. They were summoned to the Cape, where they vindicated their conduct to the satisfaction of the Dutch Governor; yet so malignant were their enemies, that he recommended the missionaries to delay their return till a more favorable opportunity. That opportunity was unexpectedly afforded by the capture of Cape Town; which was no sooner effected, than the General, Sir David Laird, sent for Dr. Vanderkemp, whom he treated in the most cordial manner. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the doctor arrived, March 21st, 1806. Mr. Read, who was desired by Sir David Baird to return by sea, was preserved from the most imminent danger of being shipwrecked on the coast of Caffraria, and providentially reached the settlement in safety. The efforts of Messrs. Ulbricht, Tromp, and Erasmus Smith, having been greatly blessed in the absence of Dr. V. and Mr. R., the mission was flourishing; and a valuable coadjutor had been found in Mrs. Smith, who formerly lived at Rodezand, and had devoted herself to the instruction of the heathen. The missionaries were received by their beloved flocks with the most enthusiastic tokens of joy. "Even the old Hottentot women, who could scarcely leave their houses, made their appearance," says Mr. Read, "on this occasion, to join the general acclamation of clapping of hands; and I was almost afraid of being smothered by their caresses."

In 1811, Messrs. Wimmer, Verghost, Bartlett, and Coner, (a converted black from Demerara,) were added to the laborers at this settlement, Dr. Vanderkemp having long contemplated a mission to Madagascar; but, in the midst of his anticipations of removal to a new sphere, he was summoned to the enjoyment of eternal rest.

On the 20th of March, 1813, the Rev. John Campbell, who had kindly undertaken, in behalf of the L. M. S. to visit S. Africa, arrived at Bethels-

dorp, and beheld a much greater degree of civilization than he had expected. He found many of the natives exercising the business of smiths, carpenters, sawyers, basket-makers, brickmakers, thatchers, coopers, lime-burners, mat-manufacturers, stocking makers, tailors, &c. &c. Cultivation was also much extended, and the stock had greatly increased. The effects of religion were likewise displayed in the existence and prosperity of benevolent institutions formed among the Hottentots. They had a fund for the sick and indigent, which amounted to 256 rix-dollars; and they had recently proposed erecting a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to 130 dollars, and about 30 head of cattle; and, in addition to this, they had contributed, during the preceding 12 months, the sum of 76 dollars in aid of the *L. M. S.*

The colonial government having demanded the payment of taxes, and "remonstrances," says Mr. Read, in a letter dated April 9, 1815, "having proved in vain, the only alternative was for our people to exert themselves to the utmost in order to raise the money. Accordingly, they dispersed themselves, and applied themselves, some to hewing and sawing timber, and others to beating bark and burning charcoal. The smith, the wheelwright, the carpenter, &c. all exerted themselves to comply with the demand made on them and their poorer relations, so that at the appointed time the tax was paid, amounting to 3000 rix dollars, or about £700. And, on the following day, a regular *Auxilliary Society* was established for this settlement, in consequence of many of the natives having long expressed a desire to do something more for the cause of Christ than they had hitherto done. Twelve of the members were chosen to form a committee, and subscriptions were immediately made to the amount of 800 rix dollars, or about £160." In the same year, a general awakening took place; and, in a short time, 50 *persons* were added to *the church, among whom* was the *son of a Caffre chief, who* had been *a ringleader of the young* people in their follies. His conversion made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public meetings: the greater part of the assembly being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many turned from darkness to light.

In 1822, the former reed houses were removed, and streets formed, the houses of which were arranged in regular rows. A public shop or store was opened for the sale of goods. The Hottentots had become contractors with the government to convey stores from Algoa Bay to Graham's Town. The agents appointed at the two places were likewise Hottentots, all of whom acquitted themselves to the perfect satisfaction of their respective officers. And besides supporting themselves by their own industry, the Hottentots of Bethelsdorp paid, in the course of a few months, 7000 dollars, or about £580 sterling, for a farm called Hankey farm, situated on the Chamtoos River; built a school-house nearly equal in value to that sum; and in many instances, erected houses for themselves.—At this period Mr. Kitchingman was the missionary, and the schools were under the superintendence of Mr. and Mrs. Monro.

In the following year, the new school-house was finished. A range of alms-houses, 17 in number, had been erected, by the labor and at the expense of Hottentots. The merchants' store succeeded beyond all expectation. The contract with government afforded seasonable relief under privations arising from want of corn seed and of genial weather. They were also further assisted by profits derived from a species of aloe, which Dr. Vanderkemp supposed, in 1810, would require a Herculean effort to induce them to gather. Every Monday, by unanimous consent, was appropriated by the people to public labor, when all the men in the village engaged in the execution of some work for the common benefit.

The Sabbath school was also prosperous. Dr. Philip says—"The people meet at 8 o'clock in the morning and in the afternoon. Here all is a

tivity: the wives of the missionaries, and the daughters of others belonging to the institution, with the Messrs. Kemp, the merchants, are all engaged; and it is a delightful sight to see all ages, from childhood to gray hairs, under such superintendence, conning over their lessons, from the A B C to the most advanced classes, reading the most difficult parts of the sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than this school. Here we see all the energies of the institution, all the talents of the station, in full exercise; and it is truly affecting to behold children of 7 and 10 years of age (which is frequently the case) acting as monitors to classes of aged people, from 40 to 70 years of age."

His Majesty's *Commissioners of Inquiry* arrived at Bethelsdorp on the 28th of Dec., accompanied by their secretary and a gentleman of the colony. They attended divine service at the mission chapel, when Mr. Kitchingman preached from Psalm cxxvi. 3—*The Lord hath done great things for us, whereof we are glad.* After the sermon, about 20 Hottentots read the 3d chapter of St. John's Gospel, and were examined as to their knowledge of the Scriptures. The children afterwards read a chapter in the Bible, and were catechised. The English class, belonging to the mission-school, then read a few easy lessons. When all was finished, the Hon. Commissioners announced the object of their visit; when some of the old men of the institution rose up and replied, thanking the King of England, and thanking them for the interest they took in the Hottentots of Bethelsdorp. The Hon. Commissioners expressed their satisfaction at the progress which the people had made in the knowledge of the Gospel and in civilization. An auxiliary *B S.* was formed at Bethelsdorp, on the 5th of January, 1826.

The following statements show the present condition of Bethelsdorp. Inhabitants, 130 men, 133 women, 301 children; of these about 300 are *colored people. Adam* Robson, *Missionary; Cornelius* Vanderkemp, *eldest son of Dr. Vanderkemp* assistant. *Sunday congregations* from 400 to 450; week evenings, 150 to 250; members 230, of whom 13 were added in 1830. Candidates 11. The native converts manifest greater stedfastness and consistency, and increase in religious knowledge. Day scholars 122; of these 63 can read both English and Dutch. Adult Sunday scholars during the year, 260. Young Sunday scholars 160. Infant scholars 30. Distributed 23 Bibles, 67 Testaments, 700 Tracts, and 100 Elementary Books. The loss of cattle to the value of £450 through the long continued drought, has led to a diminution of the population. More than 100 families have removed to the neutral Territory, between the Fish and Keiskamma rivers.

The Rev. Dr. Philip, superintendant of the missions of the *L. M. S.* in South Africa, has recently returned to his labors from a visit to England. He was received with enthusiastic joy by the Hottentots. Mr. Rolland, one of the French missionaries, gives the following account of a public dinner with which the Hottentots of Bethelsdorp greeted Dr. Philip.

"The School House alone was large enough to contain all the guests; who, if we include the children, amounted to about 250. At three in the afternoon, the bell announced that all was ready; and, at this signal, we directed our steps towards the School.

The first thing that struck me, on entering the room, was two long tables, one with eighty dishes, the other with forty, containing different kinds of meat and vegetables, all dressed in the English manner. That which next drew our attention was the clothes of the Hottentots, which were much better made than those of our peasants in France: most of the men wore cloth clothes of different colors: some had short jackets, cotton trowsers, and waistcoats of striped calico. The women were clothed in printed cotton, white stockings, and black shoes: the most distinguished were those who waited at table, who had small silk handkerchiefs; and all had silk or red and yellow cotton handkerchiefs round their heads, very neatly put on. The boys who waited had all white trowsers, blue waistcoats, and black cravats: they had a napkin under their arm or upon their

shoulder. The cleanliness of those who waited at table, the good quality of the different meats which were served, and the harmless gaiety which the repast inspired, were well calculated to remove the repugnance which is felt in Europe, when we speak of dining with Hottentots. But what struck us more than all, was the promptitude and skilfulness of the boys and girls who waited at table, whether they changed the plates, handed the bread, poured out the beverage, or helped the dishes: they ran, crossed, passed, and repassed one another, and acquitted themselves with as much dexterity as the waiters at the hotels of London or Paris.

You will perhaps think, after all I have told you of this dinner, that we were entirely occupied with our Hottentots in eating and drinking: but you mistake; for at the same time a scene was passing before us which raised our thoughts above material things. We had scarcely begun dinner, when thirty young girls entered, decked in their holiday dress, and placed themselves on a little gallery at the end of the room: they soon began to sing in chorus, English and Dutch hymns. Nothing could be more sweet and melodious than their voices, for the Hottentots are naturally musicians. I have heard children of four or five years old sing different accompaniments perfectly; and they have, in general, so decided a taste for music, that they will sing a whole day without fatigue. We were delighted to hear these young girls sing the praises of their Creator and Redeemer. Our souls rose to God: we quite forgot our dinner, to give vent to the many feelings to which such a scene gave birth in our hearts. When the young girls had ceased, all the assembly sang a hymn of thanks.

Soon after, the little children of the Infant School entered, and ranged themselves in a circle in the midst of the room, and commenced their exercises under the conduct of a little Monitor. Arithmetic, the principles of *reading, geometry, mechanical arts, &c., all was executed singing: their motions were appropriated to the words, and the most perfect measure and harmony were observed. We were delighted to see them; and we could not sufficiently admire such a science reduced to a practical system, the execution of which is so easy: in effect, this is one of the most philosophical and useful discoveries which English genius has ever made. Children are, in this manner, brought up with gentleness: their moral and intellectual faculties are developed: they acquire the principles of social life; and their minds are prepared to receive, at a later period, a more extended and enlarged education. Constraint is never employed in this school, and the infants never feel that dislike which is generally seen in children when at their lessons. They go to school with joy, and at their own free will; even the youngest, forgetting the bosom of their mothers, cry to go, and join their songs, with those of their little companions; and in going out of school, not contented with what they have done during their lessons, they cheer the village with their songs, and repeat everywhere what they have learned. Dr Philip, addressing himself to the parents of the children, who were present, said—"Let the fathers who do not love their children visit this school: their hearts will then melt, and they will be constrained to love them. Let the mothers, who feel no tendernes for them, and who know not how to make them obey but with the rod, come here, and they will learn that neither the rod nor constraint is necessary." Many shed tears; and this sight, joined to that of the children before us, presented the most interesting and touching scene."

BETHESDA, a missionary station of the United Brethren in St. Kitt's, one of the West India Islands. Missionaries, Hoch and Seitz.

BEULAH, a station of the *L. M. S.* on Borabora, one of the Society Islands.

BEYROUT, a city of Syria, at the foot of Mount Lebanon. It is pleasantly situated on the western side of a large bay, in 33° 49′ N. lat., and 35° 50′ E. lon. It has a fertile soil, and is abundantly furnished with good water from the springs, which flow from the adjacent hills. It was anciently called Berytus, from which the idol Baalberith is supposed have had its name. The houses

built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. Ships are forced to lie at anchor at the eastern extremity of the Bay, about 2 m. from the city, as the port is choked with sand, and pillars of granite. Mount Lebanon is at a short distance on the east, and affords a pleasant resort for the summer. On the south is a large and beautiful plain, varied by small hills, which are covered with orange, palm, lemon, olive, pine, and mulberry trees. On the N. and N. W. Beyrout is entirely open to the sea. Beyrout is the great emporium of all who dwell on the mountains. Since the residence of the English Consul, in the place, the trade has greatly increased. Besides 3 large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek and a Catholic-Greek Church. The population is supposed to be 5000.

In 1823, Rev. Messrs. Jonas King and Pliny Fisk, of *A. B. C. F. M.* commenced a mission in this place. After laboring with considerable success for several years, the missionaries (Goodell and Bird) on account of a bitter persecution which had been raised by the ecclesiastics, and the political state of the Turkish empire, retired in May 1823 to Malta. Ten or twelve individuals, one a priest, and another an archbishop, had embraced the Christian faith. The excitement on the subject of religion, for several months was very great. In the spring of 1830, Rev. Messrs. Isaac Bird and George B. Whiting recommenced the mission. A few young men had remained stedfast in the gospel. Mr. W. is employed in learning the Arabic language. Mr. B. in scattering divine knowledge.

BIRMAH. The Birman empire before the late war extended from 90° to 26° N. lat., and was about 1000 m. long and 700 broad; Population about 18,000,000. In 1824, the Birman forces invaded a province under the protection of the British. Lord Amherst, the Governor General, immediately declared war. Gen. Alexander Campbell entered the country and prosecuted the war so successfully, *that in February, 1826,* the Emperor *of Birmah made peace* by ceding to *the East India Company* four provinces, Arracan, Merguy, Tavoy, and Yea, and by paying in addition, about $4,300,000. The country of Assam was made independent, and the important city of Rangoon declared to be a free port. At present, the empire consists of seven provinces, Ummerapoora, the capital, contains 175,000 inhabitants. Birmah, is in general, fertile, though it contains several vast deserts. In the northern parts, it is mountainous, and abounds in gold, silver, precious stones, and marble; also in iron, tin, lead, &c. The East India Company build vessels of even a thousand tons in the Birman docks. The trade, especially with China is very brisk, by means of the river Irawaddy, which extends 1,240 m. into the interior, and has populous cities all along its banks. The prince is absolute, but custom obliges him to ask the opinion of the nobility in important state matters. Every Birman learns arithmetic, reading, and writing. The common people write on palm leaves, with an iron style; the rich have libraries, with books, the leaves of which are thin pieces of ivory with gilt edges. The literary Birmans translate, from English, various scientific and legal books. The Birmans are idolaters of the sect of Boodh, or as he is more commonly called, Guadama. The Boodhists believe, that, like the Hindoo Vishnoo, Guadama has had ten incarnations. They do not believe in a First Cause; they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny. The religion of Birmah is, in effect, *atheism;* and the highest reward of piety, the object of earnest desire, and unwearied pursuit is ANNIHILATION.

The first Protestant missionaries, who visited Birmah, were Messrs. Chater and Mardon, who went thither from Serampore in 1807. Mr. Mardon, after a few months, left the station, and Mr. Chater was joined by Mr. Felix Carey, the eldest son of Dr. Carey. Mr. Chater remained four years, and made considerable progress in the language. At length, he removed to Ceylon, and Mr. Carey went to Ava. In July 1813, Rev. Adoniram Judson, and his wife, missionaries under the direction of the

American Baptist Board for Foreign Missions, arrived at Rangoon, one of the Birman ports. They immediately commenced the study of the Birmese language. In October, 1816, Mr. George H. Hough, and his wife, joined the mission. Dr. Carey, and his associates at Serampore, made a present of a printing press, types, and other printing apparatus. Two tracts, which had been prepared by Mr. Judson, were immediately printed by Mr. Hough. Soon after a grammar was prepared. In November 1817, Mr. Edward Wheelock and Mr. James Colman, with their wives, sailed from Boston as a reinforcement to the Birmese mission. They arrived at Rangoon, September, 1819. In April 1819, Mr. Judson commenced preaching. His congregation consisted, on the first day of 15 persons besides children. On the 27th June, 1819, the first baptism occurred in the Birman empire. Moung Nau was the name of the convert. In August, Mr. Wheelock, while on a voyage to Calcutta, in a paroxysm of delirium, plunged into the sea, and was drowned. In November, two natives, Moung Thahlah and Moung Byaa, were baptized. In March, 1820, Mr. and Mrs. Colman proceeded to Chitgagong, to establish a mission. In July 1822, Mr. C. fell a martyr to his missionary zeal. In the latter part of 1821, Mrs. Judson, on account of ill health, sailed for her native land by way of England. In December, 1822, Rev. Jonathan D. Price, M. D. and his wife, joined Mr. Judson at Rangoon. Mrs. Judson arrived at New York, on the 25th of September, 1822. In the latter part of 1823, she returned to Birmah in company with Mr. Jonathan Wade and his wife. The missionaries now met with encouraging success. Eighteen converts had been baptized, when their prospects were overclouded by the war in which the Birmans were engaged with the British. During nearly two years, the missionaries suffered almost incredible hardships. For 19 months, Mr. Judson was a prisoner. On the 24th of October, 1826, Mrs. Judson died. At the close of 1829, 26 persons had been baptized, and with one or two exceptions, had evinced the sincerity of their profession by an upright deportment. The following table will give, in a condensed form several interesting facts.

View of the Birman Mission

NAMES.	ARRIVED IN BIRMAH.	DIED.
A. Judson.	July, 1813.	Oct. 1826.
Ann H. Judson,		
G. H. Hough,	Oct. 1816.	
—— Hough,		
J. Colman,		July, 1822.
E. W. Colman,	Sept. 1810.	
E. W. Wheelock		Aug. 1819.
E. W. Wheelock		
J. D. Price,	Dec. 1821.	Feb. 1828.
—— Price.		May, 1822.
J. Wade,	Dec. 1823.	
D. B. L. Wade,		
G. D. Boardman,	Dec. 1825.	Feb. 1831.
S. H. Boardman,		
C. Bennett,	Jan. 1830.	
S. Bennett,		
E. Kincaid,	Nov. 1830.	Died.
—— Kincaid,		
F. Mason,		
—— Mason,		
J. T. Jones,	Feb. 1831.	
—— Jones,		
O. T. Cutter,	Embarked Oct. 1831.	
—— Cutter,		

The present state of the mission will be learned from the ensuing letter from Mr. Judson, dated Rangoon, March 4, 1831.

"I can spare time to write a few lines only, having a constant press of Missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead.—Brother Wade and myself are now the only men in the mission that can speak and write the language, and we have a population of above ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America, do not come forward in the support of missions, is mere want of information, (such information as they would obtain by taking any of the periodical publications). If they could only see and know half what I do, they would give all their property, and their persons too.

"The great annual festival is just past, during which multitudes come from the remotest parts of the coun-

try, to worship at the great Shway Dagong Pagoda, in this place, where it is believed that several real hairs of Guadama are enshrined. During the festival, I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been six thousand applications at the house. —Some come two or three months journey, from the borders of Siam and China,—"Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it." Others come from the frontiers of Cassay, a hundred miles north of Ava,—"Sir, we have seen a writing that tells about an eternal God. Are you the man than gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known,—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at press; but he is unable to supply us; for the call is great at Maulmein and Tavoy as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still, and see the dear Birmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Birmah is drawing near. Oh, if we had about twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be. But those rocks, and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen merely to acknowledge your kindness, and behold I have scratched out a long letter, which I hope you will excuse, and believe me,

"In haste your affectionate brother in Christ, A. JUDSON."

For further particulars see *Maulmein* and *Tavoy*.

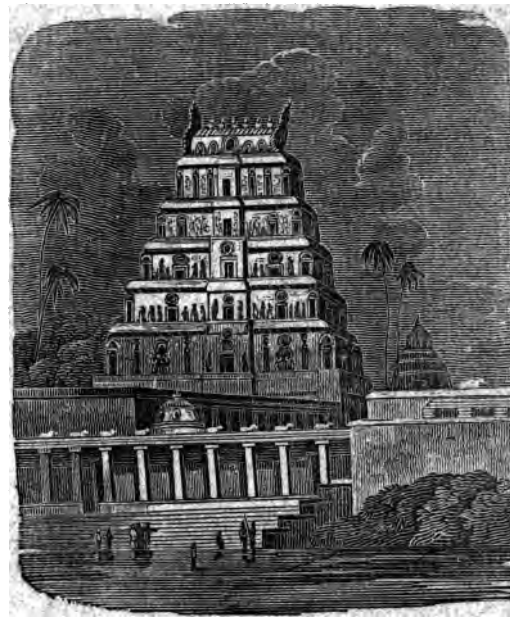
BLEST-TOWN, a station of the *L. M. S.* on the island Eimeo, one of Georgian islands, in the Pacific ocean. Alexander Simpson, missionary. Elijah Armitage, artizan. *See Roby's Place.*

BLACKTOWN, see *Madras.*

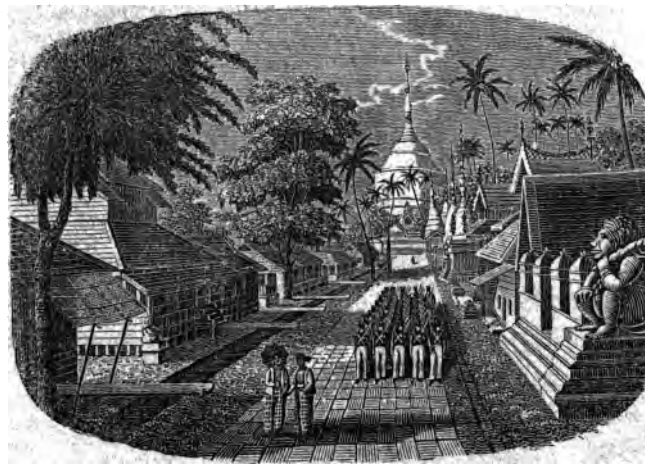
BOGLIPORE, a town 240 m. N. by W. of Calcutta, and 2 m. S. of the Ganges, "Boglipore, as an European station (says the archdeacon of Calcutta), is midway between Berhampore and Dinapore, the nearest station where a chaplain resides. There are only about 20 European Christians of all descriptions at Boglipore; but westward, Monghyr little more than 30 m.; northward, Purneah, about 60; and eastward, Malda, from 70 to 80. At each of these stations are civil and military servants of the government; and in these districts are many families of indigo planters, who would occasionally visit Boglipore for the services of a clergyman; or these stations might be visited, with little trouble and expense, in the cold season, by a clergyman, to the great comfort of these residents and others."

With a view to the superintendence of native schools, Boglipore offers considerable advantages; there being no one large town in which the inhabitants reside, but several bazars, within a circumference of 6 or 8 m. containing about 15,000 people.

Boglipore is particularly interesting, as the head-quarters of the district which includes the Rajemahel Hills, containing a population of a totally different kind from the inhab-



HINDOO PAGODA.



DAGON PAGODA IN BIRMAH.

[Page 80.]

itants of the plains. These hills are a separate cluster, surrounded by a level cultivated country on all sides.

The Board, in one of their reports, gives the following views relative to the people and the mission :—

"The people who inhabit these hills are distinct from the Hindoos; their customs, religion, language, and features, bear no resemblace to those who live around them. They have many religious ceremonies, and are extremely superstitious, but liberal in their opinions of those who differ from them. As these people have no distinction of castes among them, the success, Mr. Christian, the missionary trusts, will be great and decisive. The present obstacles exist in their language, which has no written character; and all the aids to be obtained in that country, are very insufficient to remove these difficulties; he is engaged, at present, in writing a vocabulary. He is anxious, if possible, to go among those people in December, which is the best time for visiting them; when he purposes to establish schools in different parts of the hills, as aids to his higher views. He gets on so slowly with his work of preparation, that he almost fears at that time he shall fall short of the requisite qualifications; as it would be desirable to give them some portions of Scripture in their own language, which he purposes writing in the Nagree character. He has been visited by some of their chiefs, to whom he mentioned his wishes to communicate better knowledge among them than they had hitherto received: they seem to be pleased with this mark of consideration; and observed, that they would forward his views, by directing the children of their respective villages to attend the schools when erected.

"The hills, from their insalubrity, are only to be approached three months in the year; and his residence for the other months has been fixed at the civil station of Boglipore, with directions to perform the clerical duties of it. The gentlemen of the station have shown him the kindest attentions; and, being chiefly of the church of England, are regular in their attendance on divine worship. He has also received instructions to make occasional visits to the invalid station at Monghyr; this station being destitute of the services of a clergyman, the bishop directed him to go there once a month. On leaving Calcutta, he proceeded, in the first instance, to Monghyr; when a regular attendance on the services of the church was observed by a number exceeding 70. But as the facilities which offered, to obtain an acquaintance with the Hill language, were greater at Boglipore, it made that of greater consequence as a settled residence."

The committee of public instruction appropriated 3600 rupees per annum to the support of a government school at Bhagulpore, or Boglipore. In a volume published by Mr. Charles Lushington, of the Bengal civil service, on religious, charitable, and benevolent institutions connected with Calcutta, the author states the allowance to be 400 rupees per month, and gives the following particulars :—

"This school was established by government, for the purpose of instructing the recruits and children of the corps denominated Hill Rangers, in the Hindoostanee language, and the elements of Arithmetic. It is also open to the children of the Hill chiefs; so that there is every just reason to expect that the institution is calculated to strengthen the efficiency of the corps of Hill Rangers, and to promote civilization among the rude tribes from which it is embodied. The number of pupils averages about 200; at a late examination many exhibited a creditable proficiency. Captain Graham, with whom the project of the school originated, has compiled a vocabulary of the language spoken by the Boglipore mountaineers, which is conjectured to bear a close affinity with that of the Bheels."

BOGUE TOWN, a station of the *L. M. S.*, in Taiarapu, or smaller peninsula, Georgian Islands.

The Rev. Mr. Crook settled here, at the request of the inhabitants, at the end of 1823; and soon had a congregation of about 500, a church of 47 members, and a flourishing school. In September 1830, Mr. Crook, and his family removed to the colony of New South Wales, on ac-

count of the enfeebled state of his own, and of Mrs. Crook's health, their large family, and the difficulty of making suitable provision for them in the islands. When the last accounts were transmitted there were 148 men and 123 females united in church fellowship, with 12 who were candidates for admission. The average attendance at the chapel, which would afford comfortable accommodation for 800, was 750. The scholars in the girl's school amounted to 180, of whom about 100 regularly attended. The boy's school contained 160 whose attendance was less regular. The male adults under daily instruction were 220; females 179.

BOMBAY, a small island near the W. coast, Hindoostan, about 7 m. long and 1 wide, near the fort, containing a very strong and capacious fortress, a large and populous city of the same name, a dock-yard, and marine arsenal. It has a very spacious and safe harbor; was ceded to the English, by the Portuguese, in 1662; and was chartered to the East India Company, who retained the possession, in 1668. Toleration is granted to persons of every religious profession. The population has been estimated at 220,000; but a late census gives 161,550, of the following classes:—British, 4,300; native Christians, *i. e.* Portuguese, Catholics and Armenians, 11,500; Jews 800; Mohammedans, 28,000; Parsees, 13,150; Hindoos, 103,800. The Hindoos generally speak the Mahratta; the Parsees the Guzarattee. The climate is unhealthy, and the water brackish. Bombay has an extensive commerce with the neighboring continent and the fertile island of Salsette.

Bambay is a city at the S. E. end of the above island, and one of the three presidencies of the English East India Company, by which their oriental territories are governed. It has a strong and capacious fort, a dock-yard, and marine arsenal Here the finest merchant ships are built, and all of teak, supplied chiefly from Bassein. The inhabitants are of several nations, and very numerous. This city commands the entire trade of the N. W. coast of India, and that *of the gulf of Persia*. It is 156 m. S. of Surat. E. long. 72° 55′, N. lat. 18° 55′.

The Rev. *Gordon Hall, missionary*, and Mr. *James Garrett, printer*, from the *American Board of Commissioners for Foreign Missions*, commenced their labors here in 1813.

This was the first station established by the *Board*. The first missionaries, Rev. Messrs. *Newell, Hall, Nott, Judson, and Rice*, sailed Feb. 1812; and, after various wanderings and disappointments, Messrs. Hall and Nott arrived at Bombay in about a year, and were joined by Mr. Newell the year following; before which time, Mrs. Newell died at the Isle of France. Mr. Judson and his wife, and Mr. Rice, became Baptists in Bengal, and left the connexion; and Mr. and Mrs. Nott returned to America, on account of his health, in 1815. About this time Messrs. Hall and Newell, the only missionaries at this station, began to instruct the natives in the principles of Christianity, and to translate the Scriptures and tracts into the Mahratta language; they also established a promising school for European and half-caste children; and, from the first, preached to such as understood English. Rev. *Horatio Bardwell* and his wife arrived Nov. 1, 1816: about the same time a printing-press was procured from Calcutta, which he was competent to manage; and another valuable addition was made to the mission, by the marriage of Mr. Hall to an English lady, who had acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay.

In Feb. 1818, Rev. Messrs. *Allen Graves* and *John Nichols*, with their wives, and Miss *Philomela Thurston*, joined the mission; and, in March following, Miss T. was married to Mr. Newell. In Jan. 1821, Mr. and Mrs. Bardwell left the station and embarked for America, on account of his ill health; and Mr. Newell died May 30th of the same year. A few weeks previous to this, Mr. Garrett arrived. He married the widow of Mr. Newell. In 1822, Mrs. Graves embarked for America, for the recovery of her health. She sailed for Bombay, with Rev. *Edmund Frost* and his wife, in Sept. 1823.

Mr. Nichols died Dec. 9, 1824, Mr.

Frost Oct. 18, 1825, Mr. Hall, March 20, 1826. Mrs. Hall soon after came to this country where she now resides. Mrs. Nichols removed to Ceylon, as the wife of Mr. Knight, an English missionary; and Mrs. Frost, also, as the wife of Mr. Woodward of the American mission. In November and December, 1827, Rev. Messrs. D. O. Allen, Cyrus Stone, and their wives, and Miss Cynthia Farrar, joined the mission; Messrs. H. Read, Wm. Ramsey, and Wm. Hervey, in the early part of 1831. Mrs. Allen died on the 5th Feb. 1831, Mrs. Hervey on the 3d of May and Mr. Garrett, on the 6th of May following, Mrs. Garrett has returned to this country.

We give the following facts in regard to the present state of the mission.

"The native attendance at the chapel has somewhat increased. The schools, of which there were 17 for boys and 18 for girls, comprise about 1,000 boys, and not far from 500 girls.

"Seventy-eight of the boys had Mohammedan parents, and 130 were of the Jewish origin. Ten of the boys' schools are in different villages on the continent; the others, with all the female schools, are on the island of Bombay. It is an interesting fact, that most of the schools on the continent are under the instruction of Jewish teachers, who disallow the observance of heathenish customs in their schools. These schools exert a favorable influence on the character of the villages where they are situated, and the missionaries justly regard them as so many lights burning amidst the deep spiritual gloom which covers the country. They are an important means of preparing the way for the publication of the gospel, whether that publication be made through the medium of conversation, preaching, or the press.

"Six of the female schools are patronized by the Bombay district committee of the Society for Promoting Christian Knowledge.

The amount of printing executed at the mission press during 1829 and until Nov. 20th, 1830, is exhibited in the following table.

	Copies.	*Pages.*
In 1829,	26,000	1,087,000
In 1830,	35,800	1,136,700
In Mahratta,	61,800	2,223,700
In English,	41,720	772,501
Total,	103,520	2,996,201

Or nearly 3,000,000 of pages in little more than twenty-two months. The whole amount of printing executed at Bombay from April 1817 to the close of 1830, was about 10,000,000 of pages.

Only about 10,000 of the above mentioned 103,520 copies were printed at the expense of the mission. The British and Foreign Bible Society and its Auxiliary at Bombay defrayed the expense of printing the scriptures in Mahratta; and the Bombay Auxiliary Tract Society, which was organized four years ago, paid the cost of tracts for gratuitous distribution.

Some of the natives, and among them three brahmins, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God.

The number of boys' schools is now 20, and of scholars, 1200.

The District committee of the *C. K. S.* have 6 boys schools under their care; one of these has been lately opened at Bhooj, in the province of Cutch. The committee have also undertaken the expense of 6 of the native female schools, conducted by ladies of the American Mission. The *P. B.* and *H. S.* have furnished Portuguese prayer-books and homilies. The *R. T. S.* in one year sent to the Bombay Auxilliary 72 reams of paper, and 5200 English publications. Books were sold in the same time to the amount of £200. In 2 years preceding May 1830, 13,000 volumes had been published by the native Education Society, 25 school masters were ready to enter on their labors. The *S. M. S.* employ Mr. John Wilson as missionary. Mr. Stevenson, while in Bombay, baptized two Brahmins. He has now gone to the Concan.

BONSTOLLAH, a station of the *B. M. S.* eastward of Calcutta, C. C. Aratoon, missionary, 9 have been bap-

tized, and there are 60 inquirers; 2 of the baptized died in peace; much persecution is encountered. A school of 50 boys and an evening school, for adults, prospers.

BOOJEE GURB, a village 40 m. from Chunar, India. A Brahmin has done much good in this village by the distribution of tracts. Mr. Bowley of the *C. M. S.* at Chunar says (Oct. 1830) "I have not before seen such an instance as this of one being so evidently taught without the help of man."

BOOTSCHNAAP, a station of the *W. M. S.* among the Bootsuannas, north of the yellow river, South Africa; established in 1823. T. L. Hodgson, missionary. Congregations, 150 to 200 on the Sabbath, 80 to 100 on week days, members 23, scholars 109.

BOUDINOT, a station of the *A. B. C. F. M.* among the Osage Indians, 40 miles from Union. This latter place is on the Grand R. 25 m. N. of its entrance into the Arkansas, and 700 above the junction of the Arkansas and Mississippi. Rev. N. B. Dodge, and Mrs. D. are missionaries at Boudinot. *See Osages.*

BORABORA, one of the Society islands; it lies about 4 leagues N. W. of Taha. W. long 151° 52′, N. lat. 16° 32′. It has one harbor for shipping. In its centre is a very lofty double-peaked mountain; its eastern side appears almost wholly barren, but the western part is more fertile; and a low border around the whole is and, together with the islets in its reef, are productive and populous. The inhabitants were formerly noted for more daring ferocity than any of the neighboring islanders, all of whom, at one time, they subjugated. This island renounced idolatry with the rest of the Society islands, in the year 1816, and many of the natives were long very desirous that a missionary should settle among them. To meet their wishes, the Rev. Mr. Ormond, from the *L. M. S.* left Raiatea on the 13th of Nov. 1820. The natives received him with much cordiality, and soon after commenced the building of a place of worship, and also of better habitations. The chapel was opened in Jan. 1822. "The spot selected for this settlement," say the deputation, "is unequalled by any other on the island. It is on the western side of the great central mountain, extending along its base, and is upwards of 13 furlongs in length, parallel with the winding shore. In front is a fine harbor, in which several hundred ships might lie at anchor with perfect safety, in all weathers. On the west side of this beautiful bay is the long island Tobura, and two small coral islets; where is an opening through the reef, with the island of Maupiti in full view, at the distance of 35 or 40 m. A more beautiful and suitable situation cannot be imagined; while a rich border of low land, and some valleys near, afford sufficient garden-ground to the people for raising the food common to the country."

The missionary, Mr. Platt, is encouraged with prospects of increasing usefulness. The injurious effect of the heretical visionaries, who had disturbed the peace, and retarded the prosperity of the station, were disappearing. The indifference of the people was succeeded by renewed energy in the cause of religion, and by temporal improvement. The place of worship, which had been demolished by a storm, had been rebuilt. There had been a great mortality, especially among the children and very aged persons. Several of the latter, who were members of the church, held fast their profession to the end of life.

BORNEO, next to New Holland, the largest island in the world, is about 800 m. long, and 700 broad, with a population estimated at from 3,000,000 to 5,000,000. Lon. 109° to 119° E.; lat. 7° N. to 4° 20′ S. Its central parts have never been explored by Europeans, and the insalubrity of its climate has prevented them from frequenting its shores. The island is often devastated by volcanoes and earthquakes. Though situated under the equator, the heat is not excessive, being moderated by the sea and mountain breezes, and by the rains, which are incessant from November till May. Diamonds are found in this country of great value. One of the native princes owns a diamond, which is estimated at 1,200,000 dollars. Mohammedanism is the prevailing religion among the

inhabitants of the coast, who are Malays, Javanese, &c. The Diaks are the most peculiar inhabitants, and the most numerous, covering the whole island of Borneo, with a considerable portion of the Celebes. Their manners are ferocious to the last degree. Procuring *heads* seems to be the great business and amusement of both chiefs and people. They are a finely formed race, and it is supposed, would welcome the visits of white men. Mr. Dalton, an Englishman, as it appears, by the Singapore Chronicle, recently spent nearly two years on the island.

BOSJESVELD, sometimes called Kramer's District, in the district of Tulbagh, about 40 m. from Cape Town.

In 1817, the Rev. Cornelius Kramer, of the *L. M. S.*, was employed in preaching to the slaves, Hottentots, and colonists, who greatly needed his assistance. Mr. K., who is the only survivor of the first missionaries sent out to Africa in 1799, of which number was the late Dr. Vanderkemp, continues to labor to the present time with the same diligence and devotedness as have always characterized him. "The labors of our excellent missionary, Mr. Kramer," say the Directors of the London Missionary Society, "being altogether of an itinerant nature, do not admit of the same mode of reporting, as is practicable with the rest of the society's stations. Dr. Phillip states, that the favorable change, which has been effected in Mr. Kramer's district, is agreeably surprising. He preaches in all the neighboring villages and huts, with much acceptance.

BRAINERD, formerly *Chickamaugah*, in Chickamaugah district, a Cherokee nation, about 30 m. from the N. W. corner of Georgia, in an easterly direction, 2. m. within the chartered limits of Tennessee, on the western side of Chickamaugah creek, which is navigable to Brainerd, being 15 m. from its confluence with the Tennessee. It is nearly equi-distant. from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 m. from the northern limit, which is the mouth of the Hiwassee. It lies 250 m. N. W. of Augusta, Georgia, 150 S. E. of Nashville, 110 S. W. of Knoxville, Tennessee, about 2 m. N. E. of the road from Augusta to Nashville. W. lon. 86°, N. lat. 35°.

The first mission of the *A. B. C. F. M.* among the Indians was commenced in this place in Jan. 1817. A church was organized in September of the same year. Catharine Brown was the first fruit of missionary labor. The missionary family at this station now are John C. Elsworth, teacher and superintendant of secular concerns; John Vail, farmer; Ainsworth E. Blount, farmer and mechanic; Henry Parker, miller;—with their wives. Miss Delight Sargent, teacher. The church has been in a flourishing state, previously to the political troubles in which the nation are now involved. See *Cherokees*.

BOUJAH, a village near Smyrna, Asia Minor, where all the English families of Smyrna generally reside in the hot season. Mr. Jetter of the *C. M. S.* in the summer of 1831, established a girl's school at Boujah, which soon numbered between 60 and 70 children. There is a boy's school supported by the people, which is, in some measure, under Mr. Jetter's influence.

BRESLAU, the capital of the duchy of Silesia. E. lon. 17° 8′; N. lat. 51° 3′. Dr. Neumann, a learned and respectable Christian Jew, has here exerted a very favorable influence.

BRIDGETOWN, a seaport and capital of the island Barbadoes. Lon. 59° 40′ W.; lat. 13° 5′ N. Pop. 15 or 20,000. It has suffered greatly by fire at three several times. Col. Codrington's college is in this town. A mission of the *W. M. S.* is established in this place. Number of members in 1830, 129. Meetings are held in the surrounding country. At 3 schools there are 208 scholars.

BROTHERTOWN, a station among the Seneca Indians, in the State of New York. See *Senecas*.

BUDGE-BUDGE, a village near Calcuttta, where is a catechist of the *C. M. S.*

BUENOS AYRES, an extensive country of South America, formerly belonging to Spain, but since the declaration of independence, in 1816,

it has assumed the name of the United Provinces of South America. It is bounded N. by Bolivia, E. by Brazil, S. by Patagonia, S. E. by the Atlantic Ocean, W. by Chili, and the Pacific Ocean. It comprehends most of the valley or basin of the great river La Plata.

Buenos Ayres, the city, is 66 leagues from the mouth of the La Plata, first built in the year 1535. Lon. 58° 31′ W.; lat. 34° 35′ S. Pop. variously estimated at from 50,000 to 100,000. From 300 to 400 ships annually enter the port.

In Oct. 1825, Rev. Messrs. Parvin and Brigham of the *A. B. C. F. M.* visited Buenos Ayres. Mr. P. still resides there. In 1830, he distributed 2000 tracts, besides many Bibles and Testaments.

BUFF-BAY, a station of the *B. M. S.* on the island Jamaica. Here is a school, with 62 scholars.

BULLOM country, W. Africa, N. Sierra Leone Colony.

The Bulloms are a numerous people, extremely degraded and superstitious, and very much addicted to witchcraft. Among them the tyranny and cruelty of satanical delusions are most affectingly displayed.

In every town are devil's houses to guard the place; and almost every Bullom-house has some representation of Satan. Before the devil's houses, which are small thatched huts, 3 or 4 feet high, the blood of animals is sprinkled, a libation of palm wine poured out, and an offering of fruit and rice occasionally made. The Bulloms believe in a state of existence after death, and erect huts over the graves of the dead, in which they place a jug or two to supply the spirits of the deceased with what they want when they come out, as they suppose they do, at different times.

In 1818, the Rev. Mr. Nylander, having resigned his situation as chaplain at Sierra Leone, for the purpose of commencing a missionary station among the Bulloms, had fixed his residence at a place called Yongroo Pomoh, which is described by the Rev. C. Bickersteth, as "pleasantly situated at the mouth of the Sierra Leone R., nearly opposite to Free Town, and about 7 miles from it." Here he opened a school; and by the suavity of his manners, and the consistency of his conduct, so effectually conciliated the respect and esteem of the natives, that a considerable number of them were induced to place their children under his tuition. Even the king of Bullom entrusted one of his sons to the care of this excellent missionary; but the young prince had not been long in the seminary before he died. "After he was dead," says Mr. Nylander, "the people were going to ask him, according to their custom, who had killed him: but I was very glad that, after long reasoning in opposition to their opinions, they were satisfied that he had not fallen a victim to the arts of any witch or gregree; but that God, who gave him life at first, had now called him home, to be with him, in a good and happy place: and I assured his friends, that if they would begin to pray to God, they would once more meet him in that place, and rejoice with him forever. As I stated my belief that God had killed him, I was allowed to bury him, in 'white man's fashion,' and the king gave me a burying-place separate from their own."

"It is lamentable," says the same writer, in another communication, "that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with each other, on account of their superstitious witchcraft; which, perhaps, was encouraged by the inhuman traffic in slaves. If any slave ship had been permitted to appear in the Sierra Leone R., about 15 or more witches would have been sold, and sent off for the coast, since I have been at Bullom." The following facts will exhibit some of their superstitions in an affecting manner.

"A young man, named Jem Kambah, was employed by me, and attended pretty regularly on our family and public worship. Going one day to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day and rub them with oil; and that then they would take care of him, and he would prosper—because they were two good

spirits. 'Mother,' said he, 'these are *stones*, how can these take care of me? I hear the white man at Yongroo Pomoh telling us that God alone can help us, and that all our gregrees (charms) are good for nothing. These stones can do me no good: I will, therefore, look to God, and beg him to take care of me.' Thus saying, he threw the stones in the fire, as unworthy of notice.

"This was a heinous sacrilege; and, on his mother acquainting her friends with it, they sharply reproved him; and told him that, by thus acting, he would make the devil angry, and would bring mischief upon the country. He assured them, however, that he would pay no more attention to any of their customs, but would listen to what he heard at Yongroo Pomoh.

"One Sabbath, after divine service, Jem again went to see his mother, and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's Day, and that they should not dance, but go to Yongroo Pomoh, to hear what the white man had to say. 'And then,' he added, 'you will leave off all dancing and witch-palavers, which are nothing but the work of the devil.' This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; and, the next morning, he was summoned before the king, and accused of having made a witch-gun, and concealed it in his house, for the purpose of killing and injuring his inmate. Jem replied—'I never saw a witch-gun, and do not know how to make one. He, therefore, who told you this, did not speak the truth.' He was urged to acknowledge it, and then the whole palaver would have an end. 'No,' he replied, 'I cannot tell a lie merely to please you.' He was then called upon to prove his innocence, by rubbing his arm with a red-hot iron, or by drinking red water; but he coolly replied—'I am no fool, to burn myself with the hot iron; and as for the red water palaver, I shall look in my head first;' meaning that he should take time to consider the matter. He afterwards came to me, and told me the charges which had been brought against him; and said, 'I will drink the red water to clear myself, and to bring my family out of the blame—and I hope God will help me.' I advised him to pray, and to consider well what he was going to do.

"A day before the trial, Jem was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing he had done evil. At last the day came; he was carried to the place of execution, stripped of his clothes, and had some plaintain leaves tied round his waist. About two teaspoonfuls of white rice had been given to him in the morning; and if this rice were thrown up with the red water, it was to prove him innocent. Jem now ascended the scaffold, and drank 8 calabashes (about 4 quarts) of red water, which was administered to him as fast as he could swallow it. He threw all up again, with the rice which he had eaten in the morning; but, as he fainted before he could get down from the scaffold, it was said that some witch-palaver must be left in his stomach, because the devil wrestled with him; and he was requested to drink the water again. This, however, he refused; observing that he had merely drank the water in the first instance to please his accusers, and to show that he was no witch. A few days afterward he came to work again, and the business was dropped; but Jem did not appear so serious, nor did he so regularly attend on public worship, as before."

The poor creature whose case is is next narrated, had not the courage of Kambah, but was terrified into the confession of an imaginary crime, in order to save herself from the further cruelty of her persecutors.

"I was told," says Mr. Nylander, "that there was a woman very ill with the small-pox, and that another woman, who had just fallen ill of the same disease, had bewitched her. I visited the sick woman first, and found her dangerously ill; afterwards I went to the place where the supposed witch, named Dumfurry, was lying in chains, under a tree, in a high fever,—the small-pox just coming out. I begged the people to release her, and to let her lie down

comfortably in a house; but they said they could not do it, I must speak to the head man of the town, the king not being at home. I applied to him, but he refused; alleging that she was a bad woman, who had been in the Sheerong (a sort of purgatory, where the evil spirits dwell, and whither the supposed witches resort), where she bought the small-pox, and, by witchcraft, brought the disease upon this woman.

"'If she be so skilful,' I said, 'you can make money by her. Loose her, and let her go this night to the Sheerong, and bring the small-pox, in order to witch the small-pox upon me; and if I catch the disease, I will pay you ten bars.' One said that I had had them, and therefore she could not bring them on me. 'Why,' said I, 'if she be a witch, she can cause a stick to have the small-pox tomorrow; and if she knew anything of witchcraft, she would not stand before you to be flogged, but would bind you all, that you could not catch her. She knows nothing, however, about witch-palaver, and, in your dealing so hardly with her, you do extremely wrong, and displease God.'

"As the poor creature could not be loosed without the consent of the sick woman's husband, I sent for him; and, after some time, he consented that she should be taken out of the stocks—and so I left them. But the relations of the person dangerously ill began to question the supposed witch, and gave her a severe whipping; and the woman, at length, confessed that she had bewitched her.

"The doctor was now called in to examine the sick person, and he, in his turn, by pretended witchcraft, pretended to take out of the woman's head, 1. A worm, called, in Sierra Leone, the forty foot; 2. A small bag, containing the instruments of a witch—such as a knife, a spoon, a basin, &c.; 3. A snail; 4. A rope; and, 5, the small-pox!! The witch was then whipped a second time, and asked whether she had not put all these things into the head of the woman, who was now almost dead. She confessed it; and brought forward a man and two women, as having joined with her to kill this woman. The man said that he knew nothing of witchcraft, and consented to prove his innocence by drinking the red water. The two females were whipped, and sent to work; and the principal one was to be put to death, as soon as the sick woman should die. Till then, Dumfurry, the supposed witch, was appointed to guard the sick person, and to drive the flies from her."

"I oppose these foolish witch accusations," says Mr. N. "wherever I can; and numbers of the Bullooms, especially the younger ones, see plainly that it is the power of darkness and ignorance which works upon the minds of the old people; but they dare not say a word in opposition to this evil practice, for fear of being themselves immediately accused of witchcraft."

Among these benighted people, Mr. Nylander continued to labor for a considerable time, with the most unwearied patience and unremitting zeal; and, in addition to the instruction of the children placed in his school, and the preaching of the truth, he translated the four Gospels, the Epistles of St. John, the morning and evening prayers of the Church of England, some hymns, and several elementary books, into the Bullom language. In 1818, however, the pernicious influence of the slave trade rendered the prospect of success more dark and distant than ever, and the mission was consequently abandoned; Mr. N. retiring into the colony with the greater part of the pupils, who, at that time, were under his instruction.

BURDER'S POINT, a station in the district of Atehuru, in the N. E. part of Taheite.

In 1821, the Rev. Mr. Bourne joined Mr. Darling, who had commenced a mission to the Orapoas; the inhabitants of this district, and the station ultimately formed, assumed the abovementioned name. Public religious services had been regularly kept up from the time of Mr. Darling's arrival. About 300 adults had been carefully examined, and 200 children had been baptized. Of the former, 21 were admitted to the Lord's Supper, and the rest were under instruction as candidates for communion. Schools had also been established, both for adults

and children. They contained, at this time, of the former, 386; of the latter, 230. At another place, in the same district, there was a school, which contained about 80, chiefly adults. A large and commodious place of worship, in the English style, had been built, in the erection of which the natives cheerfully assisted. The natives were likewise, in some degree, inured to industry. Mrs. Bourne and Mrs. Darling had taught the females to make themselves bonnets of a species of grass adapted to this purpose. Scarcely a woman was to be seen in the congregation without a bonnet, or a man without a hat, of this simple manufacture. A printing establishment was formed here, and 5000 copies of the Gospel by Matthew, and 3000 of that by John, in the Tahitian language, printed; which were received by the natives with the greatest avidity. Mr. Bourne having, soon after, removed from this station, Mr. Darling continued his zealous exertions, attended by the most encouraging success.

In the middle of 1823, the number of the baptized had increased to 751, of whom 411 were adults; that of candidates for baptism was 15. The church consisted of 50 members, and there were 10 candidates for admission. Among the latter was a man named Maiohaa, who was formerly distinguished by taking the lead in acts of rebellion, and whose office it was to recite all the ancient speeches of war. Others, once atrocious transgressors, had recently died in the Lord. A striking proof of the peaceful influence of the Gospel must also be mentioned.—During the early part of the previous year, some mischievous persons having raised a report, tending to excite a war between the people inhabiting the districts of Atehuru and Pare, those of the former district came to Mr. Darling, and declared that they would not take up arms—that they would not fight with their countrymen, as they had formerly done, as they had now received the Gospel of peace, and were become brethren in the Gospel. The greatness of the change will be felt, when it is remembered that, before the overthrow of idolatry, the Atehuruans were notorious for violence, and had delighted in war and bloodshed for ages unknown.

The schools, in July, 1823, contained 126 boys and 121 girls; 45 natives performed the part of teachers in the schools, of whom 15 were women. Subsequent reports assure us that, in both a civil and religious point of view, the affairs of the nation are prospering. From that of 1827, it it appears that an endemic had been very prevalent. It had carried off 13 adults and 14 children. Among the deceased was a truly pious and devoted deacon of the church, who had wished to go as a teacher to some of the surrounding islands, but no opportunity had occurred for that purpose. He died in peace. Of the children who departed, two or three of the boys gave pleasing evidence of a spiritual change. Several of those who, after having professed Christianity, had returned to their former evil ways, had given proofs of repentance. Among the rest was the father of a family, whose children attended the mission school. It seems that his compunction was awakened, by observing his childrens' attention directed to that which is good, while he himself was living in sin. The weekly meetings were numerously and regularly attended. The day-schools, for adults and children, were in a flourishing state. At the Sabbath school the attendance was good, and the progress of the children was pleasing. Several books had been printed. The Tahitian public library for the Windward Islands, formed at this station, had been enriched by many presents. A new mission-house, a very commodious school-house, and several good dwelling-houses, had been erected. A new road had been made, and, throughout the district, the people were engaged in making plantations of taro, &c. &c.; and several pious men had given themselves up to the work of the Lord among the surrounding islands.

"The district in which this station is situated," says the report of 1831, "contains between 1000 and 1100 persons, who all attend the means of instruction and religious improvement. The congregation usually consists of between 800 and 900, and

the station is prosperous. Order and harmony prevail. There has been a great diminution of crime and increase of industry. About 200 children regularly attend in the school, and many of the people are anxious to be furnished with books. The behavior of the chiefs and people is respectful and kind towards the missionary. They are building a substantial place for public worship. During the six months previous to the date of the latest intelligence upwards of 20 members had been added to the church. Twenty children and 4 adults had received the rite of baptism during the year."

BURDWAN, a town of Hindoostan in Bengal, capital of a district which is the first in rank for agricultural riches in all India. It is seated near the Dummooda, 58 m. N.W. of Calcutta. E. long. 87° 57′, N. lat. 23° 15′.

At the close of the year, 1816, the Corresponding Committee at Calcutta, connected with the *C. M. S.* received a communication from Lieut. Stewart, stationed at Burdwan, proposing an extensive plan of native schools at and near that place. Three schools—in *Burdwan*, and at *Lackoody*, and *Ryan*—were accordingly taken under the society's care. With the concurrence of the committee, the plan was afterwards extended, and additional schools opened.

Of the state of the Burdwan schools, an impartial observer testifies, under date of Aug. 28th, 1817:—"I am at Burdwan, in the house of Lieut. Stewart, an officer in the company's service. If every missionary did as much as he has done, and is doing, for the cause of civilization and religion, he need be in no fear as to his reputation with those who employ him. He has done wonders in this neighborhood, in regard to education." The number of schools was soon after increased to 10, in which about 1000 children were taught the Bengalee language, by the new method so successfully adopted in Europe, with judicious modifications and improvements by Lieut. Stewart. The places at which they were built, in addition to those mentioned, were—*Konshunugur*, *Komilpore*, *Goituupore*, *Poura*, *Gaonpore*, *Mirzapore*, and *Coilgong*. The most distant of these villages is about 6 miles from Burdwan, but the greater number are only from 2 to 3 m. distant. Though Lieut. Stewart did not formally and regularly teach the Scriptures, he continually distributed copies of the Gospels and religious tracts, which were eagerly sought after by the young people when they had learned to read. Receiving an impulse and borrowing light from the plans and operations of the late active and excellent Mr. May, at Chinsurah, he still further improved his system; and of its efficiency, Mr. Robertson and Mr. Thomason speak in the highest terms. The latter says, after an examination he conducted—"It was very pleasing to hear a simple and good account of the English government, the two houses of parliament, the army and navy, and universities, of England, with its chief towns, cities, and rivers, from a company of poor Bengalee boys, who, unless they had been brought under instruction, must have remained in entire ignorance, and stupid indifference to improvement."

The Rev. Messrs. Jetter and Deerr were settled at Burdwan, on the 17th November, 1819, Captain Stewart having purchased a piece of ground, and built a house for the accommodation of the missionary family. The former took charge of the central school recently erected, in which the English language was taught; and Mr. Deerr superintended the Bengalee schools.

In July, 1820, there were about 50 scholars in the central English school, and 1050 in 13 Bengalee schools. Their attendance was interrupted by the frequent recurrence of heathen festivals, and by occasional labors in the field. Mr. Jetter writes, on occasion of a visit paid them by a kind friend—"We were much grieved that he could not see much of the schools, as the natives had, just then, 2 holydays, if we may call them so, when all the schools were shut up. They worshipped, during those two days, *paper, pens, and ink!* By doing so, they say, they become wise."

In 1821, an English clergyman being much wanted, the Rev. John Perowne proceeded to this station. His reception by the residents was most

cordial: a subscription was set on foot for the erection of a suitable place of worship; and, on application to government by the local authorities, an eligible spot of ground was assigned for the site of a church, and an order issued to supply the sum wanted to complete the estimate out of the public chest. The success of the schools was demonstrated by an interesting and extensive examination. Mr. Deerr, in addition to his ordinary engagements, took five boys into his house at his own expense, to whom he gave religious instruction. "I am sometimes delighted," he says, "with the answers which I obtain, when I ask these boys the meaning of a passage of Scripture. For instance, when I asked, 'What did our Lord mean, when he saith, *Whosoever, seeth me, seeth the Father?*' One who is of the brahmin caste answered, 'I think it may be understood thus: As the Father, the Son, and the Holy Ghost, are one, therefore whosoever seeth the Son, seeth the Father also.' At another time, when I asked how it was that David called Christ his 'Lord,' though he was also called the son of David? the same boy said, 'David had become acquainted, through the prophets, with that great Redeemer who was to come; and in that respect called him his Lord; and because he became incarnate in the family of David, he is called his Son.'"

In 1822, the Rev. J. Perowne and the Rev. W. Deerr (Rev. Mr. Jetter having suspended his labors at Burdwan from impaired health) were joined in the charge of the mission and schools by the Rev. Jacob Maisch. In April, a church was nearly finished. Divine service was held twice on Sundays. The first converts in this mission were baptized on the 5th of May. An adult native received, on this interesting occasion, the name of Daniel, and a youth of 13 years of age that of John. Another promising youth was a candidate for admission to the holy ordinance. Mrs. Perowne, after many unsuccessful attempts, succeeded in forming a female Bengalee school. Mr. Perowne observes, "The remarks and questions of the children in the schools evince that a foundation is laid for much future good. There is abundant reason to bless God for what has been done. Who would have expected, a year ago, to see 1000 Hindoo children reading the Gospel? Nay, so greatly are these prejudices removed, that those very boys, who, a few months since, disliked or refused to read any book which contained the name of Jesus, are now willing to read a professed history of his life and doctrine; and, what is more, in some cases they have solicited the Gospel in preference to every other book."

In 1823, the work appears to have increased and prospered. Two more adult youths were added to the church; and the blessing of God manifestly rested on the religious instruction afforded to the elder youths. To the schools on the western side of the town, under the more particular care of Messrs. Deerr and Maisch, Mr. Perowne added two on the eastern; one containing 80 boys, and the other about 100. At the annual examination, conducted by the Rev. Mr. Thomason, there was a much wider range than on former occasions of subjects purely religious; the boys continued to manifest the same zeal and interest in the books they read, and their sensible and pertinent answers to the questions put to them were highly gratifying. The English school, also, which had been laboring under various disadvantages, was in a more pleasing state than at any former period: it contained 55 boys; about 32 of whom, at an examination in March, passed very satisfactorily. Four more schools were opened for female children; containing, with the one previously established, upwards of 100 girls. The operations of the missionaries were continued with much energy in all the departments of their labors, until many of the school buildings were either seriously injured, or entirely swept away, by an alarming inundation, in the autumn of 1823. All the houses of the poor Bengalees fell in, and the people were obliged to climb up the trees in order to save their lives. "There they sat, without sustenance, for four days, says Mr. Reichardt, then on a visit at Burdwan, "crying to their gods, 'Hori! Hori! save us—we are lost!' Brethren Deerr

and Maisch, and myself, were together in one house; and if the water had risen but one inch higher, it would have entered our rooms, and we should have been obliged to flee to the roof; for which purpose we kept a ladder ready: however, we were spared this danger, by the water decreasing. Many idols, and particularly those which they had prepared to celebrate the poojah of the goddess Doorga, were broken to pieces, or floated away. I saw a heap of them, about 60 in number, lying broken near the road. The impotency of these idols was greatly exposed; and many of the Bengalees began to ridicule them, saying, 'Our gods are dead—they could not prevent the flood.' But, I am sorry to say, this impression of the nothingness of idols, which they, during this awful catastrophe, received, is already worn off; for, soon after that, instead of the image of Doorga, they worshipped a water-pot, into which they had cited her spirit." The injury sustained by this calamity was, however, repaired as soon as possible.

In 1825, Burdwan was deprived of two valuable missionaries. The death of Mr. Maisch took place, Aug. 29; and Mrs. Maisch's continued ill health rendered her return to this country necessary. The encouraging prospects of the male and female schools continued. Of the examination of the latter, it is said, "The general impression seemed to be, that the children exceeded the expectations formed of them. The order, regularity, and respectful behavior, for which the Burdwan boys' schools are noted, were equally exemplified in those of the girls; there was no confusion, no improper conduct—but all conducted themselves in a modest and becoming manner. All read or answered the questions without fear or hesitation; but nothing forward or presuming was seen in any of them."

In Feb. 1831, there were 7 schools at Burdwan, containing 537 children, many of whom were reading books, and the remainder employed in the elementary parts of education. The boys learn of their own accord. The girls need to be solicited and persuaded. Prejudice is, however, giving way, and there would be no objection to establishing a female school in any place. The natives greatly admire the arts of *sewing* and *marking*, and mention, in a tone of exultation, that such a girl can do like *mem sahib*, (an English lady.)

BURMAH, OR BURMAN EMPIRE, *see Birmah, Maulmein, and Tavoy.*

BURNOVA, a town on the island Cerigo, Greece. An individual who was once employed in road-making, has established at Burnova, a school for Mutual Instruction.

BURRISHOL, capital of the Backergunj district, 72 m. S. of Dacca, and 140 m. E. of Serampore. Rev. John Smith, and Muthoor, a native assistant, are laboring in this place. Mr. S. studied nearly five years at Serampore. A liberal friend at Burrishol, has given 13,440 rupees, the interest of which is to be appropriated to the support of a mission and school in this place. Mr. Smith entered on his work, in the beginning of 1830.

BUTTERWORTH, a station of the *W. M. S.* among the Caffres, in South Africa, 110 m. from Wesleyville, in Hintza's tribe. Established in 1827. John Ayliff, missionary. Congregations on Sundays 200, members 16. A few persons are candidates for baptism. Mr. Shrewsbury thus speaks of the station. "The situation could not be more favorable. Butterworth stands in the very centre of the tribe. So many kraals have been built near us, that we are quite surrounded; and have in our vicinity and within the reach of our Sabbath labors, almost double the population, which we found at the commencement of the mission. Our chief is not a converted man, but it is his sincere desire never to fight another battle with any people." Butterworth is the centre of the missions, which are nearest the colony, and on the thoroughfare to distant stations.

BUXAR, a town in Bahar, Hindoostan, situated in a healthy, pleasant plain, on the S. side of the Ganges, about 70 m. below Benares, and about 400 N.W. of Calcutta, in the midst of a very numerous heathen population. Here are about 90 European invalids, and nearly that number of native Christian women. Less

than half a mile from the town, is a place where numerous devotees, from different parts of India, take up their residence, mostly for life. Two grand fairs are annually held, which greatly increase its importance as a missionary station.

A native Christian, Kurrum Messeeh, from Chunar, commenced his labors in this place in 1820, under the direction of the *C. M. S.* He was very useful in teaching the native Christians to read the New Testament, and to repeat the catechism, as well as in leading their worship, according to the Hindoostanee Prayer-book. About 40 received instruction at this time, in various ways, and he has continued his efforts with some success. One adult was baptized by the Rev. Mr. Bowley, and, subsequently, Archdeacon Corrie writes:—

"The Bishop saw Kurrum Messeeh's congregation, consisting of about 30 women, young and old. He heard them read in the Hindoostanee Testament, and questioned them in their Catechism. His Lordship expressed to me his entire satisfaction with the proficiency they manifested."

In a letter dated Sept. 25th, 1826, the Archdeacon says:—

"I passed a Sunday at Buxar, when about 35 adults attended divine service. The people here are very attentive, and Kurrum Messeeh continues to enjoy their confidence and esteem. The want of a place of worship has long been felt here. A circumstance occurred which led me to begin one. Mary Carrol, a native Christian, having obtained some arrears of pension, as a widow of Serjeant Carrol, brought me 100 rupees, 'as an offering,' to use her own words, 'to the church.' This woman has been long one of the most attentive and consistent Christians at the station: her religious impressions were first received at Chunar; and this offering she made of her own accord, in token of her gratitude for the blessing of Christian instruction. I obtained from the commanding officer leave to inclose a small piece of public ground, adjoining the parade; and with a donation from another friend, added to Mary Carrol's gift, commenced a small building, convenient also for the natives who live in the adjoining bazar."

According to the report of 1830, Kurrum Messeeh has removed to Cawnpore. His place at Buxar is supplied by a converted Brahmin, 60 boys have attended school regularly, 32 of whom read the gospel.

BAGDAD,* capital of a Turkish pachalic of the same name, lat. 33° 20′ N. lon. 44° 23′ E. The greater part of it lies on the eastern bank of the Tigris, which is crossed by a bridge of boats 620 feet long. The old Bagdad, the residence of the caliphs, with 2,000,000, now in ruins, was situated on the western bank of the river. The modern city was surrounded by a brick wall, about 6 m. in circuit, and with a ditch from five to six fathoms deep, which may be filled with water from the Tigris. Bagdad is inhabited by Turks, Persians, Armenians, Jews, and a small number of Christians. The Turks compose three fourths of the whole population. Inclusive of the Arabs, Hindoos, Afghans, and Egyptians, who are accustomed to reside here, the population may amount to 80,000. Bagdad is an important mart for Arabian, Indian and Persian productions, as well as for European manufactures. A splendid view is afforded by the bazars, with their 1,200 shops filled with oriental goods.

Near the close of 1829, Mr. A. N. Groves, of Exeter, England with his wife and two sons, and Mr. Kitto, who was formerly at Malta, under the *C. M. S.* sailed from England to commence a mission in Persia. They were conveyed to St. Petersburg, in the Osprey, at the expense of Messrs. Parnell and Paget, who took up the vessel for that purpose, and accompanied him on the voyage. Mr. Groves proceeded by way of Tiflis in Georgia, to Shusha, a settlement of the German missionary society, and thence to Tebreez in Persia. From this place accompanied by Mr. Pfander, one of the German missionaries, he performed a tedious and dangerous journey of 30 days to Bagdad. There the missionaries experienced

* This article was omitted in its proper place, it should have followed *Baddagamme.*

much kindness from Major Taylor the British resident. In February, 1831, Mr. Pfander thus writes, "We have been favored to lay the foundation of a permanent mission at this seat of Mohammedan delusion, and have found the means of establishing a promising school.

The number of Armenian youths and boys contained in it is 65. They have all made due progress, and manifest great desire for instruction, and much affection and confidence toward us. Thirty of them have begun to translate the writings of the New Testament from the ancient Armenian into the modern; and will soon be able to read fluently, and to understand the New Testament. Mrs. Groves, also, has opened a school for Armenian girls, and her scholars give her much joy. The Mohammedans of this place are afraid of the New Testament. The Catholics have been forbidden by their bishop to accept of any book not printed at Rome, and the Israelites care nothing for the word of God. On the whole, the Lord has visibly blessed this beginning of the work. He has removed many obstacles and opened a door for much exertion."

Dreadful calamities were soon after experienced in Bagdad. The PLAGUE prevailing to a fearful extent among the inhabitants, part of them attempted to escape into the country, but were arrested by a sudden INUNDATION of the Tigris, by which numbers perished and the rest were driven back into the city. Thousands were falling under the deadly influence of the pestilence, when the water made a breach in the walls, and swept away many of the habitations. The wretched inhabitants were crowded together, and compelled to take refuge in houses left desolate by the plague. When at length it pleased God to stay the hand of the destroying angel, it was found that out of 80,000 human beings, not more than 25,000 survived! But the SWORD followed quickly in the rear of these desolating judgments. The plague had scarcely ceased, and the waters subsided, when troops arrived, in the name of the Sultan, to depose the Pacha. Fierce and bloody contests succeeded before a temporary calm was restored. Not one house escaped the plague. That of Mr. Groves was last attacked. Mrs. Groves was first seized, and died on the seventh day, Mr. Groves was attacked, but soon recovered. The wife of an Armenian school master took the contagion, and then, in succession a female servant, the schoolmaster and Mr. Groves's son, all died.

Mr. Pfander was about proceeding on a tour into Persia. Several missionaries from England, among whom were Mr. Parnell, son of Sir Henry Parnell, and Mr. Newman, a distinguished Oxford scholar, were at the last intelligence, in Syria, on their way to join Mr. Groves at Bagdad.

C.

CADAMATTUM CHURCH, one of the Syrian churches in the district of Cottagorm, in Southern India. The church was built 400 years since, has 100 houses connected with it, and about 500 inhabitants. The people are poor but increasing in number. There are 50 boys capable of being instructed.

CAFFRARIA commences at the Great Fish R., South Africa, which divides it from Albany in the colony; and runs along the Indian Ocean, in a N.E. direction, to the R. Bassee, which divides it from the Tambookie country. It does not extend more than 70 m. up the country; or to the W.—at least at the S. end of it—being separated from the colony and Bushman country on that side by a chain of mountains. It abounds with mountains, woods, and water, and is far more populous than either the Bushman, Coranna, or Namaqua countries. The people also are taller, more robust, and more industrious. "Better shaped men," says Mr. Campbell, "I never saw." They are a warlike race, and many of them are greatly addicted to plundering. Like the Chinese, they consider all other people inferior to themselves, and suppose that Europeans wear clothes merely on account of having feeble and sickly bodies. They have scarcely any religion; but some of them profess to believe that some great being came from above, and made the world, after which he returned, and cared no more about it. It is very probable, that even this feeble ray of light was obtained by

means of their intercourse with the Dutch boors during several ages. They consider man as on a level with the brutes, with regard to the duration of his being; so that when he is dead, there is an end of his existence. Like the Matchappees, they have circumcision among them, though ignorant of what gave rise to the custom. They perform this ceremony on their young men at the age of 14 years, or more. Polygamy is very general among them. The common people have seldom more than one or two wives, but their chiefs generally four or five. When a Caffre is sick, they generally send for a person who is considered a physician, who pretends to extract from the body of the sick, serpents, stones, bones, &c. At other times he beats them on the elbow, knees, and ends of their fingers, till, as the Hottentots express it, these are almost rotten: they sometimes, also, kill cattle in the way of sacrifice for the person: and at others the doctor pretends to drive out the devil, and to kill him. The Caffres have a barbarous custom of exposing their sick friends, who, in their opinion, are not likely to recover. They bury none but their chiefs and their wives; others are thrown out to be devoured by the wild beasts. Should a person die accidentally in his own house, the whole kraal is deserted. Many of them are very hospitable to strangers; not waiting till they ask for victuals, but bringing it of their own accord, and setting it before them, and always of the best they have. The riches of a Caffre chiefly consists of his cattle, of which he is extravagantly fond. He keeps them as carefully as the miser does his gold. He does not use them as beasts of burden, except when he is removing from one place to another along with his kraal, and then they carry the milk bags, or skin bags which contain milk. He is never more gratified than when running before them with his shield, by beating on which the whole are taught to gallop after him. In this way he leads them out to take exercise, and those oxen which run quickest on such occasions are considered his best; of these he boasts, and treats them with peculiar kindness. The Caffres chiefly subsist upon milk; but in part, also, by hunting, and by the produce of their gardens. They sow a species of millet, which is known in the colony by the name of Caffre corn. While growing, it very much resembles Indian corn, only the fruit grows in clusters, like the grape; the grain is small and round, and when boiled it is very palatable. They frequently bruise it between two stones, and make a kind of bread from it. To sow it is the work of the women. They scatter the seed on the grass, after which, they push off the grass from the surface, by means of a kind of wooden spade, shaped something like a spoon at both ends, by which operation the seed falls upon the ground, and is covered by the grass; from underneath which withered and rotten grass, it afterwards springs up. They also sow pumpkins, water-melons, &c., and use various vegetables, which grow wild. They cultivate tobacco, and smoke it, like the Matchappees, through water in a horn. The men spend their days in idleness, having no employment but war, hunting, and milking the cows. The women construct inclosures for the cattle, utensils, and clothes; they also till the ground, and cut wood. They likewise manufacture mats of rushes, and neat baskets, wrought so close as to contain milk, but which are seldom washed or cleaned, except by the dogs' tongues. They, moreover, build houses in the shape of a dome, formed of long sticks bent into that shape, thatched with straw, and plastered in the inside with a mixture of clay and cow-dung: the entrance is low—seldom higher than two or three feet; and having no chimney, the smoke proceeding from the fire, which is placed in the middle of the hut, must find its passage out the best way it can, through the roof or by the door.

Next to these people is another numerous tribe, called *Tambookies;* and further to the N. E., near Delagoa Bay, are the *Mambookies*, who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the Bootchuanas to the W.

Dr. Vanderkemp, with other agents of the *L. M. S.*, attempted an establishment on the Keiskamma R. in 1799; but owing to the disturbed

state of the country, and the prejudices of the people, they removed to Graaff Reynet, within the colony, in 1801; not, however, till they had conciliated many of the Caffres, and prepared the way for future labors.

The Rev. Josiah Williams, accompanied by his wife, Mr. Read, and a native convert, T'zatzoe, arrived at a place intended for a station, near Cat R., in 1816. The chiefs of this country welcomed them with the greatest kindness. Several of them remembered Dr. Vanderkemp, whom they called Jankanna, and for whose memory they entertained a high veneration. One of the chiefs said, "You must not be tired of us, though we are perverse; but often visit us. Jankanna is dead, and you are instead of him." T'Geika, the principal chief, appeared to be deeply convinced of his sins; which he compared one night, after the public service, to the stars, then glittering over his head. He lamented his neglect of the word formerly preached by Jankanna; but said that God, who would not suffer him to die in his sins, had sent Jankanna's son (for so he and the people styled Mr. Read) and now he declared, that if God would be pleased to strengthen him, he would renounce the world, and give himself wholly to Christ; without whom he said, all things are nothing; adding, that if the Caffres refused to hear the Gospel, he would leave them and cleave to the missionaries and their friends at Cape Town, that he might enjoy it. He also desired that his thanks might be given to the Governor, and to the King of England, for sending missionaries to Caffraria.

Under these auspicious circumstances, Mr. Williams commenced his labors. He built a house, formed a garden, inclosed ground for corn, and prepared for conducting water to it from a distance. About 100 Caffres attended his ministry on the Sabbath, and about 70 on other days. A school he commenced, contained about 150 native children. But in the midst of his efforts, Mr. W. was called, on the 24th of August, 1818, to his reward. Obstacles afterwards arose, partly from the existence of a Caffre war, which prevented, for a time, the establishment of the mission.

In 1825, the Rev. John Brownlee, who had been successfully engaged at Chumie, at the expense of the Colonial Government, agreed to attempt its revival. Accompanied by Jan Tzatzoe, who, since the death of Mr. Williams, had been a teacher at Theopolis, he proceeded to Tzatzoe's kraal, on the Buffalo R., the residence of his assistant's father, who is a Caffre chief of considerable influence. A quantity of ground has since been enclosed, and is in course of cultivation. A good congregation has been collected, and the place of worship is, at times, full. In a letter dated April 15th, 1826, Mr. B. thus states the claims of Caffreland to missionary efforts:—

"A dense population, living in the vicinity of a Christian Protestant British Colony—the Caffre language perfectly understood and spoken, with little variation, for 500 m. along the eastern coast—access to the Caffre country from the colony, and a daily intercourse maintained between the Caffres and the colonial frontier—a weekly market in the vicinity of the frontier, attended by the Caffres and other tribes beyond them—the superior local advantages of the Caffre country, compared with other tracts of South Africa, and a free and uninterrupted intercourse maintained between the Caffres, the Tambookies, and some of the Mambookie tribes. The population of the Caffres subject to T'Geika, Hinza, and Slambie, does not probably amount to less than 130,000 souls. The Tambookies may amount to the same number; and their most distant kraals are not much more than 200 m. from the colonial territory. At present there would be no objection made by the above-mentioned tribes to missionaries settling amongst them.

"Missions among the Caffres would form connecting links with others that may in future be established among the Tambookies, Mambookies, and other tribes. But, perhaps, the strongest reason that could be adduced for increasing the missionary stations in Caffraria, is the success which has attended the feeble means already used."

The Rev. Gottlieb Frederick Kayser, from the university at Halle, has

recently been appointed, in consequence of these circumstances, a missionary of the society to Caffraria.

John Brownlee and G. F. Kayser continue at this station, assisted by Jan Tzatzoe. Mr. Kayser, who has made good progress in the language, itinerates among the people.

The Rev. Wm. Shaw, accompanied by other members of the *W. M. S.*, travelled through a considerable part of this country in 1823, and the northward, to take possession of a place for a mission, which lay between the residence of two chiefs. Mr. S. says, "We saw as many kraals, or villages, within 2 m. of the place, as must contain a population of at least 1000 souls; and this number will doubtless be increased from other parts as soon as the mission is established." To the station thus determined on, the missionaries gave the name of *Wesleyville*, in honor of the founder of their society. In 1824, Mr. S. says:—"The village has been laid out on a regular plan, and the houses are now in progress of building. It will be highly gratifying to see a number of natives living together in decent cottages, instead of their miserable straw huts; this change in their houses will imperceptibly draw after it a change of habits, which is a matter of much more consequence. Two strong wattled and plastered houses, of four rooms each, have been finished. I am living in one, and Mr. *Shepstone* occupies the other: so that, compared with our own residence in the waggon and tent, we are now quite comfortable. The Caffres, both men and women, readily work for us at any thing we have for them to do, receiving, as their wages, 5 strings of beads per day. A school-room, 40 feet by 15, has been commenced, and will probably be finished by June; when it will be used for the double purpose of a school-room and chapel, until it may appear desirable to commence a larger building for divine worship. At present, service is held in the open air, and, when excessively hot which has frequently been the case this summer, we avail ourselves of the shadow afforded by some large spreading trees."

"I am extremely anxious for the completion of the school-room, that I may be able to organize a school for the children, and such adults as may be anxious to learn. This cannot be effected until the building is ready. Many of the children have, however, learned the Alphabet."

"A four months' residence in a Pagan country hardly warrants my saying any thing as to the direct effects produced by the preaching of the Gospel; and indeed it is not at present in my power to speak of any true conversions: but I may state, that a considerable number of the natives have become regular hearers of the word; and I trust that some of them will prove it to be 'the power of God unto salvation.' Much discussion on the subjects spoken of by the missionaries has been induced; many contending for, and many producing their *strong reasons against* 'the *Inkwadienkooloo*' (Great Book). They are generally very attentive and decorous during service: and one of the pleasing things which I ought not to omit mentioning, is, that although in a heathen country, the Lord's day is reverenced and observed by the inhabitants of Wesleyville and its immediate vicinity in a most gratifying manner. This is some encouragement, when it is considered there was no such day known, or observed, among these people previously to the commencement of the mission among them."

"The three brother *chiefs*, *Pato*, *Congo*, and *Kama*, are very seldom absent from divine worship. The last-named is particularly inquisitive, very docile, and tells me he often prays to the Great God, that he may be guided into the truth. We have great hope of this young man, and should he be truly converted to God, he will, no doubt, be a very useful auxiliary to us. Of his wife we have also great hope; she is a daughter of *Gaika*."

"The obstacles with which we have to contend in this mission, arising from the extreme ignorance and wickedness of the people, are neither few nor small. In England, books are frequently published in defence of what is very falsely called the *religion of nature*, as opposed to the *religion of the Bible*. I wish the authors of these speculations enjoyed the benefit of

merely a 4 months' residence in Caffreland; it would give them a melancholy opportunity of beholding the folly and wretchedness of man, unblessed with the light of revelation. They would behold in the Caffres—those 'simple children of nature,' who daily appear in public, without shame, in a state of complete nudity, and who profess no religion but that of nature—an exhibition of all the grosser vices. Here are liars, thieves, adulterers, murderers, &c., in appaling numbers; and not a few who will even justify such things against the contending missionary, and that without blush or shame."

In 1826, Mr. Shaw says, "The *population* continues much the same as that reported to be residing on the station last year; *viz.* about 150 souls. Besides these, there is a considerable number of natives, who occasionally reside here for several months at a time, and who are either employed in the public works of the station, or in the service of those that are settled at the Institution. There are two things which at present operate against any very considerable population being assembled at a mission village: 1*st*. the nature of their *feudal* customs and relationships; and 2*dly*, their love of cattle, and decided predilection for grazing pursuits, inducing them to live a *partially wandering* life, not much unlike that of the graziers and herdsmen of patriarchal times, as described in the Book of Genesis."

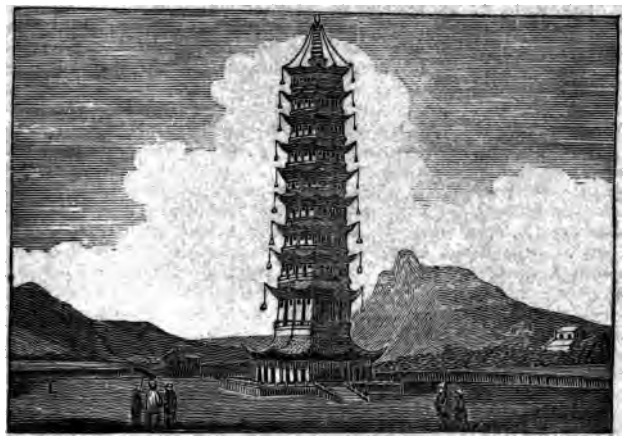
For accounts of these missions See *Tzatzoe's Kraal*, *Coke's Mount*, *Wesleyville*, *Chumie*, *&c.*

CAIRO, the capital city of Egypt, and one of the largest cities in the world. It lies on the east bank of the Nile, in a sandy plain, and contains Old Cairo, Boulac, (the harbor) and New Cairo. The city itself is 3¼ leagues in circuit, has 31 gates, 2400 irregular unpaved streets, which, during the night, are closed; 25,840 houses, and more than 200,000 inhabitants. There are 18 public baths, 300 mosques, 2 Greek, 12 Coptish, and 1 Armenian church, and 36 synagogues. Here is a Mohammedan high school, a printing office, and library of 25,000 volumes. In the summer and autumn of 1831, the cholera raged with fearful violence at Cairo. For a few days, 1500 individuals, were carried off every day. The *C. M. S.* employ in Egypt, W. Krusè; J. Rudolph, T. Lieder, T. Muëller, missionaries, and J. Petros, native assistant. Scholars in 2 schools in Cairo, 50, with 20 girls in a female school.

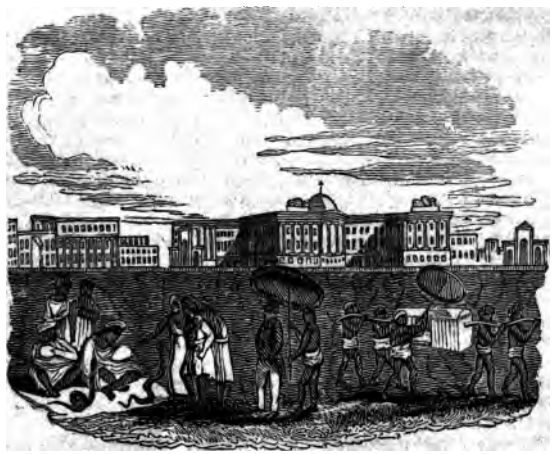
CALADA CHURCH, a church of the Syrian Christians in South India, built 300 years ago. In the last year reported, there were 15 baptisms, 4 deaths, and 4 marriages. A school of 20 boys is here collected.

CALCUTTA, a city of Hindoostan, the emporium of Bengal, the seat of the supreme government of British India, and the See of a Bishop, with a citadel called Fort William. It is situated on the left bank of the Hoogly, or western arm of the Ganges, 100 m. from its mouth, and extends from the W. point of Fort William, up the river, about 6 m.; the breadth, in many parts, is inconsiderable. Generally speaking, the description of one Indian city is a description of all; being all built on one plan, with very narrow and crooked streets, interspersed with numerous reservoirs, ponds and gardens. A few of the streets are paved with brick. The houses are variously built; some with brick, others with mud, and a greater proportion with bamboos and mats: these different kinds of fabrics, intermixed with each other, form a motley appearance. Those of the latter kinds are invariably of one story, and covered with thatch; those of brick seldom exceed two floors, and have flat terraced roofs; but these are so thinly scattered, that fires which often happen, do not, sometimes, meet with the obstruction of a brick house through the whole street. But Calcutta is, in part, an exception to this rule of building; for the quarter inhabited by the English is composed entirely of brick buildings, many of which have the appearance of palaces.

The population of Calcutta is probably about 500,000. An equal number is contained in the suburbs. The population of the surrounding districts, within a space of 20 m. is estimated at 2,225,000. Here is the residence of the governor-general of India, and the seat of the Supreme



PORCELAIN TOWER AT NANKIN.



THE CITY OF CALCUTTA.

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Court of Justice, which decides causes according to the English law without regard to country, rank, or office. Calcutta is the great emporium of Bengal, and the channel through which the treasures of the interior provinces are conveyed to Europe. The port is filled with ships of all nations, there are some houses, which trade annually to the amount of 4 or 5,000,000£.

In 1756, Calcutta was taken by the soubah of Bengal, who forced the feeble garrison of the old fort, to the amount of 146 persons, into a small prison called the Black Hole, out of which only 23 came alive the next morning. It was re-taken the next year; the victory of Plassey followed; and the inhuman soubah was deposed, and put to death by his successor. Immediately after this victory, the erection of the present Fort William commenced, which is superior in regularity and strength to any fort in India, is supposed to have cost about £,2,000,000 sterling, and is capable of containing 15,000 men. No ship can pass without being exposed to the fire of the fort, nor can an enemy approach by land without being discerned at the distance of 10 or 12 miles.

Sir William Jones instituted here, in 1784, the *Asiatic S.*, designed to concentrate all the valuable knowledge, which might be obtained in India. The "Asiatic Researches" are the productions of this society, forming a noble and splendid monument of British science in a distant country.

In 1800, the *College* at Fort William was founded by the *Marquis Wellesley*, to initiate the English youth, who were to fill the different departments of government, into the languages of the country, and also to promote the translation of the Scriptures into those languages. Early in 1801, Dr. Carey was connected with the institution as teacher of the Bengalee and Sanscrit, with the design of rendering it the centre of all the translations of Eastern Asia; and to facilitate these purposes, in less than 5 years, about 100 learned *men, from different parts of India, Persia, and Arabia, were attached to it; the translations of the Scriptures* were made in several languages. Dr. Claudius Buchanan was, for some time vice provost, and Rev. David Brown, provost. The institution has been for a considerable period discontinued.

In 1816, a *Hindoo College* was founded. This institution is remarkable as being the first which has been projected, superintended, and supported, by the natives, for the instruction of their sons in the English and Indian languages, and in the literature and science of Europe and Asia.

A large sum having been placed by the *Society for Propogating the Gospel in Foreign Parts* at the disposal of the Rev. Dr. Middleton, while bishop of Calcutta, he established *Bishop's College*. The objects of this institution are;—1. To prepare native and other Christian youths to become preachers, catechists, and schoolmasters; 2. To teach the elements of useful knowledge and the English language to Musselmen and Hindoos; 3. To translate the Scriptures, the Liturgy, and tracts; 4. To receive English missionaries, sent out by the society, on their first arrival in India.

The supreme government was induced, in consequence of the late Bishop Heber's known wishes on the subject, to make a large and extremely important addition to the land already granted to the college.

The following facts will show the present condition of the college. W. H. Mill D. D., Principal; F. Holmes, G. Withers, Professors; W. Morton, W. Tweedle, M. R. Di Mello, T. D. Pettinger, missionaries; G. Koch, R. Acheson, catechists; James Sykes, printer. The students are 10 in number. The missionaries have the superintendence of a large number of native schools. Bishop Turner, in speaking of the college, says, "We have a powerful instrument in our hands, which, in the present state of society in India is calculated to produce great effects."

The Rev. *John Zack Kiernander*, from the *Society for Promoting Christian Knowledge*, in 1766, was the honored instrument of establishing the first Protestant mission in Bengal. After laboring many years at Cuddalore, he came to Calcutta, in 1766; where he erected a place of

worship, and formed a church, which was the only Protestant one in Bengal for about 30 years. About 1773, the communicants were 173, of whom 104 were natives. In the two succeeding years 39 were added, mostly Hindoos. Amidst numerous discouragements, he continued to witness many precious fruits of his labors, till 1787; when Mr. *Grant* purchased the house for 5500 dollars, called it the Missionary Church, and devoted it to its original design. About this time, the Rev. *David Brown*, some years first chaplain of the Presidency and provost of the college at Fort William, among other zealous efforts for the promotion of Christianity in India, devoted much of his time to the spiritual good of this flock, till about 1811; when the Rev. *T. T. Thomason* took the charge, and continued to preach for many years in the mission church, to a large and respectable congregation which raised a fund for his support.

About 1815, the society renewed its labors in the establishment of English and Bengalee schools, and the circulation of the Scriptures and tracts, under a diocesan committee at Calcutta, who appointed district committees in different parts of India, by which means its labors have become extensive and efficient.

By the report of 1830, we learn that the schools are in a flourishing state. Mrs. Wilson, Miss Ward and Miss Hebron are the teachers.

Daily attendance at Centre School	150 to 200
" Bang Bazaar	50 to 70
" Mirzapore	40 to 60
	330

About 200 ladies and gentlemen, among whom was lady Wm. Bentick, attended the previous examination of the schools.

The Rev. *Thomas Robinson* in 1826, secretary to the *Calcutta* district committee, states, "That their native schools in *Bengal* hold out most encouraging prospects of success, in converting the heathen to our holy faith. I have visited these seminaries," *he says*, "and am satisfied that no human means can be so effectual in sapping the foundations of idolatry as they are. A beginning has also been made among the female part of the community, on a limited scale, for want of funds to extend it. We require nothing," he continues, "but pecuniary resources and missionaries, to assemble the whole youthful population of our Indian villages, wherever a tree can afford its shade, or a thatched roof give shelter. You may easily imagine the effect of a Christian system over such plastic minds, and how impossible it is for a superstition, founded on ignorance, and abetting the most revolting cruelties, to withstand the diffusion of light and truth."

While the *Bapt. M. S.* was deliberating on its first efforts, the committee learned that Mr. John Thomas, who had been several years in Bengal, preaching the Gospel to the natives, was then in London, endeavoring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. On particular inquiry, it appeared that Mr. Thomas, after having embraced the Gospel, under the ministry of Dr. Stennett, went out, in the year 1783, as surgeon of the Oxford East Indiaman: that while he was in Bengal, he felt a desire to communicate the Gospel to the natives; and being encouraged to do so, by a religious friend, he obtained his discharge from the ship; and, after learning the language, continued, from the year 1787 till 1791, preaching Christ in different parts of the country. Of the conversion of three persons he entertained hope; two of whom were brahmins. Mr. Thomas was accordingly invited to join the Rev. Wm. Carey; and having acceded to the proposal, he, with Mr. Carey and family, arrived in India in Nov. 1793. Severe trials, however, awaited them. Their remittances failed, and they were without support. Early in the following year, Mr. Carey accepted an invitation to take charge of an Indian factory at Mudnabatty, 200 m. N. of Calcutta, and Mr. Thomas acceded to a similar appointment at Moypaul-diggy, 16 m. further N. Here their means were ample; and at the same time they had charge of several hundred Hindoos, to whom they gave instruction, besides preaching to the

natives, both at their places of residence and in various excursions.

Mr. Carey's appointment, in 1801, to an important station in the new college at Fort William, prepared the way for the establishment of a mission in this city. In Jan. 1803, a place of worship was opened; a few only attended, perhaps 20. More attention was shortly afterwards awakened. A shed was taken in Lal Bazaar, in which large congregations assembled; and in Jan. 1809, a new chapel was opened. In a few weeks from that time, 6 persons were baptized; others were inquiring the way of salvation; and 2 native missionaries were sent out.

In 1811, an auxiliary *B. M. S.* was formed. Many persons, who had lived in drunkenness, in profane swearing, and in gross impurity, laid aside their vicious practices. Not a corner was there in the fort wherein the Gospel had not found a reception: indeed, a wider extension of truth took place during this year than in any one preceding. The word of God continued to prevail, and a considerable number of persons, Europeans and natives, were added to the church. Certain Hindoos, condemned for an extensive robbery, were visited in the jail by a native preacher. They received his attentions with gratitude; and two of them united in a request that he would attend them to the place of execution; with which he readily complied.

Among the laborious native preachers at Calcutta, Sebukram was particularly distinguished for the zeal he displayed, and the respect in which he was held. On one occasion, in 1812, he was visited by nearly 300 persons at once, chiefly fishermen, from a town about 30 m. distant; who, having received a book they could not fully understand, came to him to have it explained. This proved to be a copy of the Scriptures; on which he discoursed to them a great part of 3 days, which was the extent of their visit.

On Jan. 11th, 1816, the Rev. Messrs. John Lawson and Eustace Carey were ordained co-pastors of the church at Calcutta, in connection with the senior brethren.

A new chapel was opened for English worship in 1821; the expense,

about £3000, was nearly defrayed by subscriptions on the spot. A chapel was also erected at the charge of a pious female servant. A benevolent institution, and other schools in connexion with the mission, were useful. Indications of hopeful seriousness were observed in many of the pupils; and one, who died, is said to have given undoubted evidence of conversion to God. Sickness and death invaded the missionary brotherhood, but other agents were raised up.

That useful knowledge was making great progress at this period, is obvious from the following passage from a missionary's journal:—"This morning asked my pundit, who has lately visited every school connected with the *Calcutta School Society*, to examine its progress, whether he had witnessed any effects of the instruction now afforded to children? He replied, 'Yes, Sir; the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better; they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a priest, to repeat a muntra (or incantation) over him; and, if the snake were poisonous, die in the repetition:—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison—and if he get it done quickly, there is great hopes of his recovery, even though the snake were poisonous.'"

In 1824, Mr. Kirkpatrick, a young man, had discovered such aptitude and inclination to the work, that he was adopted as a missionary. He was educated in the Benevolent Institution, and thus affords another striking proof of the utility of those

exertions that had been made to instruct the children of the poor.

The state of the mission is thus described in the last Report:—

The missionaries of the *B. M. S.*, are W. Yates, W. H. Pearce, J. Penney, W. Robinson, G. Pearce, J. Thomas, C. C. Aratoon, with native assistants. Worship is maintained at 2 English chapels—the Lal Bazaar, and the Circular Road. More than 20 weekly public services are held for the natives. The congregations still maintain their number and their intent, and the religious services exert a powerful and beneficial influence. In 1829, Mr. Robinson baptized 43 persons, 27 of whom had been idolators. More than 20 natives were baptized by the other missionaries. A Bengalee version of the New Testament, entirely new from Acts, is in preparation. Founts of Siamese and Armenian types have been cast. More than 60,000 Tracts in Bengalee and Hindoostanee have been printed for the Calcutta Tract Society. 10,000 rupees were earned in printing for the government. This sum was transmitted to England, and is fully equal to the present annual expenditure of the Calcutta mission.

The *Benevolent Institution*, conducted by Mr. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258—among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. Since the establishment of this institution, between 1500 and 2000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honor to themselves, and satisfaction to their employers; while in some there is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, *and praying for* their relations, teacher, *and the whole* world. Nor must *it be forgotten that the Calcutta Juvenile Society*, who are zealously engaged in conducting prayer-meetings from house to house, distributing tracts, and establishing Sabbath-schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the Government. For several years a highly respectable lady presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees, during the year 1826, in order to liquidate the debts and repair the school-room of the institution.

The improvement of the scholars is considered to be equal to that of any school in England. More than 100 of the present members can read the Scriptures. A great loss was experienced in the death of Mrs. Penney which took place Dec. 24, 1829.

The Printing-office, conducted by Mr. W. H. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Besides many thousand tracts and school-books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey;—a work on geography, with other small publications, in the same language, by brother Pearce;—with a Harmony of the Gospels, in Hindoostanee, a new translation of the Psalms, and an epitome of Natural History, with various other works, in Bengalee, by brother Yates. About 70 persons are employed in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labor. A service is held for the benefit of all the office servants twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel, and eventually, under the divine blessing, to an experience of its power

A Corresponding Committee, in connexion with the *C. M. S.*, was formed at Calcutta, in 1815, to which the affairs of that institution in the N. of India were entrusted: £1500 per annum were allowed to them by the society, and the European res-

dents added to this sum several hundred pounds. The proceedings of the committee were commenced by carrying into effect a plan which had been long in contemplation, *viz.* the education of native youths and half-castes, already professing Christianity, in such a manner as might admit of their being afterwards ordained to the ministry, if they should appear suitable instruments.

On the 5th of June, 1816, the Rev. Mr. and Mrs. Greenwood and Mr. Schroeter arrived, and were gladly received by the society's friends, who had long been waiting their coming. They were placed, *pro tempore*, in a house just purchased at Garden Reach, about 4 m. below the city, where they were diligently employed in learning Bengalee. Six native youths, the fruit of Mr. Corrie's ministry, were put under Mr. Greenwood's care, and were attended by Serjeant M'Cabe, their protector and provider.

At Kidderpore, a village near Garden Reach, a native having given ground for the purpose, a school-room was erected, and a teacher was appointed to carry into effect the new system of instruction. Some brahmins, who witnessed the opening of the school, expressed their approbation of this attempt to diffuse knowledge. The school commenced with 33 children, but soon increased to 100. On the 6 native youths leaving Calcutta, first to return to Mr. Robertson, and finally to accompany Mr. Corrie to Benares, Mr. Greenwood devoted more time to the school; attended the Female Orphan Asylum, containing between 20 and 30 destitute children; and was enabled to establish divine service, in English, in the large hall of the mission-house every Sunday morning.

On the 12th of Oct. 1817, after the first discourse had been delivered, professedly with a missionary object, from a pulpit of the established church in India (which produced about £300), a native, from Bareilly, was baptized by the name of Fuez Messeeh, who had been a year under instruction, and had given satisfactory evidence of his sincerity.

The native who gave the ground for the erection of the school at Kidderpore, wished that those boys, who should become most proficient in Bengalee, should be taught English. This was attended to, and between 20 and 30 boys received instruction. Of the state of the school Mr. G. reports very favorably, under date of Nov. 5, 1817. In consequence of a particular necessity for his services, he soon after proceeded to Chunar, and the Rev. Deocar and Mrs. Schmid were appointed to the station. One chief object of Mr. Schmid's removal from Madras was the superintendence of a periodical work, connected with the plans and exertions of the society, to which he had particularly applied his attention. About the time of his arrival at Calcutta, a vacancy occuring in the situation of mistress of the Female Orphan Asylum, Mrs. Schmid was appointed to that office, for which she was well fitted. The charge of the school at Kidderpore, and others lately opened, devolved on Mr. Sandys, son of Col. Sandys, of Cornwall, who was both well qualified and disposed for the task.

Of Mr. Schmid, the Corresponding Committee observe in the following year:—"His acquaintance with Tamul has in some degree, facilitated his Bengalee studies, in which language he has just prepared a useful school-book,—being a collection of extracts of Holy Writ, with the corresponding English in the opposite columns,—designed, at once, to assist the scholar in his acquisition of English, and to enrich his mind with Evangelical truth." They also remark:—"The school at Kalee Ghaut (one of the 4 lately under the charge of Mr Greenwood) has been transferred to the Diocesan School Committee, in consequence of its having been judged to fall most conveniently within the line of that committee's operations. Of the other 3 schools belonging to the Kidderpore station, 1 of them—the school erected on the ground made over to the committee by Colly Shunker, a few years ago—has been lately changed into an English school, at the particular request of Colly Shunker; who expressed his regret that the English language had not been regularly taught at the school, and handsomely offered himself to pay the monthly sum of 15 sicca rupees, for the support of an

English schoolmaster. A suitable person has been found, it is hoped, in Mr. Parker, who has lately been put in charge of the school." On the subsequent removal of the Baboo, Colly Shunker, to Benares, the expense of the school devolved again on the committee.

About this time the *B. & F. S. S.*, in concert with some members of the *Calcutta S. S.*, then in England, had obtained funds for sending out a suitable female teacher to India. Such a person was found in Miss Cooke, whose services, on her arrival in India, were surrendered by her first supporters, to the Corresponding Committee, who were extremely desirous of promoting female education. The commencement of her exertions was singularly interesting. While engaged in studying the Bengalee language, and scarcely daring to hope that an immediate opening for entering upon the work to which she had devoted herself would be found, Miss Cooke paid a visit to one of the society's boys' schools, in order to observe their pronunciation. This circumstance, trifling in appearance led to the establishment of her first school. Unaccustomed to see an European female in that part of the native town, a crowd collected round the door of the school. Among them was an interesting looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read? She was told, in reply, that this child had, for 3 months past, been daily begging to be admitted to learn to read, among the boys; and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, twenty girls should be collected.

On the following day, Miss Cooke, accompanied by a female friend, who speaks Bengalee fluently, attended accordingly. About 15 girls, accompanied, in several cases, by their mothers, assembled; and the following few particulars of a long conversation which took place with them, will afford some insight into the *modes of thinking* prevalent among *them. On their inquiring Miss Cooke's circumstances,* they were told that she had heard in England that the women of this country were kept in total ignorance; that they were not taught even to read or write —that the men alone were allowed to attain any degree of knowledge: and it was also generally understood, that the chief objection to their acquiring knowledge, arose from their having no females who would undertake to teach them. She had, therefore, felt compassion for their state, and had determined to leave her country, parents, friends, and every other advantage, and to come here for the sole purpose of educating their female children. They, with one voice, cried out, smiting their bosoms with their right hands—"Oh! what a pearl of a woman is this!" It was added, "She has given up every earthly expectation to come here; and seeks not the riches of this world, but to promote your best interests." "Our children are yours—we give them to you," replied two or three of their mothers at once. After a while, one asked, "What will be the use of learning to our female children? and what advantage will it be to them?" She was told, that "it will enable them to be more useful in their families, and increase their knowledge; and it is to be hoped, that it will tend also to gain them respect, and increase the harmony of families." "True," said one of them, "our husbands now look upon us as little better than brutes." And another added, "What benefit will you derive from this work?" She was told that the only return we wished, was to promote their best interests and happiness. "Then," said the woman, "I suppose this is a holy work in your sight—and well pleasing to God." As they were not yet able to understand our motives, it was only said in return, that "God is always well pleased that we should love and do good to our fellow-creatures." The women then spoke to one another in terms of the highest approbation.

This developement of Miss Cooke's plans seems to have prevented much suspicion from being entertained as to her motives, and the effects of her intercourse with the children. Petitions were presented from time to time, from different quarters of the native

town; so that 8 schools were soon established, and more might have been begun, had time allowed. One instance, however, of the suspicion with which untutored minds are apt to view disinterested labors for their good, it may be well to notice.

The first girl who presented herself, after having attended daily for some weeks, was withdrawn; and, under the pretext of going to a distance, was absent about a fortnight. Daily inquiry being made after her, the father, one day, presented a paper, written in English, which he required Miss Cooke to sign; and promised, in that case, to send his child to school again. This proved to be an agreement, by which Miss Cooke was required to bind herself to make no claim upon the child hereafter, on the score of educating her; and that her parents should be at liberty to take her away when they chose. Miss Cooke, with the utmost readiness, signed the agreement: the child returned to school—nor has any further interruption, except what the ignorance and indolence of the parents occasion, arisen in any quarter,

At the time of printing the fifth Report, there were 277 girls in the 10 schools; about 200 of whom were in daily attendance.

It is pleasing to add, that several of the elder girls at the Asylum for the Female Orphans of European parents, who had given evidence of having become truly pious, entered with gladness of heart, on the study of Bengalee, in order that, under Miss Cooke's instructions, they might be prepared to act as teachers in the female schools. Other schools for boys were opened, and the various means of usefulness were plied with great activity. The visit of the Marchioness of Hastings to the female schools seem to have been attended with happy results. "Certain it is," say the committee, "taht since her Ladyship's visit, the mistress of the Shyam bazaar school (the only female teacher that could at first be found) has been called to instruct a respectable brahminee, a widow, with 2 other adult females, at her own house, during the hours not occupied in the school: and this widowed brahminee, though herself still a learner, attends daily at the house of a brahmin to instruct his two daughters."

On the 28th of August, 1823, an auxiliary *M. S.* was formed, and 3000 rupees contributed; and a *Ladies S.* for the promotion of female education was subsequently established, under the patronage of Lady Amherst. The total number of publications reported the following year, as issued from the society's press, was 55,200.

From one of the Reports, the following particulars are extracted:—The death of Bishop Heber produced an impression highly honorable to his character and usefulness. At Calcutta, it was determined to erect a monument in the cathedral, and to appropriate any surplus in the fund to the founding of "Heber scholarships" in Bishop's College. The sum of 8300 rupees was subscribed. The committee also, wishing to perpetuate the memory of their regard to the late Bishop, have directed the founding of two scholarships in Bishop's College to bear his name. The society, at its annual meetings, having repeatedly sanctioned the yearly appropriation, so long as the state of the funds would allow, of the sum of £1000 to the use of Bishop's College, the committee have acted on that authority; and have, at the proper seasons, voted the said sum for the years 1822, 1823, 1824, and 1825 respectively. In voting the grant for 1826, which was done unanimously, at the monthly meeting of the committee, on the 11th of Dec., the committee have requested the committee of the Calcutta auxiliary to appropriate the said grant, in conjunction with such a portion of former grants as may be requisite for the purpose of forming 2 theological scholarships in Bishop's College, to bear the name of "Bishop Heber's Church Missionary Scholarships." A special meeting of the committee was held at Freemason's Tavern on the 15th of Dec. 1826, when the minutes of the previous meeting, relative to this subject, were confirmed. Resolutions were passed, expressive of the feelings of the committee occasioned by the death of Bishop Heber, and of their conviction of the inadequacy of one bishop to the due discharge of the duties of so vast a diocese; and a memorial to govern-

ment agreed on for the appointment of more than one prelate to this arduous station.

Among the losses which the cause of religion has sustained in India, it is impossible to overlook that which has been occasioned by the departure of the tried and zealous friend of the society—the Rev. T. T. Thomason.

The second anniversary of the *Calcutta C. M. A.*, was held at the old church-room, on the evening of the 9th Dec., the late lamented Bishop in the chair. The receipts of the 2d year amounted to 2586 rupees, and the payments to 3593. The annual sermon was preached for the society, at the old church, on Whitsunday, when about 800 rupees were collected. The annual meeting was held on the 26th of May, and a collection of 600 rupees made.

The Rev. John Theophilus Reichardt, and Mrs. Reichardt, with the Rev. Isaac Wilson, are more immediately connected with the direct objects of the mission; while Mrs. Wilson (late Miss Cooke), attends to the native female school department; and the Rev. Deocar Schmid, and Mrs. Schmid, have the superintendence of the Female Orphan Asylum. The committee having been unable to send out a suitable person to succeed Mr. Brown as a printer, Mr. Reichardt, who conducts that department in addition to his other duties, is at present assisted by Mr. de Rozario.

An idea may be formed of the extent of its operations from the following statement:—From June, 1824, to Feb. 1826, there were printed 52 different books and tracts, forming a total of 123,344 copies; these works were of various sizes, from a tract of 4 pages, to a book of 432; and the editions varied from 80 copies to 6000, but produced a total of nearly 6,000,000 of pages: of these pages, more than one-half consisted of single Gospels, the Acts, and the book of Isaiah,—printed for the *Bible S.*; nearly one-twelfth of the whole were for other societies and individuals; and the remainder were printed for the use of the society's missions.

The Calcutta Committee thus speak *of the missionary* labors:—

"*The Rev. Mr. Wilson* and the *Rev. Mr. Reichardt* are each occupied 3 or 4 evenings in the week, in preaching to and conversing with such as choose to attend in the bungalow chapels of the society; of which there are two in the native town, distant nearly 2 m. from each other. The attendance at these places is very encouraging, sometimes amounting to 200 persons and upward, but usually from 30 to 80; many of these stay during the whole time of divine service. Some prepare questions in writing at home, and apply to the missionaries for answers: these questions relate chiefly to the person of Christ, the nature of the Christian religion, and what would be required of them on their becoming Christians. Some will occasionally debate for a long while on controverted points of difference between Christianity and Hindooism, which generally ends in their being left without any plausible objection to the truth; and they conclude the argument with saying—'Let the Baboos and Pundits first embrace Christianity, then all the other castes will follow.'"

Besides the chapels at Mirzapoor and Potuldunga, Mr. Reichardt writes, in June:—

"Another chapel has lately been erected in Semlya, in a very eligible spot. We opened it only about a month ago, and have hitherto had an attendance of from 100 to 200 hearers, who generally stay to hear during the whole time of the service. The chapel will hold 300 persons; and, as numbers of the people constantly pass by, and many Hindoos live around, a numerous attendance is secured."

Of the services at Mirzapore, Mr. Wilson writes:—

"Our little chapel at Mirzapore has been a great convenience and comfort to the few native Christians whom we have collected about us. There are now residing with us 8 Christian families; making, in all, 18 baptized adults and 8 children. Within the last 12 months, 15 persons have been baptized; of whom 8 were adults, and 7 children."

"The missionaries express the encouragement which they derive from the present aspect of things, and the spirit of inquiry which the heathen are beginning, in some degree, to manifest. With these encouraging

circumstances, however, they are not forgetful of the difficulties with which their work is attended."

"The committee of the auxiliary have it in view to establish a school for the instruction of the missionaries' children; and also for the education of poor native children, preserving their usual habits in respect of food, in order to their being apprenticed out to householders who will watch over them; and thus they hope to raise a race of trustworthy and pious native servants."

With reference to native female education, the committee of the *Ladies' S.* remark:

"The subject of native female education in this country is becoming increasingly popular among all ranks of society, and is evidently gaining rapid accessions of strength, both from the wisdom and zeal with which its plans are executed, and from the increase of its funds, which are annually augmented by the generous contributions of Europeans and native gentlemen."

"We look upon facts as unanswerable weapons in the cause of truth; and to facts we can now appeal, as far as the work of female education, under the care of the *Ladies S.*, is concerned. Mrs. Wilson commenced her labors under the patronage of the *C. M. S.* in the year 1822. During the first year, 8 schools were opened, containing 200 children; in the second year, they had increased to above 300; during the third, the number of children was about 500; when the *Ladies S.*, was founded, and Mrs. Wilson was joined in her labors by Mrs. Jetter, who is now in Greece, and shortly after by Mrs. Reichardt. Thus, in the space of 4 years, above 500 native females have been brought under a course of instruction, and have made fair progress in reading, writing, and needle-work."

"The separate fund, which has been opened by the society, in support of the native female education in India, amounts to nearly £1800: of this sum, upwards of £400 has been produced by a sale of ladies' work. The opening of this fund, by a grant of £500 from the society, encouraged the *Ladies S. to begin the central school. For this object, 43,000 rupees have been raised: of these,* 20,000 rupees have been contributed by a native rajah, Budinath Roy; 18,000 have been raised by the exertions of the ladies; and the remaining 5000 by the society's grant. Of the sum thus raised, 20,000 rupees were applied to the purchase of the ground, and the remainder appropriated to the requisite buildings. The foundation stone was laid on the 18th of May, by the lady of the Governor-general; and solemn prayer was offered by the Archdeacon of Calcutta for the divine blessing. Many natives, particularly women and their daughters, were present. The liberal benefactor of the school, Budinath Roy, addressed Lady Amherst, through his interpreter, in terms of deep gratitude for the obligation bestowed on his countrywomen, and congratulated her ladyship, and the other ladies, on the success attending their exertions."

In the year 1798, the Rev. Mr. Forsyth was sent to Calcutta, under the patronage of the *L. M. S.* He preached for several years every Sunday at Chinsurah, where he resided, and also at Calcutta, where he had had the use of a large chapel open to all denominations of Christians.

The Rev. Messrs. Townley and Keith arrived at Calcutta in Sept. 1816, and, at an early period began to preach, in Bengalee, the Gospel of God. To their own countrymen also they proclaimed the truth with acceptance and success. They likewise opened a place for preaching at Howrah, on the other side the R. Hoogly, where the attendance was good. Agreeably to their instructions, they were active in the establishment of schools. Mr. Townley built a school-room at Calcutta, capable of accommodating about 100 children, and Mr. Keith engaged a poojah-house, (a place for pagan worship), for another. A Sunday-school was also commenced, in which the children learnt the catechism, and at which some of their parents attended.

In 1817, a *School Book S.* was established, principally for the supply of native schools, as was also the *Calcutta School S.* the design of which is, to improve existing schools, and to establish and support any further schools and seminaries which may be requisite; with a view to a more gen-

end diffusion of knowledge among the inhabitants of India, of every description, especially within the provinces subject to the presidency of Fort William. The missionaries were exceedingly active in distributing Scripture and evangelical tracts among the people; and to assist them in doing this, a printer (Mr. Gogerly) and printing materials were sent to Calcutta.

The erection of a spacious and commodious chapel, to be called *Union Chapel*, was contemplated in 1818, towards which the sum of 14,000 sicca rupees (about £1750 sterling) had been subscribed; exclusive of which the sum of 2200 sicca rupees (or £275) had been contributed in support of public worship. The *Bengal A. M. S.* produced, in two 2 years, 2400 sicca rupees (or about £300.) The total sum, in sterling money, contributed at Calcutta for religious purposes, and received by Messrs. Townley and Keith, up to 1818 (*i. e.* in less than 2 years), amounted to upwards of £2300.

The Rev. Messrs. Hampson and Trawin arrived, with their wives, at Calcutta, Feb. 8th, 1819; but, a few months after, Mrs. H. was removed by death. In the decline of the previous year, Messrs. Townley and Keith occupied a new station, called *Tally Gunge*, situated about 4 m. from the southern boundary of the city, in the midst of an extremely populous neighborhood. In a circuit of about 20 m., reckoning 3 m. from Tally Gunge in all directions, it is calculated that there are not less than 100,000 souls. Messrs. Townley and Keith had continued to visit this place until the rains set in, and to preach alternately, sometimes not only to attentive but to large congregations; availing themselves of the opportunity of distributing tracts as they passed along the road. A school room was built here, and 30 or 40 children attended, who were taught to read the Scriptures. A gentleman of Calcutta kindly accommodated the brethren with a substantial brick house, which they were permitted to *occupy for 3 years*, without payment *of rent.*

In consequence of the arrival of *Messrs. Hampson* and Trawin, religious services had again been established at the Howrah, where, for want of assistance, they had been reluctantly discontinued. The brethren had obtained 2 plots of ground on the N.E. side of the city, for the erection of two bungalows, to be used as native chapels.

On the 21st Sept. 1820, the mission sustained a heavy loss, by the death of Mr. Hampson. During that year, the missionaries had devoted themselves more exclusively to the preaching of the Gospel among the heathen. They established for that purpose, 21 stations, at each of which they preached in Bengalee once every week. The largest bungalow chapel for native worship, erected by a member of the English congregation, and presented by him to the *Bengal A. M. S.*, for the use of the mission, is situated at *Kidderpore*. It was opened on the 5th of March, 1820, when about 150 natives attended the service throughout.

For the spot of ground on which another bungalow chapel was built, the brethren were indebted to the kind influence of a very eminent native, a brahmin. The proprietor of the ground, who was also a brahmin, had more than once attended the chapel, and, at the conclusion of one of the services, so far expressed his approbation as to say, "that he deemed it a good work to point out to his countrymen the delusion of worshipping idols, and bowing down to gods which cannot save."

Divine worship, in English, was regularly held at the Free Masons' Lodge, which continued to be gratuitously afforded to the mission, twice every Sabbath day. In the morning, about 120 assembled; in the evening, about 140. The church consisted of about 30 members, who walked worthy of their holy vocation. Every Sabbath morning, children of all denominations, whose parents were disposed to send them, were, at the same place, instructed in the principles of Christianity.

A printing-press was established in connexion with the mission at this station; and was placed under the more immediate superintendence of the Bengal A. S.

The Rev. Messrs. James Hill,

Micaiah Hill, and J. B. Warden, arrived, with their wives, at Calcutta, March 5th, 1822. Mr. Trawin, shortly after, removed to Kidderpore with his family. The native schools gradually increased, and one for native females, which had been under the care of Mrs. Trawin, was in a flourishing state. It was ascertained, that female education was anciently prevalent among the Hindoos, notwithstanding it is, at present, so much discountenanced by the brahmins as being contrary to the institutes of Menu. To assist in furthering this object, the *M. S.* placed at the disposal of Mr. Townley, the sum of 1000 sicca rupees.

An institution called the *Christian School S.*, was also formed at Calcutta, the object of which is, to introduce Christian instruction into the indigenous, or native, schools, under the entire management of native schoolmasters.

A *Bethel S.* was established at Calcutta, in connexion with the Baptist brethren who reside at Serampore and Calcutta, in the same year; as was also an auxiliary *B. A.* The station, however, was called to suffer a severe loss in the removal of Mr. Townley, on account of health, first to Chinsurah, and afterwards to England.

In 1823 and 1824, success accompanied the various efforts of the missionaries. Union Chapel was well attended, and Mr. Hill was diligent in the discharge of his duties as pastor of the infant church. The Sabbath school was in a prosperous state. Bengalee preaching was continued at the bungalow chapel, *Mirzapore*, opened some time before, and the school at that place was under the superintendance of Mrs. Warden. A bungalow chapel had been erected for divine worship in the native language, on the main road of *Bhopanipore*. The station at Tally Gunge was occupied for some time, but was afterwards vacated at the request, and in favor of, the Diocesan Committee. At Kidderpore, Mr. Trawin's prospects were becoming daily more interesting and encouraging. A chapel had been erected, nearly the whole sum for which (about £400) had been subscribed. A Sabbath adult school had been commenced, composed of the workmen of a gentleman at Kidderpore. A native school for boys, and another for girls, had been commenced at *Chittah*, a few miles from Kidderpore. At *Howalee*, a village near Chittah, a native girls' school had been commenced, called the Irvine Female School. A native boys' school had been opened at *Bealbah*, a large village situated about 3 m. S. of Kidderpore, under circumstances of extraordinary promise. The village, which is very populous, is situated in the midst of several other villages, and is inhabited chiefly by brahmins. One of these, a respectable and wealthy individual, named Haldam, publicly countenanced the school; and of the 100 boys which composed it, he was instrumental in placing 80 under instruction.

In the summer of 1823, Mr Trawin performed a tour in Bengal, for the purpose of conversing with the natives on religious subjects, preaching, and distributing tracts. And in Dec. of the same year, Mr. Trawin, accompanied by Messrs. Hill and Warden, proceeded as far as Gour, the ancient capital of Bengal. At some of the places visited in the course of the journey, the people remembered the illustrations used by the brethren in conversations on a former tour, and requested that one of their number might remain among them, as a missionary.

The proceeds of the *Bengal A. M. S.*, for the year ending 31st Dec., 1823, were,

S. R.	3313 8 6
Calcutta *Ladies' Br. S.*	818 4 0
Chinsurah .... do	557 0 0

The Rev. Mr. and Miss Piffard reached Calcutta at the close of 1825, and found the various means of religious instruction vigorously employed. In addition to those already mentioned, a new station at *Wellesley street* had been taken, a bungalow had been erected, and a school commenced for both sexes. The bungalow was opened for worship in Bengalee, on the 27th Jan. 1825, and the natives listened to the Gospel with attention, and the appearance, at least, of approbation. Mr. and Miss Piffard took up their residence at Kidderpore, and proceeded to establish additional schools for the benefit of the native

population. The total number of native converts baptized at Kidderpore, all of them fruits of Mr. Trawin's ministry, was 8. The native convert, Ramhurree, had also entered into regular employ at this station.

On the 8th Jan. 1826, Mr. Warden departed this life. It being his earnest desire that Mrs. W. might, after his decease, continue in India, and exert herself in promoting native female education, she removed, shortly after the melancholy event, to Berhampore, to assist Mrs. Micaiah Hill. Mr. Ray, who had, soon after his return to India, joined Mr. M. Hill, settled at Calcutta. The following particulars will exhibit the present state of affairs at this important station :—

"The engagements of our brethren in this city," say the Directors of the Society, "are varied and interesting. The work of the Lord in Calcutta and its vicinity is advancing. It is a subject for thankfulness, that though the season, in the close of the last year, was very sickly, and many persons were removed suddenly by fevers, yet the missionaries were allowed, in the enjoyment of health, to continue their labors; in the fear of God, and with much love among themselves. In the month of August, 1830, they reported that they had been permitted to carry the gospel to the inhabitants of the Sunderbunds, a vast tract of land, covered with jungles

The inhabitants of this region are fishermen and saltmakers. They have received the gospel with apparent thankfulness, and the missionaries, who occasionally visit them, hope to be gladdened by beholding the fruit of their labors.*

Messrs. Gogerly and Adam, assisted by a native preacher, Narapet Sing, have continued the public services in the native church, and in the chapel at Tontonea, Hautkolah, and Mirzapore. The congregation at Tontonea, though variable, is generally large. That at Hautkolah is increasing, both in number and interest. Mr. Adam has almost daily itinerated in the suburbs of Calcutta, distributing tracts and conversing with the heathen. The number of members in the native church is 24. Mr. James Hill continues to discharge the pastoral duties connected with Union chapel, with commendable zeal, and much to the satisfaction of his hearers. In Fort William, through the kindness of several persons high in authority a place has been appropriated to divine worship, where the missionaries hold two religious services every week, with a very orderly and attentive assembly of soldiers. A blessing has accompanied these labors, and a Christian Society has been formed among them. The missionaries have several native schools in Calcutta.

PRESENT STATE OF CALCUTTA.

In reviewing the efforts, which are now made for the intellectual and spiritual benefit of Calcutta, we were very much struck with the *diversity* of the measures, which are in operation. First comes the PREACHING OF THE GOSPEL. The following persons, among others are engaged in this service, W. Yates, W. Robinson, W. H. Pearce, C. C. Aratoon, James Penney, G. Pearce, James Thomas, J. D. Ellis, of the Baptist Missionary Society, W. H. Mill, D. D., F. Holmes, G. Withers. W. Morton, W. Tweedle, M. R. Di Mello, T. D. Pettinger of the Gospel Propagation Society, T. Sandys, J. J. Weitbrecht, J. T. Reichardt, and J. Macqueen of the Church Missionary Society, James Hill, G. Gogerly, John Adam, and G. Christie of the London Missionary Society, and Peter Percival and T. Hodson of the Wesleyan Missionary Society. Besides these there are several clergymen of the Established Church, as the Bishop of Calcutta, Archdeacon Corrie, &c. making in all more than *thirty* European ministers and missionaries, who are now preaching the

* The mouths of the Ganges, pouring into the Bay of Bengal, extend along the sea-coast for not less than 180 m. The dreary shore occupied by these rivers and creeks, being covered with wood, and abounding with alligators, the royal tiger, and other animals, forms one vast labyrinth, equal in extent to the whole principality of Wales. This is called the Sunderbunds, and has lately attracted considerable notice. *According to* a Calcutta paper, of *January 1830, the number* of acres of land *granted to various individuals* by government *was more than 150,000*; in about *three months* more it was 650,000.

gospel in Calcutta. One of these ministers, Rev. W. H. Pearce, in a letter, bearing date, Jan. 14, 1832, and directed to a friend in this country, says "I have lately returned from a missionary excursion of about a fortnight. You will be gratified to hear that, during our trip, my associate and myself had the pleasure of receiving 8 heathen converts into the church of Christ. And our Pædo-Baptist brethren have lately had an accession of twice that number.

Tens of thousands in Calcutta and its neighborhood now hear the words of eternal life from the lips of the living preacher. In one of the suburbs, more than 100 persons have lately embraced the profession of Christianity, and regularly attend the ordinances of the gospel.

DISTRIBUTION OF RELIGIOUS TRACTS AND BOOKS. At the last dates, 35,000 copies of Tracts were about to be prepared by the Christian Book and Tract Society; consisting of 16,000 copies of one new and two reprinted Bengalee Tracts, and of 19,000 copies of 3 new Tracts and 3 reprinted in Hindoostanee. The parent Society has granted 116 reams of paper and 15,000 English publications; the state of its bound works continues to be encouraging and fresh supplies have been required. The Book of Common Prayer has been translated into Hindoostanee, Persian, and Malayalim. There are now, 7 homilies in Hindoostanee, 4 in Armenian, and 1 in Tamul. A considerable degree of excitement, chiefly by Tracts, has lately been awakened among the Mohammedans. They assemble in much greater numbers, and evince a more eager desire than formerly to hear remarks, to answer questions, and refute arguments used in defence of Christianity.

BIBLES AND BIBLE SOCIETIES. Upwards of 18,000 copies of the Scriptures, or portions of the Scriptures were put into circulation in the year 1830. "The missionaries," says Mr. Dealtry, "are constantly calling for the Scriptures in all the dialects of the presidency. Mr. Bowley, at the different fairs, *distributes great numbers of books and tracts; the natives are* EAGER *to obtain them. The state of things is, indeed,* quite anomalous. In Calcutta, there are thousands of youths receiving Christian education, and who can give a better account of the Christian faith and duty than many English boys of the same age, and yet retain all their heathen prejudices and practices. Converts you seldom hear of; but the natives flock on all hands to receive Christian instruction. We cannot doubt however, that this is preparing the way of the Lord." The standing and authorised version of the Scriptures in Bengalee is proceeding under a sub-committee specially appointed for the purpose, and consisting of the best scholars in the presidency, it being of the utmost importance that there should be a version of the Blessed Book which may be depended upon for accuracy and elegance of expression.

EDUCATIONAL INSTITUTIONS. The "Benevolent Institution," before mentioned, offers an asylum to children bearing the Christian name, but utterly destitute and wandering in the streets and lanes of the city. The great majority of 1,200 or 1,500 children and youth, have conducted themselves highly to the satisfaction of their employers, after having gone out into various families. A steady and consistent piety has appeared in some of the scholars. The daily attendance in the central and 2 subordinate schools under the care of the "Ladies Native Female Education Society," varies from 240 to 330; of these girls, 186 read the Scriptures, or the Bible History. The Wesleyan Missionaries have schools, with about 200 children. In order to raise the "Calcutta High School" to a more permanent and commanding rank, a sum of money is collecting by transferable shares of 250 rupees each, to be applied exclusively to the department of education; and subscriptions are also making for the erection of the proper buildings. On the 23d of June 1830, 24,000 rupees had been collected in India, and a gentleman in England had given 30,000 rupees. Of the "Bishop's College" we have spoken before.

NATIVE PRESS AND LITERATURE AT CALCUTTA. It is long since the importance of a weekly publication, or newspaper, for the benefit of the natives of Bengal, was felt as being

calculated to rectify and enlarge their ideas respecting a thousand subjects. This paper entitled the "SURNACHUR DURPUN," now pays itself, and is read with the greatest avidity. The first number appeared on the 23d of May, 1818. Coming week after week, for so many years, the light, which it has diffused cannot but be considerable. Some time ago, the Editor commenced printing it in parallel columns of Bengalee and English: and, in January 1830, changed the shape into 8 pages of the usual size of our papers, instead of 4. The NATIVE subscribers having expressed a wish that they might be able to bind it up at the end of the year, and preserve it for the instruction of their CHILDREN. It is now sent to at least 40 different country places: going as far as Chittagong on the East, and even to Assam on the North-east—to Benares, 460 m., and to Delhi 960 m., N. W. The advantage, which the natives of the country have derived from it in learning English is very great, since the English original and the Bengalee translation are placed so near to each other, that the meaning of each word is obtained without the slightest difficulty. Besides the "Durpun," there are now not fewer than 6 Bengalee papers in Calcutta, besides 2 Persian, edited by natives, 7 weekly, and 1 twice a week. Several of them contain intelligence respecting the governor general in council—the supreme courts—the police—intelligence from Britain, and other European countries. In May, 1825, the subscribers to the 6 papers were calculated at from 800 to 1000, and 5 readers to each paper. During the year 1830, the number of subscribers to native newspapers *doubled*; "when this paper," says the Durpun, "was first published, 12 years ago, we were censured by many of our subscribers for inserting intelligence respecting countries of which they knew not even the name; but we perceive, with much pleasure, that the papers in Calcutta, conducted *exclusively by natives*, have now begun to introduce intelligence from all parts of the world. *The first Bengalee* work issued by the *native printing press* was published *18 years ago, and called* the "Unudu *Mungul.*" *In one year,* (1830) no less than *thirty seven* books and treatises appeared. Thus the Hindoos themselves are actively engaged in hastening Hindooism in its progress to the grave; for the more it is exposed, the sooner will it fall into deserved oblivion. A new weekly periodical has started called the "Book of Light," giving the true meaning of the Vedangus, Pooranus, &c., so that every thing relating to the Shasters, translated into Bengalee, will be open to the comprehension of all. Whatsoever doth make manifest is light; and the effect of this publication will unconsciously be the exposure of the perplexity and confusion, the darkness and cruelty of the whole system.

There is now a Calcutta Journal, and a Literary Gazette, supported by native writers; and among 14 publications printed by natives in English, during the last year, it is curious to observe, "Remarks on the influx of the Irish poor during the season of harvest," "the early life of Lord Liverpool, a self guide to the knowledge of the English Language in Bengalee and English, &c."

Native efforts, however, begin to take a much higher range than any thing yet mentioned. In 1811, a complete edition of the "Shah Nameh" was undertaken by Dr. Lumsden for government, to be completed in 8 volumes. This is the great historic poem of the Persians, so highly extolled by Sir William Jones. It is to be considered as the highest specimen of the Persian tongue. It was abandoned as being too expensive, after the first volume was printed. On the 27th of February, 1830, the Durpun mentions that an edition has just been completed by Captain Mahon. It consists of 110,408 lines; and the editor has collated the work with 17 editions; this implies the reading and weighing of upwards of 2,000,000 of lines, at 500 a-day for 10 years. This great work has been printed at the expense of the King of Oude. The progress made by the natives in the acquisition of English during the last 12 years is truly astonishing. It would be easy to point out a great number of native young gentleman who have acquired a most thorough knowledge of English. A native has advertised a volume of

English poetry, composed by himself.

The importance of providing suitable works, which may fill the vacant hours of the Hindoo students and which may impart correct notions of literature and science and religion, is great beyond estimation. Most disastrous would it be if the schemes of education, now on foot, should serve only to create readers for idolatrous publications, from a lack of more useful works.

The cause of Christianity in Calcutta, as well as throughout India, has suffered severely from the death of Bishop Turner. He was the fourth prelate of the English church, who went down to the grave, after a short period of labor. Great efforts will be made by the friends of India to procure a division of the diocese, especially, when the time arrives for the renewal of the East India Company's charter in 1833. The appointment of the Rev. Daniel Wilson of Islington, to the vacated See, is a fact of great interest, and is an auspicious omen of good to India, as it shows the feelings of those in whom the appointing power is vested. A grievous injustice, which has long been manifested by the East India government to its native subjects, in refusing to employ them in the public service on their embracing Christianity, has at length been put away. The extinguishment of the Suttee fires, or widow-burning, is also a most gratifying fact.

CALDWELL, an agricultural town in the colony of Liberia N. of Monrovia, and S. of Millsburg, on the S. side of St. Paul's river. It has its name from Elias B. Caldwell, one of the earliest and most efficient friends of the American Colonization Society. More and more attention is paid to agriculture; 3 schools are established.

CALEDON, a Hottentot village in S. Africa, about 120 m. E. Cape Town; formerly called *Zuurbrack*. from the valley in which it is situated. In 1820, the inhabitants were estimated at about 1100.

The Rev. *John Seidenfaden*, from the *L. M. S.* labored here about seven years with success. Permanent buildings were erected for the mission, and for many of the Hottentots; and inclosures were made for cultivation, sufficient for the subsistence of 500 families. For several years, the members of the church varied from about 60 to 80; and the scholars averaged about 50. A Bible Society was also formed, and a fund was raised for charitable purposes.

After a short vacancy, the Rev. *W. Anderson* came hither from Griqua Town, about 1821, preached to the Hottentots, and superintended the school for a short time; but afterwards removed to Pacaltsdorp, where his services were likely to prove much more useful.

The mission was resumed in 1827. The number of inhabitants is 544, dwelling in 2 mission and 61 Hottentot houses. H. Helm, and W. Elliot, missionaries. Sunday attendance 150; on week evenings, 45; the building is far too small; communicants 19. Mr. Elliot has visited various places at distances from 15 to 40 m.; arriving usually on Saturday evening, and holding divine service with the family and neighbors that evening, and three or four times on the following Sabbath; waggons would arrive on these occasions from a distance of 15 or 20 m., dinner was usually provided by the family of which sometimes upward 100 persons have partaken. "I mention these circumstances," says Mr. Elliot, "to show the inconvenience and expense, which families in this neighborhood will sustain for the privilege of having the gospel preached to them. I have scarcely met with an individual in these parts, whose circumstances would allow it, who would not think himself favored and obliged, by having his house, even on these expensive terms, converted occasionally into a place of worship. The word of God is precious here." Scholars 94. About 140 acres of land are under cultivation.

CALLENBERG *Institution* was founded at Halle, in Germany, in 1728, by a pious evangelical minister, principally for the conversion of the Jews, and derived its name from Professor *Callenberg*, who raised it to eminence and usefulness. The Gospels of Matthew and Luke, and more than 70 different tracts calculated to undermine the foundation of Jewish

prejudices, were published in great numbers, and extensively circulated among the Jews in Europe, Asia, and Africa, which were the means of converting many to Christianity. Provision was made for supporting proselytes, catechumens, and missionaries. The Rev. *Stephen Shulze* labored extensively as a missionary for the institution, from 1733 to 1756; but the opposition was so violent and discouraging, as to dishearten its friends, and they yielded in sad despondency.

CALPALAIM, a village in the Tanjore country, in Southern India. A number of individuals have recently renounced their Roman Catholic tenets, and placed themselves under Christian instruction.

CALPENTYN, a large native village on the W. side of Ceylon, about 100 m. S. of Jaffna, and about the same distance N. of Colombo. E. long. 79° 50′, N. lat. 8° 15′. The inhabitants are chiefly Roman Catholics, Mohammedans, and Gentoos; but there are many native Protestants in the district, who have little of religion but the name.

The Rev. *Benjamin Ward, missionary* from the *C. M. S.*, with his wife, arrived here from Colombo, Sept. 26, 1818, but left the station in less than a year, on account of ill health. He found it one of great importance, affording access to at least 40,000 persons destitute of proper instruction; there being no resident minister for about 100 m. on the coast. During his stay, he succeeded in establishing several promising schools, and found some who seemed to profit by his preaching. These efforts, however, have not been resumed.

CALTURA, a village and fortress of Ceylon, 27 m. S. of Colombo, at the mouth of one of the largest branches of the Mulwaddy, which is here about a mile wide. It washes two sides of the fort which commands it, and is navigable by boats to the sea. The adjoining country is populous, and certain native manufactures are carried on to a considerable extent. E. long. 79° 50′, N. lat. 6° 34′.

The Rev. Messrs. *John M'Kenny* and *James Sutherland*, from the *W. M. S. commenced their* labors in 1817, *The circuit extends* S. 20 m. and N. 10; *and is the intermediate one* between those of Galle and Colombo. In 1822, there were 6 schools and 329 pupils, with a suitable number of masters and catechists; and from that time to the present, the work of God has prospered. "Prayer meetings," says a missionary, "have spread a wide and gracious influence; and almost every house is open to us for the purposes of prayer and exhortation. Our congregations continue to be steady in their attendance. Our classes, too, give us great satisfaction. At *Bentotte* our work, from various causes, does not keep pace with the other parts of the circuit. It lies far from us, and it requires the constant and zealous efforts and holy example of a missionary, or an assistant missionary, resident there. At *Panture* our work cheers us greatly. The residence of our assistant brother here has been of great utility, as he has spent almost every evening in religious services in the native huts round the village, and has kept alive the good feelings excited by more public services. We have no doubt but the next year will be one of still greater good in this part of the station. I was lately witness to a very interesting circumstance, which will show how truth operates where least expected. On walking out one evening, three or four weeks ago, I saw a group of people assembled a little way from the door of a native hut. I went, through curiosity, to inquire the cause, and was surprised and pleased to hear a boy, of about 13 years of age, reading the 3d chapter of the Gospel by St. John, to three brothers and his mother, while the people without were attentively listening. I passed the door one evening since, and heard the same boy reading an evening prayer. Many very interesting things, of a somewhat similar nature, have come within my notice, and demonstrate that our labors have not been in vain."

S. Allen, and W. A. Salmon, missionaries, and D. A. L. Bartholomew, jr. assistant. On the average, 16 persons (in 1830,) enjoy the preached Gospel every week in Cingalese, besides the English and Portuguese services in Caltura; the congregations being collected in small villages are not large, but divine service being held at so ma-

ny places, a considerable number, from 800 to 900 including adults and children hear the word of God. The members are 82. The principal hopes of the mission are connected with the numerous schools; in them, the principles of pure Christianity are taught. In 13 schools there are 656 boys and 79 girls.

CALVADOS, a department of France, bordering on the British Channel, is 2,233 square m. in extent, and contains a population of 505,500.

Messrs. *Henry de Jersey*, and *Philip Tourgis*, *two Wesleyan Missionaries*, were stationed here in 1822, in connection with the neighboring departments of *L'Orne and La Manche*. The extent and population of each of these differ but little from those of Calvados. Usefulness appears to have attended the efforts that have been made. Mr. Martin is now the Wesleyan missionary in this department.

CALUPAR, a church of Syrian Christians in the Cottayan District in Southern India.

CAMBRIDGE, a station of the *B. M. S.* belonging to the larger station Falmouth, distant from it, 8 m. on the island Jamaica, West Indies.

CAMPBELL, a settlement among the Griquas, South Africa, 40 m. E. of Griqua town, and about 700 m. N.E. of Cape Town. The Rev. Mr. Sass, from the *L. M. S.* removed from Bethesda to this place in 1821, and divided his labors between the Griquas and several kraals of Corannas on the Great River. Here, however, he was encompassed, for some years, with trials and discouragements; and, in 1824, he removed to Griqua Town. In about a year afterwards, a gratifying revival took place, by means of a catechist, who formed a Sabbath and a day school, instructing, in the former, about 100 children, and in the latter, about 60. He still continues to be useful. A school room is being erected, which is designed to serve as a chapel. Congregation is now 200, communicants 20, scholars 150, who make good progress.

CANADA, a country of North America, bounded on the N. by New Britain, *E. by Labrador* and *the Gulf of St. Lawrence*, S. by New *Brunswick and the United* States, and W. by unknown lands. It was discovered by John and Sebastian Cabot, of Bristol, in 1497; and was settled by the French in 1608. The summer here is very hot, and winter continues for 6 months very severe; but the sudden transitions from heat to cold, so common to the United States, are not known in Canada, and the seasons are more regular. The uncultivated parts are a continued wood, in which are many kinds of trees unknown in Europe; but the land that is cleared is fertile, and the progress of vegetation so rapid, that wheat sowed in May is reaped in August. Of all the animals, the beaver is the most useful and curious. Canada turpentine is greatly esteemed for its balsamic qualities. This country abounds with coal, and near Quebec is a fine lead mine. The different tribes of Indians, or original natives, in Canada, are numerous; but they have been observed to decrease in population where the Europeans are most numerous, owing chiefly to their immoderate use of spirituous liquors. Canada was conquered by the English in 1759; and confirmed to them by the French at the peace of 1763. In 1791, this country was divided into two provinces, Upper and Lower Canada, which have since made great progress in population and agriculture.

Lower Canada, is bounded N. by New Britain, E. by New Britain and the Gulf of St. Lawrence, S.E. and S. by New Brunswick and the states of Maine, New Hampshire, Vermont, and New York, and S.W. and W. by Upper Canada. Lon. 62°—81° W., lat. 45°—52° N. The inhabitants in 1763, were 70,000; in 1814, 335,000, of whom 275,000 were native or French Canadians. In 1823, the population was 427,465. From the official census, taken in 1831, we gather the following interesting facts. 82,487 houses: 1458 houses building; 57,891 holders of real estate; 25,208, not holders of real estate. Total population 511,917. Deaf and dumb 488. Blind 334. Insane 924. Attached to the Church of England 34,620 souls, or 7 per cent.; to the church of Scotland 15,069, 3 per cent.; Roman Catholics 403,472, or 80 per cent.; Methodists 7019; Baptists 2461; Jews 107; Scotch seceders 7811; other denomi-

nations 5597. The whole number of scholars in the schools, academies, colleges, and convents is 48,320, or less than 10 per cent. of the population. In the northern part of the United States it is from 20 to 25 per cent. More than one half of the children in Lower Canada are not taught to read and write. The number of taverns and shops retailing spirituous liquors is 1892, or 1 to every 260 souls. About 24,000 persons have emigrated into the province since 1825. The climate is healthy, but the extremes of heat and cold are very great; the thermometer sometimes rising in summer to 100°, and sinking in winter to 40° below 0.

Upper Canada, is bounded E. and S.E. by Lower Canada, S. by the United States, N. and W. by the unexplored regions of New Britain. Lon. 74° to 98° W., lat. 42° to 50° N. The population in 1783, was estimated at only 10,000; in 1814, at 95,000; in 1826, at 231,778. The country has chiefly been settled by emigrants from the United States, Great Britain and Ireland. It is divided into 11 districts, which are sub-divided into counties and townships. The climate is milder and considerably healthier than in Lower Canada. The Methodists are the most numerous religious denomination. The colored people from the United States have formed a settlement at Wilberforce.

The *United Brethren* in 1792, founded a settlement in Upper Canada, on the R. Retrench or Thames, which falls into Lake St. Clair, in the midst of numerous tribes of the Chippeways, to which they gave the name of *Fairfield*. The brethren were accompanied by their Indian congregations, who had been driven, in 1781, from their settlements on the Muskingum. During that interval they had removed from place to place, and found no rest till they sat down here in peace, on a tract of land, containing about 2500 acres, assigned them by the British government. The settlement became a regular township, about 12 m. long, and 6 wide, and was so well cultivated, that the wilderness was literally changed into a fruitful field. No striking success was granted in the conversion of the Indians; but there was a gradual increase of communicants, chiefly from the children born in the settlement, when grown up to maturity. At the close of 1812, the number of communicants was 126. After enjoying tranquillity for more than 20 years, the settlement was destroyed by the American army, under General Harrison, in 1813.

After residing, for some time, in huts on the site of their old buildings, they erected a town on the opposite bank of the river, to which they gave the name of *New Fairfield*. To this place they removed in the autumn of 1815, when their numbers amounted to 109 persons. The following year, an Indian named Onim, who, from his youth, had evinced the most inveterate hatred against the missionaries, was savingly converted to God, was baptized, and died in the faith of the Gospel; and by this circumstance an impression was made both among the Indians and the white people, which afterwards led to an extensive awakening in the neighborhood.

On the 25th of June, 1822, Mr. Luckenbach wrote, that though some circumstances of a painful nature had occurred, the missionaries were enabled to rejoice, that by far the greater part of their congregation continued to be faithful followers of Christ, and that their confidence in the help of the Lord was frequently revived and strengthened by proofs of his mercy towards them. A new missionary house was, at this time, partly erected; and it is stated that the Christian Indians most cheerfully lent their assistance towards the building, without any remuneration.

After 3 years had passed away without any of the heathen being publicly devoted to God by the rite of baptism, the missionaries had the pleasure of baptizing 3 Indian females; one on Christmas-day, 1822; a second on New Year's-day, 1823, and the third on the Feast of the Epiphany. Two of these, an aged woman, and her daughter about 14 years old, had removed in the preceding spring, from the Upper Monsy Town to New Fairfield, and here their hearts were opened to the word of the Gospel. The other, who was sister-in-law to one of the female assistants, had resided 4 or 5 years in the settlement; and, during that time, had been a diligent at-

tendant on the means of grace, but had not appeared to desire a closer connexion with the church. Now, however, she entreated, with tears, that she might be baptized; and as she made a satisfactory confession of her faith, and avowed her exclusive dependence for salvation on the all-sufficient sacrifice of Calvary, her request was granted, and the divine presence seemed to be enjoyed by all who witnessed the ordinance.

In a communication, dated April 8th, 1823. Mr. Luckenback says—"An Indian named Simon, who had been baptized at Petquotting, but had afterwards left the congregation, and lived for more than 10 years among the wild heathen, returned hither this spring, and begged most earnestly for re-admission. He was in a rapid consumption; and, as we believed he had sought and obtained mercy from Him who treats all returning prodigals with compassion, he was re-admitted, and assured of the forgiveness of the congregation on his sick-bed."

"Many of the boys in the school have made good progress, and are able to read their own language well. They even begin to understand English, and read the three epistles of St. John in that language. After hearing single verses 4 or 5 times distinctly repeated, they learnt them by heart, and appear delighted with this mode of instruction."

The following intelligence from this settlement is contained in a letter dated Oct. 16, 1823, in which Mr. Luckenbach wrote as follows:—"Since my last, the number of our inhabitants has been augmented by 16 persons from Goshen, 2 from among the heathen at Sandusky, and 4 of the Monsy tribe. The latter is a family, consisting of an aged mother, who, four years ago, was baptized at Old Schoenbrunn, on the Muskingum, her son, grandson, and great grandson. Her son is upwards of 50 years old, and has very indifferent health. Being asked why he wished to reside in our settlement, he replied, 'I have no greater wish than to lay down my bones in this place. All I long for is to experience the pardon of my sins, through the mercy of our Saviour, before I die, and to be received by baptism *into the Christian* church. I now believe all which I formerly heard at Schoenbrunn, concerning our incarnate God and Redeemer, who died upon the Cross to save us from eternal death. In this place my poor soul derives comfort and good hope; and I am therefore come to dwell among the believers, and to die with them, because among the heathen I find neither rest nor peace."

"On the 7th of Sept. we had a true festival-day, when a heathen woman and her child were baptized; and a person, baptized as a child, was received into the congregation. The husband of the former was baptized a year and a half ago. They removed hither from the Upper Monsy Town, that, as they said, they might believe, and be converted to Jesus. She is sister to a man named Simon, who departed this life last spring, rejoicing in the Lord. His end, as a believer, and that of her mother, who died among the heathen, made a deep and salutary impression upon her mind, insomuch that she began most seriously to be concerned about the salvation of her immortal soul. During her baptism, a powerful sense of the presence of Jesus was felt by the whole congregation. Thus one after another finds the way to our Saviour, and we have reason to rejoice that, by the power of his word, some small additions are made to his church, and that the reward for the travail of his soul is increased from among the Indians. Painful occurrences are indeed not wanting; but, in general, we have much cause for thankfulness, seeing that our labor is not in vain in the Lord."

For further information see *New Fairfield*.

The following is the present condition of the English Wesleyan Methodist missions. *Quebec.* Mr. Long, missionary, 139 in society. The congregations have been numerous and seriously attentive. Several persons have been brought to sincere repentance. There is one school connected with this station, containing 92 children, under the care of 17 teachers and assistants. *Montreal*, 156 in society, and Sabbath Schools in a prosperous state. *Kingston.* There has been a gracious work of the Holy

Spirit among the soldiers stationed in this parish, 79 in society. The teachers in the Sabbath school labor steadily and unanimously, and the children are regular and attentive. St. *Armands*. In society 465. The public preaching is well attended. *Stanstead*. In society, 159, scholars 272. *Barnston*. In society 46. On this circuit are several Sunday schools. *Shefford*. In society 196. *Odell Town*. In society 212. Six Sabbath schools, containing 157 boys and 183 girls, making a total of 340, under the care of 6 superintendants, 29 male and 30 female teachers, most of whom take a lively interest in the welfare of the children. *Three Rivers*. In society 28. Total. Scholars in the Canada District, 1,419.

The society for Propagating the Gospel in Foreign Parts has 53 stations in Canada, employs about 55 missionaries, and 8 schoolmasters and catechists. We have no particular account of the present condition of the efforts of this society in Canada.

Missions of the Wesleyan Methodists of the United States and of Canada. Among the Indians, who inhabit Upper Canada, are 30,000, who speak the Chippeway or Ojibway language, scattered in different places through the province The Mohawks are settled on Grand River, on a rich reservation of lands, 12 m. wide and 60 m. in length, and which is guaranteed to them by the British government. At the head of the Mohawks was the celebrated Col. Brandt, whose feats in the revolutionary war are well known. Though civilized and well educated at Dartmouth College, where also two of his sons have been educated, it seems that he never heartily embraced Christianity, so as to come fully under its experimental and practical influence. Much pains had been taden to introduce among the Mohawks the arts of civilized life, and they had made considerable progress in agriculture, raising sheep, cattle, &c. At the early period of the settlement of that country, the society for Promoting Christian Knowledge had *made efforts to introduce* the gospel *to the notice of these* people. Some *success attended their* efforts. Mrs. *Kerr, a daughter of* Col. Brandt, is a firm believer in Christianity, and is a lady of rare accomplishments.

In the year 1801, a young Indian was baptized at a Quarterly Meeting of the Methodists, by the Rev. Joseph Sawyer, who was named after the preacher who baptized him, Joseph Sawyer; and the wife of a Mr. Jones, father of Peter Jones, was likewise baptized about the same time, and received into the church. In the year 1822, the Genessee Methodist Conference, which then included Upper Canada, turned its attention towards the Mohawk Indians and appointed the Rev. Alvin Torry, to introduce the gospel among them. He commenced his labors at the mouth of the Grand R. among some white inhabitants, and pursued his route up the river about 25 m passing through several Indian settlements, and thence branching out he formed a circuit of about 140 m. in circumference. Near the mouth of the river a part of the Delaware Indians resided. Many of whom understood the English language. Above these are the Cayugas and Onondagas, who, though they were unfriendly to the gospel, had the best regulated community of any of the Indians on the river. They assigned as a reason of their opposition to the Gospel, that the Mohawks, who had it, *drank rum and committed wickedness*. Most of them believed in one Supreme Good Spirit; as he was possessed of entire goodness, they think he could do no evil—hence they neither fear him, nor offer him sacrifice Notwithstanding serious obstacles, Mr. Torry met with considerable success. Several Indians gave evidence of a real conversion to God. He was joined by the Rev. William Case. A special influence of the Holy Spirit was granted, and the wilderness become a fruitful field. Amongst others, Peter Jones, and his family, became decided followers of Christ, and were eminently useful. A very degraded tribe, the Missisaugahs, shared in the work of the Lord. They abandoned the use of ardent spirits altogether, united themselves to the church, and evinced great ardor and steadiness of devotion. In the year 1828, John Sunday, and Peter Jacobs, two of the converted Indians, with Mr. Case,

INDIAN VILLAGE.

VALLEY OF THE COMMANCHES, A TRIBE OF *AMERICAN* INDIANS. [Page 116.]

visited Philadelphia, New York, and other places. From the ninth annual Report of the Methodist Episcopal Missionary Society, we make the following quotation. It relates to the meeting at New York.

"John Sunday, one of the natives, then rose, and, in his own language, addressed the people with a zeal and pathos seldom exhibited by our cultivated orators. His gestures, his expression of countenance, the energy of his manner, and his appeals to Heaven, all exhibited the warmth of his heart, the reality of his religion, and the powers of his native eloquence; for although not a word was understood by his hearers, yet the effect upon the congregation was universally visible—their tears spoke the unsophisticated language of their hearts. Mr. Case then interpreted what he had said, and although much of the edge of his exhortation must have been deteriorated by the translation, yet we may readily imagine what must be the effect produced upon his Indian brethren by this good man's fervent labors among them.

Peter Jacobs, the other Indian, a youth about nineteen years of age, then read several passages from the New Testament, first in English, and then in the Indian language, after the manner in which he instructs his brethren at home. The manner in which he read the parable of the lost sheep was very creditable to his head and heart. He read it exceedingly well, and his feelings obviously made a personal application of the parable to himself and his countrymen. This he fully exhibited when he had finished reading, by addressing the congregation relative to his personal experience and knowledge in the things of God. His broken English, added to the obvious simplicity and sincerity of his narrative, combined to render the scene truly impressive, and highly gratifying to the hearts of all true Christians. The two Indians then sung four verses of the hymn commencing—

'How happy are they,
Who their Saviour obey,' &c.

in their own language, the congregation afterward singing it in English.

The Rev. Dr Bangs *then rose*, and after remarking that John Sunday had not understood any thing that had been said, from his ignorance of our language, proceeded to address him through his brother Indian as interpreter; and in the name of the Christian congregation there assembled, gave him the right hand of fellowship. The flowing tears and broken sobs of this poor son of the forest, added to his loud exclamations when he understood what was said to him, was one of the most melting scenes we ever witnessed, and will never be forgotten by any one present; particularly, when to the ardent wish expressed to meet him in heaven, he responded with melting eyes, and overflowing heart, 'Amen! Amen!' and 'all the people' responded Amen! Amen! also."

In 1830 all the Methodist missions in Upper Canada were considered to be in a state of progressive improvement. For their benefit the New York District Bible Society had the gospel of St. Mark and several other portions of the sacred Scriptures, printed in the Mohawk language. These were rendered a great blessing to those of the natives who could not understand the English language.

A new mission was also opened during the year, at Mahjedusk Bay, which empties into Lake Huron. This is considered of great importance as being the annual rendezvous of many of the Indians from the North.

According to the latest accounts received from the Indian missions in Upper Canada, there are now 1,850 adult Indians under religious instruction, 1100 of whom are members of the Church. Beside these there are four hundred children taught in fifteen different schools. The natives are making encouraging advances in domestic economy, in agriculture, and in some of the mechanical arts, and some of them, as we have already seen, are becoming extensively useful in the field of Gospel labor. The following statistical account has been recently furnished by the Rev. Mr. Case:

Adults under religious instruction.

1.	Grape Island, two schools,	210
2.	Mohawks, Bay Quinty,	120
3.	Rice Lake, two schools,	300
4.	River Credit, two "	240
5.	Lake Simcoe, two "	250

6.	Mahjehdusk, one "	150
7.	Grand River, three "	300
8.	Muncey town, one "	150
9.	Wyandots at Carnard,	30
10.	Seegeeng river,	100
		1,850

For further particulars see the various stations whose names have just been mentioned.

CANAUGHOTE, one of the Syrian churches, in the Cottayam District, Southern India. It was built about 50 years ago, by two affluent individuals, as a subordinate chapel to that at Radambonude. It can accommodate 200 or 300 persons; connected with it are 165 houses, or about 700 souls. Four copies of St. Matthew's gospel are the only books in the vernacular tongue, of which the church is possessed. There is very little of the spirit of Christianity at this place.

CANDIA, one of the most important islands in the Mediterranean, lon. 23° 40′—26° 40′ E.; lat. 34° 50′—35° 55′ N.; 81 m. from the S. extremity of the Morea. It contains 4026 square m. It is in contemplation to establish schools on this island.

CANDY'S CREEK, a missionary station of the *A. B. C. F. M.* in the Cherokee nation of Indians, within the chartered limits of Tennessee, 25 m. N.E. of Brainerd, and 10 m. S.W. of the Cherokee agency on the Hiwassee R. The mission was commenced in 1824. William Holland and his wife are teachers and catechists. Mr. H. in a letter dated, Dec. 24, 1831, says, " our church at present consists of 15 Cherokees, with Mrs. H. and myself. Mr. Butrick has labored here a large portion of the time since he left Carmel. During the last autumn, a meeting-house has been erected at this station at considerable expense. It is 50 feet by 30, of hewn logs, covered with short boards fastened with nails, and is by far the best and most commodious house of worship in this nation. Last autumn, we held a protracted meeting of such a character as to excite pleasing sensations. In consequence, a few individuals, it is hoped, have embraced the Gospel, and some are still in an inquiring state." A flourishing school exists *at this station.*

CANEY CREEK, a station of the *A. B. C. F. M.* in the Chickasaw nation, within the chartered limits of the state of Mississippi. A mission was commenced among the Chickasaws in 1821, by the Synod of South Carolina and Georgia. In 1827, the mission was transferred to the *A. B. C. F. M.* Hugh Wilson and Mrs. Wilson, are missionaries. Mr. Knight, and Miss Prudence Wilson teachers. The school has had 39 pupils, all of whom can read, and nearly all can write. The expenses of the schools have been principally defrayed by the Chickasaws themselves. Few attend meeting except the members of the schools.

CANTON, is the principal city of the Chinese province of the same name, situated 23° 3′ N. lat. and 113° E. lon. This is the only city which the Chinese government allows for European maritime traffic. Within the bocca, or mouth of the river, is a small island, which, bearing some resemblance to a tiger *couchant*, is called Tiger island; and the river is hence named Tigris, but the Chinese call it Taa. The city consists of 3 towns, divided by high walls, but so conjoined as to form almost a regular square. The streets are narrow, paved with small round stones in the middle, and flagged at the sides. The houses are only a ground-floor, built of earth, and covered with tiles. The better class of people are carried about in chairs; but the common sort walk barefooted and bareheaded. The river is covered with barks, which have apartments in them for families, where many thousands reside, and have no other habitation. The number of inhabitants is supposed to be 750,000. The immense quantity of goods and money which foreign vessels bring to this city, draws hither a crowd of merchants from all the provinces; so that the factories and warehouses contain the rarest productions of the soil, and the most valuable of the Chinese manufactures. In 1822, a fire broke out, which destroyed many lives, 15,000 houses, and property to an immense amount. It is 1180 m. S. by W. Peking. E. Long. 113° 2′, N. lat. 23° 30′.

The person deemed most suitable for this station, by the *L. M. S.*, was

the Rev. Robert Morrison, whose studies at Gosport had been peculiarly directed to a preparation for so important an undertaking; and who was subsequently assisted, in London, by a native of China, in learning the language, and in transcribing a Harmony of the Gospels and other parts of the New Testament, from a manuscript copy in the British Museum. His attention was also directed, under a suitable tutor, to the mathematics and astronomy, and he attended the lectures at the Royal Institution; this course of studies having been determined upon, in consequence of some valuable information received by the directors, from an intelligent correspondent at Macao.

In the month of Jan. 1807, Mr. Morrison sailed from England; and, in Sept., he arrived in safety at Canton, where he applied himself with unwearied assiduity to the study of the language; though, in doing this, he was obliged to observe the greatest possible secrecy, and the persons who assisted him intimated that they trembled for their own safety, under the anticipation of being discovered.

In consequence of a temporary misunderstanding between the European residents at Canton and the Chinese government, the latter prohibited all intercourse with foreigners, and the commencement of hostilities was seriously anticipated. Mr. Morrison, therefore, retired, in the beginning of Nov., to Macao, where he resumed the study of the language. Matters, however, were soon amicably arranged, and he returned to Canton, where, in 1809, he was appointed Chinese translator to the English factory. Alluding to this circumstance, he says, "My reasons for accepting this situation were briefly, that it secured my residence; that its duties contributed to my improvement in the language; and that the salary attached to it would enable me to make my labor in the Gospel less chargeable to the churches of Great Britian. The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life, in that which does not refer to my first object. Whilst I am translating official papers, I could be compiling my dictionary, which, I hope, will be of essential service to future missionaries."

In the course of his reading with his assistants, Mr. M. embraced every opportunity of speaking of the Lord Jesus, and salvation through him, as well as of the existence of the one only living and true God. On this latter subject, he observes, "their ideas are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent, and perfect being —the Creator and Governor of the world. They have, however, lords many and gods many, before whose images they worship, and to whom they offer sacrifice. The word *heaven*, in their language, is exceedingly vague; and it seems impossible to determine its precise signification, as they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins; and of the pardon of great sins they have no hope."

In a letter addressed to the directors, and dated April 2d, 1812, Mr. Morrison says, "By the last fleet, which sailed about a month ago, I wrote, and enclosed you a copy of my translation of the Gospel by Luke, and a Chinese tract on the Way of Salvation, which I hope would reach you in safety. I now enclose you a translation of a Chinese edict; by which you will see, that to print books on the Christian religion, in Chinese, is rendered a capital crime. I must, however, go forward, trusting in the Lord: though I shall be careful not to invite the notice of government. Indeed, notwithstanding my consciousness of my own weakness, I am not discouraged, but am thankful that my most sanguine hopes have been more than realized; as the practicability of acquiring the language in no great length of time, of translating the Scriptures, and of having them printed in China, have been demonstrated. I am grateful to the Divine Being for having employed me in this good work; and, should I die soon, it will afford me pleasure in my last moments."

The Rev. Wm. Milne arrived at Macao, with Mrs. Milne, in July 1813, as a colleague to Mr. Morrison,

by whom he was most gladly received. By the instigation of the Roman Catholic clergy, however, the Portuguese government ordered him to quit the island in 10 days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where under suitable teachers, he applied himself assiduously to the study of the language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M., who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison, however, subsequently joined Mr. Milne for the season, which continues 5 months.

In Feb. 1814, Mr. Milne left China, in a vessel which conveyed nearly 500 Chinese emigrants, for the purpose of distributing the copies of the New Testament and the tracts which he and Mr. Morrison had prepared; and he had the pleasure of seeing many, while on board, reading, in their own language, the wonderful works of God. He touched at the island of Banca, a new settlement, where the Chinese were landed, when, by permission of the commanding officer, he distributed his books.

It having been deemed of great importance to commence a mission at Malacca, Mr. Milne, at the urgent request of Mr. Morrison, removed thither in the summer of 1815.

Mr. Morrison's labors among his domestics were not in vain. One man was baptized in 1815, on a credible profession of his faith; and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

In a letter dated September 4, 1817, Mr. (now Dr.) Morrison says—"I have translated the morning and evening prayers, just as they stand in the book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the 30 days of the month: I intend them as a *help* to social worship, and as affording excellent and suitable *expressions* for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no *authority* but their own general excellence, and are not binding on the practice or conscience of any; and as they are not *exclusive*, —I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be fully adequate. The heathen, at first, require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese, as they were, was better than for me to new model them. The church of Scotland supplied us with a catechism; the congregational churches afforded us a form for a Christian assembly; and the church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of *no party*. We recognise but two divisions of our fellow-creatures—the righteous and the wicked—those who love our Lord Jesus Christ, and those who do not." Other useful works were also executed.

On the 25th of Nov. 1819, the translation of the Holy Scriptures into the Chinese language was happily brought to a termination. On this interesting occasion, Dr. Morrison wrote to the directors as follows:—"To have Moses, David, and the Prophets, Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust, that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Buddah, and the numberless images which fill this land, will one day assuredly fall to the ground before the power of God's word, as the idol Dagon fell before the Ark."

In the annual Report, communicated to the general meeting of the *L. M. S.*, in 1823, the directors observe —"The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of

his time during a period of 15 years), as well as that of the Chinese version of the Holy Scriptures, forms a kind of epoch in the history of the mission.

It is due to Dr. Morrison to observe, that by means of his Chinese and English Dictionary, in conjunction with the Chinese Grammar, compiled by him, and published about 12 years ago, he has furnished for the use of English students of Chinese, highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time, he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy.

But his labors in this department are chiefly important, as they supply the Christian missionary with the means of attaining with accuracy, and, as far as possible, with ease the language of a people who compose about a fourth part of the entire population of the globe.

It may further be observed, in reference to the philological labors of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention, on the part of the more inquisitive of the Chinese at least, to the doctrines and evidences of Christianity.

Ever since the year 1813, the Gospel has been more or less regularly preached, both in English and Chinese, either at Macao or Canton. Nor has this small portion of the Christian ministry, thus insulated, as it were, and conducted almost to the extremities of the eastern world, been wholly destitute of effect. Besides the advantages derived from these religious services by European and American residents, "there are some Chinese," to use the language of Dr. Morrison, "on whose consciences divine truth has made an impression."

On the 9th of December, 1823, Dr. Morrison embarked for England, where he arrived in safety on the 20th of March, in the ensuing year. Previous to his departure from China, he dedicated, by prayer and imposition of hands, a native convert to the work of an evangelist among his own countrymen; securing to him a small annual stipend for the duties to be performed in discharge of his sacred obligations, and, at the same time, permitting him to pursue his secular calling, as the principal means of his support.

Shortly after Dr. M.'s arrival in England, he had the honor to be introduced at Court, by Sir George Staunton, Bart., as the first Protestant missionary to China; and was presented to the King by the President of the Board of Control, the Right Honorable Charles Wynn. Dr. Morrison was permitted to lay before his Majesty a copy of the Chinese version of the Holy Scriptures, made by himself and the late Dr. Milne; and also to present to the King an account of the Anglo-Chinese college and Singapore institution.

In an official communication of Sir George Staunton, dated April 12, 1824, Mr. Peel, the Secretary for the Home Department, stated, that, in laying the Chinese Bible before the King, he had mentioned the very singular and meritorious exertions made by Dr. Morrison for the promotion of religion and literature in the East: and that he had it in command to communicate his Majesty's marked approbation of that gentleman's distinguished and useful labors.

Another letter was subsequently addressed to Dr. Morrison himself, by his Majesty's librarian; in which the writer observes—"I have received his Majesty's commands to convey to you his acknowledgment, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible.

"And his Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

After rendering many invaluable services to the cause of missions, and to that of China in particular, Dr.

Morrison left England in 1826, with his family, and arrived at Macao on the 19th of September.

The first Sabbath after his arrival, he resumed the religious services he had been accustomed to perform previously to his visit to Europe. During his absence from China, Leang-a-fa composed, among other works, a small volume, in Chinese, containing explanatory notes on the Epistle to the Hebrews. Of this work, considering the few advantages Afa possessed, Dr. Morrison speaks favorably. Afa had also written a small Essay in favor of the Christian Religion, entitled, *The True Principles of the World's Salvation;* in which he points out the necessity of a Saviour, and shows that Jesus Christ has made an atonement for sin. He directs the attention of his countrymen to the Bible, which, he informs them, European Christians have, at a great expense, caused to be translated into Chinese, printed, and given to the people. He had likewise drawn up a short account of several interesting conversations, held at different times, with certain of his countrymen, who had casually taken up the Bible when he was himself present. Since Dr. Morrison's return, Afa has drawn up a brief statement of the religious progress of his own mind while under the tuition of the late Dr. Milne at Malacca, which, at length, issued in his determination fully to embrace Christianity.

The above accounts relative to Leang-a-fa, however in themselves pleasing, derive additional interest from the almost universal rejection of the Gospel by the inhabitants of China, with which they stand contrasted. An empire is here presented to our view, containing 150 millions of souls, involved in gross spiritual darkness; while standing, as it were, on its utmost verge, we behold a single individual of that empire defending the existence and perfections of the true God, the necessity and efficacy of our Lord's atonement for the sin of the world, and inviting his countrymen to read the Scriptures, which have been translated for their use, as containing words by which they may be *saved. May this light*—small, indeed, *and comparatively dim,*—increase more *and more, until it shall* at length break forth in all the brightness of meridian day!

So fully persuaded is Dr. Morrison of the importance and utility of comments on the Scriptures, in reference to converted and inquiring heathens, that, while the present obstacles to preaching the Gospel in China continue, he conceives he cannot more profitably employ his time than in composing explanatory notes on the Chinese Bible.

Under date of January 10, 1831, Dr. Morrison says, "I regret that a wide door is not opened, to send the words of eternal life through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word; three modes are in operation—the British and Foreign School Society's Scripture Lessons—Dr. Hawker's Scripture Help to prayer—and Sheet Tracts, containing only Scripture quotations. I have a confidence and a hope in the pure text of holy Scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leang-a-fa wrote out, for a sheet tract, that inimitable exhibition of the vanity of idols, contained in Isaiah, chap. xliv. which happened to be the lesson of the day, and was read by us in our little native congregation. Afa (as we abbreviate his name) explained the Scriptures to his aged pagan father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened; he listened to the word; and knelt down to join in prayer to the living and true God, through Jesus Christ.

There is a Christian Union in China, consisting of a number sufficient to constitute a primitive church; according to the maxim, that where THREE believers in Jesus are assembled, they form a church." A Chinese, Kewhagang, was baptised at Macao, in the beginning of 1830; he is to assist in the distribution of Tracts. Dr. Morrison speaks of Leang-a-fa as dead to this world and living unto Christ—occupied in studying the Scriptures, writing and printing tracts, and visiting from house to house, testifying to his countrymen the Gospel of salvation. In company of Agong,

another Chinese convert, he itinerated about 250 m. in the interior, for the purpose of instructing his countrymen in the knowledge of Christ, and distributing religious tracts among them, written and printed by them with that view. The London Religious Tract Society have authorized Leang-a-fa to print 18,000 tracts at their expense. In consequence, 7000 tracts were circulated chiefly in the interior. "Leang-a-fa has exposed the vain superstitions, which delude the minds of the Chinese, in a manner," says Dr. Morrison, "which no European, now living, with whom I am acquainted, could equal."

A mission was established at Canton by the *A. B. C. F. M.* in the beginning of 1830. The Board were strongly urged to this measure by the Rev. Dr. Morrison, and by a benevolent American merchant, trading at Canton. Accordingly, in the autumn of 1829, the Rev. Elijah C. Bridgman sailed from New York for Canton, accompanied by the Rev. David Abeel, under the patronage of the American Seamen's Friend Society. They arrived after a passage of 129 days. Mr. Bridgman has devoted almost his whole time to the acquisition of the Chinese language. The establishment of a printing press at Canton was recommended by Dr. Morrison for the purpose of forming writers of moral and religious tracts adapted to the peculiar circumstances of that part of the world; and one has been presented to the Board, with the necessary types and furniture, by the Church and Society in Bleecker Street, New York. It is to be called the BRUEN PRESS, in memory of the Rev. Matthias Bruen, a late pastor of the church. It has, doubtless, arrived at the place of its destination.

Mr. Abeel went to China as a seaman's missionary, for those speaking the English language in the port of Canton. He had, however, a conditional appointment from the Committee of the Board of Missions, should he think it to be his duty, at the end of a year, to direct his whole attention to the native population. In December, 1830, he entered into the service of the Board. He soon after went to Java, and Siam, on an exploring tour. *For further notices, see Mason.*

CAPE COLONY, or COLONY OF THE CAPE OF GOOD HOPE, South Africa. The Colony extends about 250 m. from N. to S., and 550 m. from E. to W.; from 30° to 34° 30′ S. lat. and from 18° to 28° E. lon. The space included within these limits is about 120,000 sq. m. with a population of 1 to a square m. On the W. and S. it is washed by the ocean, and on the N. it is bounded by a range of lofty mountains. The Table Mountain is a stupendous mass of naked rock, rising, almost perpendicularly, about 3,585 ft. in height. The average amount of imports is about $1,000,000. The principal export is Cape wine. The Dutch settlers, who live in the interior, called *Boors*, are in a very degraded condition.

CAPE TOWN, the capital of the territory of the Cape; a settlement founded by the Dutch. It stands on the W. side of Table Bay, and is a town rising in the midst of a desert, surrounded by black and dreary mountains. The mountains behind the town, are Table Mountain, the Sugar Loaf, the Lion's Head, Charles Mount, and James Mount, or the Lion's Rump. From these mountains descend several rivulets, which flow into the different bays, as Table Bay, False Bay, &c. Among these mountains, extending along the valleys and rivulets, are a great number of plantations; and 10 m. S. E. of the town is the celebrated farm of Constantia, yielding the wine of that name. This town, with its extensive colony, surrendered to the British in 1795, and was restored, in 1802, by the treaty of Amiens; it again surrendered to the British in 1806, and was finally ceded to them in 1814. Cape Town is 34 m. N. by W. from the Cape. E. long. 18° 23′, S. lat. 30° 50′.

The Rev. Geo. Thom, from the *L. M. S.*, arrived at Cape town in 1812, and labored zealously to promote the cause of religion, not only there, but also in other parts of the colony, for several years; and afterwards accepted the office of Dutch minister at Caledon, under the appointment of the colonial government. In 1818, the Rev. Dr. Philip, who had been appointed superintendent of the society's missions in that part of the globe, increased the congregation previously

collected, and obtained permission to build a chapel. This commodious place of worship was opened, Dec. 1, 1822. Through Dr. Philip's agency, premises have also been purchased, to be occupied, in part, as a dwelling-house by the society's resident agent, and as a temporary abode for its missionaries who may touch at the Cape, disembark there, or occasionally visit it from the interior. The building will also afford facilities in aid of plans of education, which enter into the measures of the Society for promoting the dissemination of the Gospel in South Africa. The Rev. Mr. Beck, formerly connected with the *S. African M. S.*, which labored here, for many years, with considerable effect, was at this time an important and gratuitous coadjutor; 16 heathens were united in church-fellowship, and under his pastoral care. Between 300 and 400, chiefly adults, were under his weekly catachetical instruction; and the Sabbath-school consisted of about 100. Through succeeding years, considerable success attended the means thus employed. It being deemed necessary for Dr. Philip to visit England, his place was supplied, *pro tempore*, by the Rev. R. Miles. An auxiliary *M. S.* has been established.

The visit of Dr. Philip to England was attended with important consequences. The influence which he exerted, by his "Volume of Researches," and other means, led the way to the ABOLITION OF SLAVERY throughout the colony. Though Dr. Philip's book was received with decided approbation in England, yet it was of such a description as inevitably to produce a very opposite sentiment at the Cape of Good Hope. So many parties were necessarily implicated in the statements introduced, that it could not but excite bitter indignation against the author. Dr. Philip had not been three days at Cape Town after his return, before he received notice of an action for a libel in the Supreme Court of the colony. The efforts made to transfer the trial from that Court to England were overruled and the doctor was thus tried in the midst of local prejudice, and without the benefit of a jury. He was cast in damages of £200, and costs of more than £900. The directors of the *L. M. S.* and the British public generally entirely justified the proceedings of Dr. Philip. So strong was the sympathy felt in his behalf, that a sum not only equal to the charges incurred by the prosecution (£1200) has been raised, but a handsome surplus remains to be applied, according to the wishes of the donors, to the benefit of his family

Dr. Philip is the superintendent of all the missions of the *L. M. S.* in the colony. He is assisted at Cape Town, by the Rev. J. J. Freeman. Congregation, 150 to 200. Day schools are taught three times a week, containing 100 children. A school of industry, of 100 children, is very successfully conducted by a daughter of Dr. Philip. The *L. R. T. S.* has forwarded to Dr. P. 11,300 Dutch and English publications.

About the year 1820, the *W. M. S.* established a mission in Cape Town. It is principally important in its bearings on the country stations. Barnabas Shaw, James Cameron, and E. Cook are missionaries. Several religious services in Dutch have been lately undertaken for the benefit of the heathen. About 20 new members, in 1831, were added. A school for the heathen promises well.

"African research," says the South African Advertiser, has had many martyrs; some of them men of the highest qualifications; yet, with the exception of a few spots around its shores, the whole of this vast continent is covered from the eye of the geographer by thick darkness, and shut against the influence of the Christian philanthropist by almost universal barbarism. To conquer the physical and moral difficulties, which lie in the way of African discovery, seems to have been reserved for Christian missionaries, and the basis line of their most successful operations is the extensive frontier of this colony. A salubrious climate and a civilized native population give this end of Africa prodigious advantages over every other point from which the traveller, the merchant, or the missionary can attempt to penetrate those unknown regions." The missionaries of all the societies, in Southern Africa, can rejoice that they have not run in vain, nor labored in vain. Some of the

various tribes have been gathered as first fruits of the general harvest.

CAREY, a former station of the *A. B. M.* on the river St. Joseph, in the Michigan Territory, among the Puttawatomy Indians. By a late treaty with the government of the United States, this station has been given up, and the property appraised, for which the Board are to receive an indemnity. Seven young men, of the Puttawatomies, who became hopefully pious, have received an education at the Hamilton Literary and Theological Institution, New York. As soon as the removal is effected, the missionary efforts will be recommenced.

CAREY-TOWN, a settlement, recently established, in the American colony at Liberia. It was so named from Rev. Lott Carey, a distinguished emigrant from Richmond, Virginia.

CARMEL, a station of the *A. B. C. F. M.* among the Cherokees, 62 m. S. E. of Brainerd, on the road from Augusta, Ga. to Nashville, Tenn. Daniel Butrick, missionary, Isaac Proctor, teacher and catechist, with their wives. Unusual seriousness has prevailed, during the past year (1831) at this station. Three have been added to the church. On account of the difficulties with the State of Georgia, all the missionaries have been obliged to leave Carmel for the present.

CARRADIVE, a small island of North Ceylon, about 4 m. from Batticotta. Here are several thousands of people, mostly Roman Catholics, among whom the *American Missionaries* in Ceylon have frequently labored and distributed tracts and portions of the Scriptures. The influence and opposition of the priests are the most discouraging circumstances against the prevalence of truth.

CARTIGAPALY, a Syrian church in the Tanjore province, Southern India. It was built 282 years since, and has 100 houses belonging to it. In 1830, there were 20 baptisms. Mr. Baker has a school here.

CATTARAUGUS, an Indian reservation in the State of New York, on the eastern shore of Lake Erie, about 40 m. S. W. of Buffalo. It comprises about 26,000 acres of land. A mission was commenced here in 1822, by Mr. Wm. A. Thayer, a missionary of the United Foreign Missionary Society. It is now under the care of the *A. B. C. F. M.* Mr Taylor and Mrs. T. are employed as teachers and catechists. Some ordained missionary will probably soon take the oversight of the church in this place. Many instances of hopeful conversion occurred in the winter of 1830–31. In May, 1831, 11 were received into the church, which now consists of 40. A temperance society, with more than 100 members, has been formed. The heathen chiefs recently gave permission to such of their people as might choose to attend the Christian meeting; upon which nearly all the young resolved to join the Christian party. Such a desertion was prevented by an immediate renewal of the restraints. In January, 1832, Mr. Thayer says, "The state of things is now very pleasant, and I think we have a more than ordinary attention to religion. 40 or 50 assemble at our evening meetings. We are hoping and praying for the blessed influences of the Holy Spirit."

CAUCASUS; a chain of mountains in Western Asia, extending from S. E. to N. W. and occupying the isthmus (containing 127,140 sq. m.) between the Black and Caspian Seas. The length is computed at 644 m.; the breadth is various; from Mosak to Tiflis it may be estimated at 184 m. It is divided into two parallel chains. The highest peak is more than 18,000 feet. The highest ridge is rugged and barren, but the southern declivity is extremely fruitful. The whole surface of the country abounds in forests and fountains, orchards and vineyards, cornfields and pastures, in rich alternation. The inhabitants consist of small tribes of various languages. Since the peace concluded between Russia and Persia, in 1813, the Caucasian countries have belonged to the Russian empire, though without being completely subject to it. The provinces, at present are 6 in number—Tiflis, 390,000 inhabitants; Imiretta, 270,000 inhabitants; Circassia, 550,000; Daghestan, 184,000; Schirvan, 133,000; Caucasia, 146,500.

The *G. M. S.* have established missions in these regions. See *Karass*, *Madchar*, Shusha.

CAWNPORE, a town and important military station in Allahabad, Hindoostan, on the W. bank of the Ganges, 49 m. S. W. of Lucknow. E. long. 81°, N. lat. 26° 30′.

Early in 1809, the lamented Rev. *Henry Martyn*, removed from Dinapore to this place, and continued his faithful labors among the soldiers and natives till the latter part of the following year. At the same time, he indefatigably pursued the translation of the Scriptures into Hindoostanee and Persian; and procured the erection of a house for worship.

In consequence of the zeal of some pious soldiers who were quartered at Cawnpore, Nriputa, one of the natives assisting the *Baptist* missionary at Allahabad, was sent hither in 1818, and was very useful.

A *Free-School Association* was organized by the principal European residents at this station, May 19th, 1821, to afford gratuitous instruction to European and Hindoo orphan children in Cawnpore and its vicinity, and to support such as are destitute. Within about two years, the number of beneficiaries amounted to 158. The funds are supplied by subscriptions and sacramental collections. The District Committee of the *Christian Knowledge S.* furnish books for the children. They have also established a *Lending Library*. This is an encouraging field for missionary labor.

Kurrum Messeeh, at the earnest desire of the chaplain of the station, has gone to this place from Buxar. The Serampore missionaries established a mission in this place, in 1830. W. Greenway is the missionary. His relatives live at Cawnpore. Rev. James Whiting, military chaplain, has remitted £25 to purchase works likely to be useful at this great military station. "I think we now see," says Mr. W. "the dawn of a brighter day; several are expressing anxiety not only for their own souls, but for the souls of others."

CEDAR-HALL, a station of the *U. B.* on the island Antigua. Simon, missionary.

CELEBES, or MACASSAR, an island in the Indian Ocean, to the E. of Borneo. It is 500 m. from N. to S, and divided into various portions by large bays, so the breadth is commonly not above 60 m. Sq. m. about 90,000. The E. side of the island is sometimes called Celebes, and the W. Macassar; but, in general, the former name is given to the whole island. The inhabitants are Malays, consisting of several nations or tribes, and the best soldiers in these parts. The most powerful tribe are called Bugis, and have something free and dignified in their manner, superior to other Malays, and are remarkably industrious. Their chief town is Boni, situated on a river, near its entrance into the Bay of Boni. The Dutch have some settlements on the coast, of which the chief is Macassar. In 1810, the English obtained possession of those of Gorontano and Manado; and, in 1812, of that of Macassar; but but they were restored in 1815. The Dutch are said to have 370 towns under their control.

The *Netherlands M. S.* appointed the Rev. Mr. Kellendroon to Macassar, the capital, having a population of 100,000, in 1820. This island is also occasionally visited by the Rev. Mr. Kam, of the *L. M S.*

CERAM, one of the Molucca or Spice Islands, in the East Indian Ocean, near the N. E. coast of Amboyna, 190 m. long, and nearly 40 broad, belonging to the Dutch. The inhabitants, including 3 small islands in the vicinity, are estimated at 15,000.

The Rev. Mr. *Kam's* occasional visits have been instrumental of much good to the native Christians, and recently a mission has been established here under his direction. The inhabitants of two villages in this island, where the Rev. Mr. Starnink then labored, have destroyed their idols. The children were summoned to attend, with their parents, to witness the spectacle, that they might keep the event in remembrance. The people of these villages were formerly notorious for wickedness; but since they have embraced Christianity, a great improvement in their conduct has taken place.

CERIGO, (anciently *Cythera*) an island in the Mediterranean, separated from the Morea by a narrow strait, and belonging to the Ionian Republic of the seven islands. Lon. 23° E., lat. 36° 28′ N. Sq. m. 95. Pop. 8 or

10,000. It is dry and mountainous. The Ionian Islands having been preserved from the desolating wars which ravaged other portions of Greece, education has advanced more rapidly than in those quarters. Five schools with two hundred scholars. The schools are chiefly supported by the voluntary contributions of the parents.

CEYLON, an island in the Indian Ocean, containing 19,469 sq. m. It is separated from the Coromandel coast by the strait of Manaar, but united to it by Adam's bridge—a remarkable chain of sand-banks. Ceylon lies between the parallels of 5° 50′ and 9° 50′ N. lat.; and between 79° 20′ and 81° 50′ E. lon. For the first certain information respecting Ceylon, we are indebted to the Portuguese, Almeyda, who, in 1505, entered a port of Ceylon by accident, and was hospitably received by the natives. The Portuguese were induced to establish commercial settlements in the island, on account of the great quantity of cinnamon which it produced; but the cruelty, the avarice, and the fanaticism, which they evinced in suppressing the religion of the natives, and endeavoring to convert them to Christianity by violence, made them so much abhorred, that the Cingalese, in 1603, assisted the Dutch in driving them out of the island. By the conquest of the principal Portuguese town, Colombo, the Dutch succeeded, in 1656, in expelling the Portuguese. But the gratitude of the natives at their imagined deliverance, which induced them to cede the most valuable districts to the Dutch, was soon changed into hatred. Bloody wars ensued, in which the Europeans were the victors, and forced their opponents to seek refuge in the interior of the island, where they remained independent. In 1795, the English took possession of the island, and, at the peace of Amiens, in 1802, it was formally ceded to them. In 1815, they subjected the whole of it by the capture of the Cingalese king of Candy. The island is subject immediately to the crown The capital is Colombo. Its coasts are flat, and covered with rice fields, interspersed with forests of cocoa trees. The interior of the country is traversed by a chain of steep mountains, covered with wood, which divides the island into two almost equal parts, and the highest point of which is the famous Adam's peak, 6680 feet high, on which the Cingalese and all the Hindoos worship the colossal footsteps of Adam, who, according to their belief, was created there, and, according to the religion of Buddha, is Buddha himself. The island seems to consist of primitive rock. The climate is, on the whole, mild and healthy. Although near the equator, the heat is more moderate than on the continent, on account of the sea-breezes. The difference between the longest and shortest day is not more than 15 minutes. All the tropical fruits grow wild. The chief production is the cinnamon tree. The best and most prolific cinnamon woods, called the *cinnamon gardens*, are situated on the coasts. The annual produce is about 400,000 pounds. Colquhoun estimates the inhabitants at 6000 whites, and 800,000 natives. According to others, the number exceeds 2,000,000. The native inhabitants are divided into the *Weddas*, a rude people living in the interior of the forests, and the Cingalese, who have attained a certain degree of civilization. The Cingalese are divided into certain *castes*, like the Hindoos, of which each has its separate laws, customs, and dress, and are of the religion of Buddha. Besides these, there are Hindoos and Moors. The excessive and habitual superstitions of the Cingalese may be learned from following facts. If they intend to set out on a journey, and hear a lizard chirp, or see what they think a strange sight, they do not start that day. If a person takes medicine, he will take it only on some particular day of the week. If they hear a dog howling, which is not bound, it portends ill to them or their families. Towards the conclusion of the year, they tie a strip of a cocoa-nut leaf round many trees in their gardens; on the eve of the new year, they call the priest, and with some ceremony, loose them. There is, indeed, a vast system of error and superstition to be thrown off.

We shall give an account of the various efforts to christianize Ceylon under the particular towns and sta-

tions. It will be sufficient, in this place, to give some of the general results.

Baptist Missionary Society, commenced a mission in 1812, 2 missionaries, 2 native assistants, 10 schools, 400 children; Sunday schools contain 100 scholars.

Church Missionary Society.—Summary of the year 1830–31.

Stations	4	School masters	57
Missionaries	7	Sch. mistressses	9
Catechists	2	Seminarists	57
Printer	1	Schools	54
Reader	1	Boys	186
School Visitors	3	Girls	224

Wesleyan Misssionary Society.

Stations	8	Missionaries	9
Assistants	11	Members about	800
Schools	90		

During the year 1830–31, the number of children added to the schools was upwards of 800.

American Board of Missions.—Stations 5. Missionaries 6. Number in the congregation on the Sabbath, at each of the 5 stations, from 2 to 500. The mission church contains 140 native members in regular standing. The mission has been repeatedly blessed with the influence of the Holy Spirit. The number of free schools is 84, containing 2732 boys, and 635 girls, or 3376 in the whole. The theological school embraces 20 scholars. Missionary seminary, 91. Academy for boys 51. Academy for girls 37. Free schools 3367. Whole number 3566.

The *L. R. T. S.* had made donations, in 1831, of 48 reams of paper and 8,300 publications to the Colombo auxiliary, and 60 reams and 8,600 publications to the Jaffna auxiliary. The whole Bible in Cingalese has been completed.

CHANGANORE, one of the Syrian Churches, in the Cottayam district, Southern India, built about 1000 years ago, of granite stone; 640 houses connected with it. In 1831, 150 baptisms.

CHANGANY, or CHANGANE, a parish in Ceylon, about 2 m. N. of Batticotta. The *American Missionaries* at Batticotta have bestowed much attention on the people here in preaching, distributing Scripture tracts, and establishing schools. In 1818, a large school was opened, which is supported by children in the Sabbath-school in Charleston S. Carolina. The missionaries have opened other schools in this parish, in the villages of Moolai and Sittenkerney. Many seem anxious to receive religious instruction

CHARLESTOWN, a station of the *B. M. S.*, belonging to Annotto Bay, on the island Jamaica, West Indies.

CHARLOTTE, a town of liberated Africans, in the parish of St. John, Sierra Leone, W. Africa. In 1817, the inhabitants amounted to only 85. In 1823, there were 676.

The *C. M S.*, in 1819, sent hither Mr. *Christopher Taylor* and Mrs. *Taylor*, school-teachers, and Mr. *John Jackson*, native assistant. The progress of education was pleasing, and habits of industry have been happily introduced. A school-house, 30 feet by 30, was built, and was used as a place of worship, but was soon found insufficient. A missionary Association was formed, and 6 native collectors appointed, who faithfully discharged the duties of their office. It having been suggested that produce would be received in lieu of money, 160 bushels of cassada were presented in the course of a few days. The amount of contributions, in 1824, was £26 6*s*. Since this time Mr. Taylor has died, but other laborers have been sent. At present the church services, on Sundays and week-days, are regularly kept by Mr. Pierce, as far as is consistent with his lay character. He states, that about 100 adults attend on Sundays, and from 12 to 16 on the week evenings. The attendance has been much improved, in consequence of Mr. P. recently visiting from house to house. The numbers in the schools at Michaelmas 1826, were, boys, 94; girls, 52.

CHEROKEES, a tribe of the Aborigines of North America. The following seem to have been the original limits of their territory. viz. From the mouth of Duck R. in the State of Tennessee, on the west, to the waters of French Broad, in North Carolina, on the east; and from the head waters of the Holston, in Virginia, on the north, to some distance down the Oconee, in Georgia, on the south; comprising besides what is now the Cherokee country, more than

CHEROKEE CHIEF IN FULL DRESS.

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UNIV. OF CALIF.

half of the State of Tennessee, the southern part of Kentucky, the south west corner of Virginia, a considerable portion of both the Carolinas, a small portion of Georgia, and the northern part of Alabama. This tract probably contained more than 35,000,000 of acres, of which a large portion is extremely fertile, and some of it not inferior to any land in North America. Of all this vast tract, they had sold previously to 1820, all but about 8,000,000 of acres. About 5,000,000 of this remainder falls within the chartered limits of Georgia, 1,000,000 of acres within Alabama, and the remainder within North Carolina and Tennessee. In the revolutionary contest, the Cherokees took part with the King of Great Britian, under whose protection they then considered themselves, as they now consider themselves to be under the protection of the United States. Between the years 1785, and 1819, *sixteen* treaties were made between the Cherokees and the United States, negotiated and ratified by 5 presidents—Washington, Adams, Jefferson, Madison, and Monroe, all resting on the same principles, all consistent with each other,—and all now in force, except that some parts have become obsolete by subsequent stipulations on the same subjects. The earlier treaties are repeatedly and solemnly recognized by later ones. In none of these treaties is the original right of the Indians declared to be defective. In none of them is it said that the Indians have not the power of self-government. In no case, have the Indians signed away their inheritance. The declarations of the government, and of the Indian agents, towards the Cherokees, have been always directed to one point; viz. to satisfy the Indians, that the government would deal justly and faithfully by them, would perform all its engagements,—and would secure to them the permanent possessions of their country. They were constantly urged to become farmers, to educate their chileren, and form a regular government for themselves. In the treaty of 1819, executed by the present Vice President of the United States, there was a provision for selling a tract of land, the proceeds of which were to be vested by the President of the United States—and the annual income to be appllied "to diffuse the blessings of education *among the Cherokee nation on this side of the Mississippi.*" To fulfil the benevolent intentions of the United States, to the greatest advantage as well as to carry the gospel to the Indians, the *A. B. C. F. M.*, in September, 1816, deputed the Rev. Cyrus Kingsbury, to visit the Cherokee Indians, and adopt measures preparatory to a mission and school establishment. His design was warmly approved and seconded by the principal chiefs of the Cherokees. In the beginning of 1817, he was joined by the Rev. Messrs. Hall and Williams. A church was soon formed; schools were commenced, other missionaries and laborers arrived, and the Divine Spirit added his effectual blessing in the conversion of souls to Christ. With the exception of the serious difficulties and embarrasments which have been experienced by the interference of Georgia, the mission has been one of great interest, and of almost uniform success.

The following statement will give a view of the present condition of the mission among the Cherokees. 8 stations, 5 missionaries, 8 male and 20 female assistants, and 1 native preacher. Public religious meetings are held at each of the stations on the Sabbath, and occasionally during the week; and Mr. Butrick and Mr. Chamberlain have itinerated and preached extensively in the Cherokee villages. There are 8 churches at the several stations, embracing 219 members in all; of whom 167 are Cherokees, and the remainder, whites and Africans. At the time the school was interrupted by the laws of Georgia, there were 7 schools, containing 150 pupils. Including those Cherokees, who have emigrated to the Arkansas, or have deceased, the whole number of males and females who have reccived an English education adequate to the transaction of the ordinary business of life, is about 300, besides nearly as many more who can read and write in English. A Cherokee Sunday School Union embraces 6 schools, 8 teachers, and 113 scholars. In 1831, 1,400 copies of a 2d edition

of a Cherokee Hymn Book were printed, making with the first edition 2,200 copies. Of the Gospel of Matthew, 1000 copies have been printed, and a 2d edition is ready for the press. Tract societies have been formed in all parts of the Cherokee nation.

"The mission among the Cherokees," says the editor of the Missionary Herald, "has now been established more than 14 years. The mass of the people, in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles, and administered with a good degree of decorum and energy. Intemperance has been checked. The laws of the nation rigorously exclude intoxicating liquors from all public assemblies, and otherwise restrict its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course." But these favorable prospects are now overcast, with a dark cloud. In 1802, a compact was made between the United States and Georgia, by which a long controversy was settled, and the United States bound themselves to extinguish the Indian title to lands within the chartered limits of that state. The obligation was conditional, however; and there was nothing in the compact, which implied that the United States did not acknowledge the perfect right of the Indians to the peaceable and exclusive occupancy of the country forever. Since 1819, the Cherokees have refused to sell any land. In December, 1827, the government of Georgia assumed an attitude entirely new, by declaring that she has a perfect title, by the right of discovery, to all the land within her chartered limits; that the Indians have no title, but a mere occupancy, determinable at the pleasure of Georgia; that she may take possession of their lands by force; and that the United States are bound to extinguish the Indian title, either by negociation or force. In 1828 and 1829, Georgia extended her laws over the Cherokees, and enacted several provisions of a most oppressive character. The Cherokees immediately asked the protection of the United States. The President informed them that he had no constitutional power to protect them. They next petitioned Congress; and while their petition was pending, a bill was introduced into Congress for the purpose of enabling them to remove W. of the Mississippi R. Previously to this, however, a series of articles had appeared in the Washington National Intelligencer, under the signature of William Penn, written by the late Jeremiah Evarts, Esq. of Boston, in which the whole subject was very ably discussed, and the rights of the Cherokees unanswerably vindicated. The bill for the removal of the Indians, after a discussion of almost unequalled interest and solemnity, passed the Senate on the 24th of April, 1830, by a vote of 28 to 20; and the House, on the 26th of May, by a vote of 103 to 97. Since that time, the Cherokees have been in a state of great agitation. Their government has been hindered in its operations, their laws counteracted by the extension of the jurisdiction of the State of Georgia over their territory, and many of their citizens have been imprisoned. The missionaries of the Board have been forbidden to reside among them, 4 of them have been arrested for not removing, and 2, Mr. Worcester and Dr. Butler, for the same cause, have been tried and sentenced to the Georgia penitentiary for the term of four years, where they are now confined. The case of the imprisoned missionaries was brought before the Supreme Court of the United States, in Feb. 1832. On the 3d of March, the opinion of the Court was given in favor of the missionaries, and an order issued for their release. This order has not been complied with by Georgia.

CHILAW, an outstation, attached to Negombo, 20 m. N. of Colombo.

Ceylon, under the care of the *W. M. S.*

CHIAUW, or ZIAUW, an island belonging to the Dutch, in the E. Indian Ocean, situated near the equator, in E. long. about 128°. The Rev. Mr. *Kam*, of Amboyna, has extended his labors here, and occasionally preaches to large congregations. The King is a truly pious man, is much disposed to promote the spread of the Gospel, devotes much time to the instruction of his slaves, and has erected a large house for worship. During one visit Mr. Kam baptized about 2000 persons.

CHICKASAWS, Indians, whose country lies mostly within the chartered limits of the State of Mississippi, about 120 m. sq. Their country is well watered, and is well adapted to the culture of cotton, corn, wheat, oats, &c. Cotton, beef and pork, are the principal articles of exportation. About 1000 bales were exported in 1830. Every head of a family cultivates the earth more or less. For the last 10 years, the men, instead of the women have almost universally cultivated the earth, while the women attend to their appropriate duties.

A school was established among this people by the *Cumberland M. S.*, in 1821, containing between 20 and 30 scholars. The government of the United States allowed 400 dollars annually to this institution.

The *M. S. of the Synod of S. Carolina and Georgia* also selected a station, in 1821, situated within the chartered limits of Mississippi, about 50 m. from its eastern boundary, on an elevated spot of the dividing ridge between the waters of the Tombigbee, and Yazoo, 2 m. S. Mackintoshville, about 30 W. of Cotton-gin-Port, and 70 N. W. Columbus. This station was called *Monroe*. Eighteen months were occupied in clearing land and erecting buildings. In 1823, about 40 acres were under cultivation. In May, 1822, the school commenced; the average number of scholars, who were orderly and industrious, was about 50. Religious meetings were well attended, and several persons hopefully embraced the truth.

In 1827, this mission was transferred to the *A. B. C. F. M.* The following statement will show its present condition.

Begun in 1821: three stations, two missionaries, one licensed preacher, and two male and five female assistants.

TOKSHISH. Thomas C. Stuart, *Missionary;* and Mrs. Stuart.

MARTYN. James Holmes, *Licensed Preacher;* Mrs. Holmes; Mr. Mosby, and Miss Emeline H. Richmond, *Teachers.*

CANEY CREEK. Hugh Wilson, *Missionary;* Mrs. Wilson: Mr. Knight, *Teacher;* Miss Prudence Wilson.

Preaching and churches. There has been preaching at the stations on the Sabbath, and to some extent in the Chickasaw villages. About 200 persons usually attend meeting at Tokshish. At Martyn the audience has increased during the year from forty or fifty to seventy-five, and is still increasing. Much pains has been taken to instruct the people by means of Scripture lessons and expositions. Most of the congregation understand the English language. At Caney Creek few attend meeting, except the members of the school and some white families in the neighborhood.

The church at Tokshish consists of about ninety members; and that at Martyn of twelve, one having admitted during the year. Though the minds of the members of the church have been much diverted from religious things, and much spiritual coldness has prevailed, yet all are believed to maintain, in other respects, a fair Christian character, and to be firm in their adherence to the gospel.

Schools. The school at Martyn contains 32 pupils, 21 of whom are girls; 26 read, and all speak the English language. The school at Caney Creek has had 39 pupils, all of whom can read and nearly all can write. The expenses of these schools have been principally defrayed by the Chickasaws themselves.

State of the people. Intemperance has much increased during the year, on account of the breaking up of the Chickasaw government by the extension of the laws of the state of Mississippi over their country, and their fear of being removed across the Mississippi river.

For further particulars See *Caney Creek, Martyn,* and *Tokshish.*

CHILI, or CHILE, a country of South America, extending, on the coast of the Pacific Ocean, from lat. 24° to 45° S. from the desert of Atacama to the River Biobio. Its length is 1400 m., but it varies in breadth from 140 to 340, to its eastern boundary, which is the great chain of the Andes. It was governed by a Spanish officer, who held the title of Captain-general of the kingdom of Chili, and was the president of the royal audience, established at St. Jago and Conception. But, in 1810, a revolution took place among the inhabitants of this country, who separated themselves from the Spanish monarchy; and, on Jan. 1, 1818, the Chili government issued a proclamation from the directorial palace at Conception, declaring Chili and its adjacent islands an independent state, and for ever separated from the monarchy of Spain. By the constitution of 1818, the Republic was governed by a Supreme Director and a Congress. The former possessed all the executive power, but his acts must have the sanction of the latter. The government is, however, still in an unsettled state. In 1827, a president was substituted, in imitation of the government of the U. States. The Roman Catholic is the established religion. There are said to be 10,000 monks and nuns. Chili, though bordering on the torrid zone, never feels the extremity of heat, being screened on the E. by the Andes, and refreshed from the W. by cooling sea-breezes. The fertility of the soil corresponds with the benignity of the climate, and is wonderfully accommodated to European productions. Chili is not infested by any kind of insect, except the chiguas, or pricker; nor by any poisonous reptile. In the woods and fields some snakes are found, but their bite is not dangerous; nor does any savage or ferocious beast excite terror in the plains. The chief rivers are the Maule, Biobio, Cauten, Tolten, Valdivia, Chaivin, Bueno, and Sinfondo, which, with many others, rise in the Andes, and flow W. into the Pacific Ocean. The population is 1,000,000, exclusive of Indians. It is divided into the 2 intendencies of St. Jago, and Conception. St. Jago is the capital.

Mr. *Eaton*, from the *B. & F. S. S.*, became superintendant of schools here in 1821. After successfully establishing schools on the British system, at Buenos Ayres, Mr. *Thomson* also proceeded to this country, and was no less prosperous in the objects of his mission. He was followed by Mr. Henton, who arrived at *St. Jago*, the capital of the country, Sept. 1831; was favorably received by the Supreme Director of the government, and was immediately engaged to superintend a school for 150 boys. Another school, on a larger scale, was soon opened, in rooms provided by government; and several more were in progress to be established in the Literary Institution.

The *American B. S.* has forwarded a considerable number of Spanish Bibles and Testaments to Chili, which have been gladly received; and the translation has been approved by the Roman Catholic clergy.

CHINA Proper, extends from the great wall on the N., which separates it from Chinese Tartary, to the Chinese Sea, about 1300 m.; and about the same distance from the Pacific Ocean on the E., to the frontiers of Thibet on the W.; lying between 100° and 120° E. long., and between 21° and 41° N. lat. The territories of the empire embrace Thibet, Mandshuria, Mongolia Proper. and the whole of Central Asia, between Hindoostan and Asiatic Russia. On the W. it is separated from Independent Tartary by a chain of mountains.

The *population* of China Proper has been estimated at 333,000,000; but by others is supposed to be about 150,000,000.

Mr. Bridgman the American missionary says that it is the common opinion among the residents at Canton, that the estimate of 333,000,000 is not too high.

The *language* is not only one of the most ancient in the world, but is, perhaps, the only one of the early ages, which is still spoken by the living. It is supposed to be used by about one-third part of the inhabitants of the globe. It possesses much ancient literature, which has been, for many centuries, the constant study of the literati of China: who have polished it to a high degree of what they deem an elegant conciseness, and

richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, that any knowledge of it was limited among Europeans, to the curiosity of a few learned men and to the imperious necessities of commercial intercourse, has been conquered by Christian missionaries; and is now rendered tributary to the diffusion of Gospel light among this immense portion of mankind, notwithstanding the violent opposition that is made to Christianity.

The *government* is patriarchal. The emperor is absolute. The first principle instilled into the people, is to respect their prince with so high a veneration, as almost to adore him. All places of honor or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers, or mandarins, there are 9 classes, from the judge of the village, to the prime minister.

The national pride, and exclusive claim to pre-eminence, of the Chinese, derives most powerful support from the vain idea that their *government* is formed on the model of nature; and is a transcript of the noblest of its visible parts,—*viz.*, the heavens. The form of their cities—the regulation of the palace—the duties of prince and people—the evolutions of their armies—the order of their standards—the fashion of their chariots—the ascent and descent—the arrangements at their feasts—and even the very shape and fashion of their garments, &c. &c.—were all anciently, and still are in a good degree, supposed to bear a resemblance to something in the visible heavens; to some star or constellation—to some motions, supposed or real—to some grand terrestrial objects, or to some recondite physical principle. They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from the appearances in the heavens. Of old, they sent forth their armies—they overturned thrones—they punished oppressors—they seized on territory; all in obedience, as they supposed, to the aspects of celestial phenomena. If to these erroneous conceptions be joined their antiquity, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and, especially, the depravity of the human heart, which they have in common with others,—we can hardly wonder at the high and exclusive tone which they assume; or at their extravagant claims to superiority over the nations of the earth.

The *religion* of China is a a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial, peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion previous to the time of Confucius, is fabulous and uncertain. This most celebrated ancient philosopher of China, was born about 450 years before the Christian era; and seemed designed to reform, in some measure, the corruptions which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle,—eternal, infinite, indestructible, omnipotent, and omnipresent. He considered the sun, moon, &c. the immediate agent of Deity, inseparably connected with Him, and, as such, objects of worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent. By his sage counsels, his moral doctrine, and exemplary conduct, he obtained an immortal name, as the Reformer of his country; and, from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarins.

Soon after his death, a species of Lamanism was introduced into China from Thibet; and, about the year 65, the sect of Fo was introduced from India. The name was derived from the idol Fo, supposed to be the Budhu of Hindoostan. About the 15th century, many of the literati embraced a new system, nearly allied to atheism; but this is confined to a few. The Chinese, in general, are so far from

being atheists, that they go into the opposite extremes of polytheism. In China no religion is preferred or encouraged by government. At the present time, its gods are, to use an expression of the sect of *Fuh*, *Hang-ho-sha-soo*, *i. e.* "In number like the sands of Hang river." Most of the forms of mythology, which make any figure in the page of history, now exist in China, except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western pagans had. She has gods celestial, terrestrial, and subterraneous; gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, and the fire; over the grain, over births, and deaths, and over the small-pox. She worships "the host of heaven—the sun, the moon, and the stars." She also worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers, and offers sacrifices, to the spirits of departed kings, sages, heroes, and parents, whether good or bad. Her idols are silver and gold, wood, and stone, and clay, carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees. She has set up her idols at the corners of the streets, on the sides of the high-ways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, and necromancy, everywhere prevail. Spells and charms, every one possesses: they are hung about the neck, or stitched up in their clothes, or tied to the bed-posts, or written on the doors; and few men think their persons, children, shops, boats, or goods, safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

With regard to future retributions, those of the sect of Confucius profess to know no life to come, but that which their children and posterity shall enjoy on earth: hence their views rise no higher; in this their fears and hopes seem to terminate.

The Elysium of the West, which the followers of *Fuh* look for, is such as the deluded imagination of an Asiatic would naturally paint. Fortified palaces—groves of trees producing gems—pools of fragrant water, yielding the lotus flower as large as the wheel of a cart—showers of sweet odours, falling on a land the dust of which is yellow gold—myriads of birds, of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but, in conformity with the comparative contempt in which the female character is held throughout the east, they exclude all women, *as such*, from a participation therein. Those females who have acted well on earth, are first transformed into men, and then admitted into that palace of delights.

The sufferings of the Tartarus which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusenian and other heathen mysteries: with this difference, however,—that these are exposed to public view; those were seen by the initiated only. Lakes of blood, into which women who die in child-bed are plunged; red hot iron pillars, which the wicked are caused to embrace; devouring lions, tigers, snakes, &c.: mountains stuck all over with knives, on the points of which the condemned are cast down, and seen weltering in gore; cutting out the tongue—strangling—sawing asunder between flaming iron posts; the condemned creeping into the skins of those animals in the form of which they are destined to appear again on earth; boiling of the wicked in caldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons, with swords, spears, hatchets, and hooks; wretched mortals alternately shivering with indescribable cold, and

burnt to coals with devouring fire;—these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures; the real existence of which the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render those deluded heathens inconceivably wretched even in this life.

Their system of *morals*, as explained by the sect of the learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people who know not the true God. But to those who can compare it with the system of Christian ethics contained in the New Testament, it must in all particulars appear defective, and in many exceedingly erroneous; especially if the motives and ends of human actions, and the spirit in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as to render them not only irksome, but oppressive.

Female infanticide, which still prevails in China, if it had not originally sprung from their doctrine of YIN and YANG, which sets every thing masculine in so exalted, and every thing feminine in so inferior, a light, was doubtless greatly increased thereby.

Their general belief in the metempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence.

Their cold-hearted philosophy, indeed, teaches and applauds the practice of alms-deeds. Charity falls clear as the dew-drop from the lips and pens of their sages, but often freezes ere it reach the ground. Even the natural desire which all men, as human beings, feel to assist their fellow-creatures in distress, is greatly weakened in China—often entirely counteracted—by a fear of opposing the gods, who send men back to endure poverty and misery in this world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of fate, are not only fruitless, but wrong; or by a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both.

It is true, indeed, that some of the more rational condemn these evils, and have written against them; especially against female infanticide; but of how little avail can all such well-meant efforts to correct the horrid crime be, while the principles which gave it birth are held in honor! They are inconsistent with themselves. In one part of their writings, they deplore the bitter consequences, and warn men against them; while, in the other, they inadvertently magnify the causes from which they rise, as the only source of excellence and perfection in the universe. They deprecate the mortal stream, and yet feed the impoisoned fountain; they strive to lop the branches, and yet manure the root!

Though vice, in all its diversified forms, exists in China, still, perhaps, its external features do not at first sight appear so gross as in some other countries. But it is not to be concluded from hence, that the degree of it is less than in other parts of the heathen world. For the opinions and customs of all ranks of society not only furnish sufficient excuse for the commission of many sins against the law of God, but have even raised them to a certain degree of respectability and honor; and hence it becomes very difficult to convince them of the moral turpitude of those evils in which their parents, and their best and wisest men, have from age to age indulged. Chinese manners and customs are thrown into so regular and digested a form, as that a stranger, but superficially acquainted with the language and real spirit of the Chinese people, seems to see much to praise, and, comparatively, little to blame: while, at the same time, the nation groans under oppression and violence; their courts are filled with

bribery and injustice; their markets with cozening and deceit; their houses with concubines; their monasteries with ignorant, indolent, and filthy ascetics, "who," to use the words of a Chinese writer, "are not worth the down of a feather to society;" their schools and colleges with high-minded, self-sufficient *literati*, to whose proud and sophisticated minds the humbling doctrines of the Gospel will be no less obnoxious than they were to the sarcastic pride of a Celsus!

Such is the state of China! Such, after enjoying the philosophy of Confucius for more than 2000 years! Such, after Roman Catholic Christianity has existed in it for upwards of two centuries! Such it was, when the mission to China was proposed, and such it is at the present hour!—[See *Canton* and *Macao*.]

For the following statements respecting the efforts of the Roman Catholics in China, we are indebted to the American Quarterly Register, for February, 1832.

"Xavier's desires and attempts to open a way into China, are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa, in 1578, and had studied the Chinese language there. He reached Caoquin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them, a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601, and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a Bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great at court. Still he and his companions were in continual danger. By the machinations of the Bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe, (as Wolff states in his *History of the Jesuits*,) by scattering secretly a libel on the emperor, and accusing the Bonze, who was at the head of their enemies, of having composed the piece. The emperor believed it, and the miserable Bonze expired under a fearful bastinado upon the soles of his feet. Soon after, the suspicions against the Jesuits still continuing Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China 27 years, and died at Peking in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness, far above that degree to which the Chinese and Arabs had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the Pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She begs the Pope, on her knees, and with her face to the ground, to favor her with a look of grace and acceptance, expresses her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall, a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperors of China were never before used to leave their palace, on any occasion

whatever. But to Schall, the emperor paid more than twenty personal visits, within two years! One of his birthdays, when he ought to have received on his throne the congratulations of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was entrusted with the education of the heir of the throne. His influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans, and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smoking with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the Edifiantes Lettres were written by Jesuits, the sufferings related in volumes II. and III. must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and would never have done them injury, if the power of truth had been on their side. The series of calamities which at last reduced Popery to the low state in which it is at present, began during the lifetime of Schall. He himself, together with other Jesuits, was put into chains, and though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the 17th century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which afforded them the annual rent of 50,000 German dollars. In 1780, Mr. Hallerstein, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

"From the Annals of the Propaganda, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the Pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province (1827). In 1827 they suffered somewhat, but none of their converts apostatized. About 1,300 leagues on the north of Su-Tshuen, at Yel-Kiang, there are living above 200 Roman Catholic exiles, with four priests to minister unto them. In 1823, the apostolic vicar of Chancy sent a priest there to visit them, and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

"From the mission of Tong-King, the intelligences from 1828 state, that the present king, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time, he keeps in the capital under his immediate inspection, pretending to have European papers which he wished them to translate for him, but probably to send them away as soon as convenient. There are, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Pouderoux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In

1826, they baptized children of believers, 3,237, and of unbelievers, about 1000,—adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,365; heard confessions, 177,456; administered the communion 78,692 times; viatici, 1,303; extreme unctions, 2,706; they had marriages, 943, and confirmations, 3,941." (From a letter of Mr. Messon, missionary at Bon-Bang, March 25th, 1827.)

CHINDATREPETTAH, a suburb of Madras, southern India.

CHINGLEPUT, a village in the Tinnevelly district, in the presidency of Madras, East Indies. Here is a school, with 38 scholars.

CHINSURAH, a town of Hindoostan, in Bengal, with a fortress. It stands on the W. bank of the Hoogly, 22 m. N. of Calcutta. The principal houses are built of brick, with terraced roofs, in the Moorish style. In consequence of a convention entered into on the part of his Britannic Majesty with the King of the Netherlands, it was ceded to the English in 1825.

The Rev. **Robert May**, who was sent out by the *L. M. S.*, with a view of aiding the mission at Vizigapatam, especially in the tuition of children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Nov. 21st, 1812, and, by a peculiar concurrence of circumstances, was led to settle at Chinsurah. Soon after entering on his labors, he was bereaved of Mrs. May.

In 1816, the number of schools under Mr. May's care was 30, in which there were more than 2600 children. The Rev. Mr. Pearson, who was highly qualified for the work, was afterwards sent out to his assistance; and he was also joined by an European, Mr. Harle, who was fully approved by Mr. Townley and himself, to assist in the superintendence of these seminaries. In the benevolent effort still further to extend the means of instruction, Mr. May finished his earthly career. Mr. Pearson received from the inhabitants a writen request to perform the duties of the settlement church, which he accepted. With vigor and success, he, with his colleague, Mr. Harle, carried on the schools; and into one or two of them the British system was introduced, in which it approached the perfection exhibited in England in schools conducted on the same principle.

Messrs. Townley and Hampson, who visited the schools at Chinsurah and its vicinity in 1819, reported, that they were in the most prosperous state; and, of the schools at Bankipoor, under the particular superintendence of Mr. Harle, their account was equally favorable.

In addition to these engagements, the missionaries were variously occupied.

Mr. Pearson established a printing press, partly under the patronage of *Calcutta School S.*, the profits of which he designed to devote to the *Bengal A. M. S.* During the summer of 1821, his health suffered interruption, but a short voyage in the Bay of Bengal was the means of his restoration. During his absence, his place was filled by Mr. Trawin, of Calcutta. In the previous spring, Mr. George Mundy arrived at this station. At this period the Bengalee boys in the school manifested a laudable and highly useful spirit of improvement. There was also prevalent among them a strong desire to learn English; and, in order to attain this object, they appeared to be willing to read the Scriptures, or any other book. Mr. Pearson, aware of the importance of meeting this disposition, compiled a grammar and vocabulary, in Bengalee and English, with a view, when they were printed, to open an English school, in which the reading of the Scriptures should be indispensable; and, by this method, he hoped to pave the way for their introduction into all the native schools.

The native schools at this station were visited by many respectable individuals of intelligence and discernment, who highly admired their economy; and regarded them as models for all schools of this description. The manner in which they were conducted, met also with the entire approbation of his Excellency, Mr. Overbeck, the Dutch governor of Chinsurah, by whose liberality, on the part of his government, they were supported.

The Chinsurah schools were gratuitously supplied with books by the *Calcutta School Book Society*, who ordered 1000 copies of Mr. Pearson's Bengalee and English Grammar to be printed at their sole expense.

Religious books, in Bengalee, were extensively circulated, and scarcely a day passed without numerous applications for them at the mission-house. Connected with the circulation of religious tracts, the brethren sent copies of the "Gospel Magazine," published at Calcutta, to between 200 and 300 respectable natives of the town; and they intended to pursue the same plan every month. It was understood that the magazines were very generally read.

In 1820, a bungalow chapel was erected on the outside of one of the gates of the town. Here, or on the road-side, the missionaries daily took their stand. Mr. Pearson thus describes the plan pursued in the evening native service at the bungalow chapel, which he considered as replete with important advantages.

"On a raised part of the floor we place a table, a stool, and a candlestick; one of us sits down, and the people coming in, take their seats also on stools and benches, in front, and on either side. The missionary opens the Bible, reads, expounds, and prays; then, sitting down again, converses with his hearers on what has been considered. Afterwards tracts are distributed among those who can read. Often," continues Mr. P. "do I think I could sit and converse thus night and day! All is, as it were, clear gain. Independently of the good which, by the blessing of God, we may expect will accrue to the people, here is rapid improvement in the language; in the knowledge of the popular objections, with the mode of refuting them; and, best of all, in the exercise of faith and love; for we find that hard words, or hard arguments, if alone, will do just as much as hard stones towards making men Christians." Mr. P. adds, "Mr. Townley is now looking out for another spot of ground within the gates, where it is intended to pursue the same plan of native instruction."

In 1821, an additional native school commenced at a village called Khonnian; the expense of which was defrayed by his Highness the Rajah of Burdwan. The active exertions of Mr. Pearson, in this department, also received the express approbation of his Excellency the Marquis of Hastings. Mr. Townley, who had removed from Calcutta in consequence of illness, now assisted the missionaries in their labors, and a native female school was opened in a room of the fort, kindly assigned by the Dutch governor for the purpose, under the superintendance of Mrs. Townley and Mrs. Mundy. Mr. and Mrs. Townley, in consequence of the very unfavorable state of Mrs. T.'s health, were, however, soon after compelled to leave India; and arrived in England, April 17th, 1823. In 1824, the mission was prospering—the schools were well attended—the preaching of the Gospel was continued in four bungalow chapels, and the number of school publications in Bengalee, prepared by Mr. Pearson, had increased to 12. The contributions of the Chinsurah branch of the *Calcutta A. M. S.*, for one year, amounted to rupees 773. 2. 3.

The indifferent state of Mr. Pearson's health rendered a visit to England necessary, where he arrived on the 8th April, 1824.

At the close of the year, the Rev. John Edmonds and Mrs. Edmonds arrived at Chinsurah, to the joy of Mr. Mundy, who greatly required aid in the business of the mission, and was deeply suffering from the loss of Mrs. Mundy, who departed this life after a short illness, on the 30th of the preceding July. This pleasure was, unhappily, of short duration. Mrs. Edmonds being incapable of bearing the climate, Mr. E. was reluctantly obliged to return with her to England, which they reached, March 29, 1827. Mr. Pearson, who embarked on his return to India on the 20th of June, arrived safe at Chinsurah, and resumed the superintendance of the native schools.

The Rev. A. F. Lacroix, formerly of the *Netherlands Society*, the committee of which had deemed it expedient to relinquish their missions in this part of the world, was recently received into connexion with the *L. M. S.*, and will, for the present at

least, act in concert with its missionaries at this station, where he had for several years previously labored.

The inhabitants of Chinsurah are now 30,000. J. Pearson, and T. R. Higgs, missionaries. Mr. H. arrived in October, 1830. Mr. Lacroix has removed to Kidderpore. Mr. H. as soon as he has acquired the language, will devote himself to the superintendance of the government and mission schools, the preparation of school books. Subscriptions to the amount of 6000 rupees have been raised for the erection of a new chapel. The government schools continue to be 14 in number; in 3 mission schools there are 300 boys.

CHIPPEWAYS. See *Ojibways*.

CHITPORE, a village in the north part of Calcutta. The *C. K. S.* has recently established a promising native school here.

Chitpore is now an outstation of the *B. M. S.* where, with several other villages, Mr. G. Pearce holds regular services.

CHITTAGONG, a district in the S. E. part of Bengal, Hindoostan; extending 120 m. by 25 average breadth; separated from Birmah, E., by a range of mountainous forests; the Bay of Bengal is on the W., 230 m. E. Calcutta. It was ceded to the British in 1760, who have here a military force, and a civil establishment. The inhabitants are Mohammedans, Hindoos, and Mugs, with a few Portuguese, amounting in all to about 1,200,000. The Mugs fled from the tyranny of the Birman government.

They resemble the Birmans in language and manners; have no caste; and are intelligent, frank, and kind. They occupy the country S. of Chittagong, for about 100 m. to Ramoo.

Chittagong or *Islamabad*, a town and capital of the district of the same name, on the river Chittagong, about 12 m. from the Bay of Bengal. E. long. 91° 45′, N. lat. 22° 20′. Two divisions of the town are occupied by Portuguese Catholics, who have two chapels, but are very ignorant. The proportion of Mohammedans is large, and their mosques are numerous, while the Hindoo temples are few.

The Rev. Mr. De Bruyn, from the *Bap. M. S.*, commenced laboring here in 1812, with very encouraging success, especially among the Mugs. The great enemy of souls, however, beheld with an evil eye these attempts to rescue from his grasp those over whom he had long tyrannized without opposition, and meditated a blow in a way little expected. A young man whom Mr. de Bruyn had taken into his house, and treated as a son, being reproved by him for improper conduct with more severity than usual, Satan so inflamed the passions of this headstrong youth, that seizing a knife, he plunged it into the side of his benefactor and friend; who, after languishing a day and a night, expired; not, however, before he had written to the judge of the court, excusing the rash deed of his murderer, and entreating that he might not be punished. Although the infant church suffered so great a loss, it was not left entirely destitute. A young man, named Rereiro, who had been among the first baptized by Mr. de Bruyn, exerted himself so far as possible to supply the deficiency, until the arrival of Mr. Peacock, in 1818, who was chiefly employed as superintendant of the schools. In the early part of the year, Mr. Ward, from Serampore, visited Chittagong, and baptized 7 converts, which raised the number of members to 100.

On the death of Mr. Peacock, in 1820, Mr. Johannes, who was educated in the Benevolent Institution, proceeded to this station. At this period the church consisted of 150 members, residing in four or five villages. The care of it subsequently devolved on the Rev. Mr. Fink. He was aided in his efforts by 6 native itinerants, but considerable opposition arose. One chieftain, in particular, was so hostile, that he would neither suffer Mr. F. to enter his petty domain, nor allow his people to leave it for the sake of hearing him.

War, with all its attendant evils, has been permitted, since that time, to ravage the district of *Chittagong*, and to disperse the numerous church formed there among the Mugs. Still they have retained their attachment to the means of grace; and, since the conclusion of peace between the Birmese and our Indian government, these poor people, who were originally

refugees from the neighboring province of Arracan, now ceded to the British, have returned thither in a body, with their pastor at their head. Thus, in a most unexpected way, a new and easy access is obtained into the Birman empire; and, from the relative position of that country to China, it seems not all improbable that, ere long, the extensive frontier of that vast and populous region, may be laid open to the Gospel.

At present the church is small. The station is, notwithstanding, exceedingly interesting, chiefly from the promising character of the *Benevolent Institution*, under the care of Mr. Johannes. This school, which is on the Lancasterian model, furnishes the means of a plain English, and a Christian education to about 140 poor children, principally of low Portuguese families, which abound in Chittagong. The temporal benefits which the children receive from being educated in the school, are so great and manifest, that the people continue to send them, in spite of the warnings and solicitations of their priests. And the spiritual benefit received withdraws many from the dark and miserable thraldom of popery, and makes them spiritual worshippers of the living and true God. An interesting society has been formed among these youths for prayer and mutual exhortation on religious subjects, and they have, by subscription, raised a convenient house for holding their meetings, and are collecting a small library for their improvement in knowledge. Mr. Johannes preaches in his schoolroom every Lord's day, first in Bengalee, and then in English. At the former service the masters of several native schools, and a number of their scholars, attend, with many other persons; and at the latter, the children of the Benevolent Institution, with a number who have formerly been educated in it, and some families connected with the army. Mr. Johannes also goes out to different places to preach the Gospel publicly, both on Sabbaths and on other days of the week, and meets generally with a respectful reception; and instances frequently occur of persons, who have been his hearers on such occasions, calling for further conversation. He receives no emolument as a missionary, but draws his salary from the funds of the Benevolent Institution.

Mr. Johannes continues his labors among heathens and Mussulmans, at the jails, and in the streets, and markets, but without decided fruit, though many listen to the message. English services, frequently thrice a week are well attended. An English school of 120 boys maintains a steady progress. In 2 native boys' schools there are 82 scholars, and in 2 girls' schools, 88.

CHITTOOR, a town of Hindoostan, on the W. frontiers of the Carnatic, chief of a strong hilly district. It is 82 m. W. by N. Madras; E. long. 79° 10′, N. lat. 13° 15′. 10,000 inhabitants.

The Rev. Mr. and Mrs. Jennings, appointed by the *L. M. S.* have labored at this station. Messrs. Crisp and Taylor engaged to visit this promising field alternately, every 4 months, until the arrival of the missionary.

Mr. Crisp commenced these periodical visits in the early part of 1826, and, during his stay, formed, in compliance with their own request, a number of native Christians belonging to the place (converts from paganism and Mohammedanism) into a Christian church. He also administered to them the Lord's Supper (on which occasion 70 members were present); preached both to the native Christians and the European residents; baptized 40 natives, including children, and married 11 native couples. Two large native schools, one for boys, and the other for girls, have been established, and are supported at the charge of respectable European residents, who propose to erect, at their sole expense, a chapel for the missionary.

The Rev. Henry Harper, the chaplain at this station (*C. M. S.*), actively superintended the schools for about 3 years, till his removal to Hydrabad, and was otherwise instrumental of much good. On the first of June, 1831, Mr. Jennings departed to his eternal rest, universally lamented.

CHOCTAWS, a tribe of Indians, whose country extends from the Tombigbee R. on the east to the Mississippi R. on the west, and from the Chickasaw country on the north to the

settlements of the state of Mississippi on the south. Its entire length is about 150 m., and its breadth about 140 m. Its average extent is much less, embracing about 7,000,000 acres. Their territory was formerly much larger. The population is about 20,000, thirty years ago their number was probably 30,000. They are divided into 2 classes which embrace the whole tribe. Members of the same class never intermarry, so that the husband and wife always belong to different classes, and the children belong to the class of the mothers. Their traditions are very vague and uncertain. They retain some faint idea of a superior being, but they have no conception of a being purely spiritual. They have no word in their language to denote a spiritual existence. They anciently regarded the sun as a god. They did not acknowledge a superintending providence, offered no sacrifice, engaged in no worship. When the inquiry has been made, "Did you ever think of God?" They answer, "How can we think of him, of whom we know nothing." Witchcraft formerly was believed and occasioned great terror and the loss of many lives. They were generally indolent and much addicted to drunkenness. Rev. E. Cornelius late Secretary of the *A. B. C. F. M.*, visited their nation during the winter and spring of 1817—18, and opened the way for the establishment of a mission. Rev. Cyrus Kingsbury, with Mr. L. S. Williams, who had been engaged in establishing a mission among the Cherokees, arrived at the place since called *Elliot*, in remembrance of the Rev. John Elliot, on the 27th of June, 1818. It was then an unbroken forest. They were joined soon by other helpers, and proceeded to erect the necessary buildings, and, (though severely afflicted with sickness, and tried in other ways,) to open the school with 10 scholars, on the 19th of the next April. The Choctaws manifested much interest in the success of the mission. They also gave in behalf of the nation an annuity due to them from the government of the United States, amounting to $6,000 a year for 16 years, beginning with the year 1821. Other stations were occupied, and schools opened as soon as circumstances would permit; at which the Board have furnished the gratuitous services of 33 men, and 33 women, whose average term of labor has been more than 6 years each. Of the men employed, 5 were preachers, 12 school-teachers, 8 farmers, 7 mechanics, 1 physician. Schools have been opened and taught at 13 stations—In 1831, the following statement was furnished.

Stations.	*No of Scholars.*
Elliot	44
Mayhew	64
Goshen	29
Emmaus	23
Juzon's	15
Hebron	37
Yoknokchaya	28
Hikashubbaha	10
Total 8	250

Besides those pupils mentioned in the table as attending the schools at the various stations, a large number have been instructed by the missionaries, or under their direction, in various Indian villages. In 1830, 528 were instructed, of whom but 278 were taught at the schools. Sabbath schools have been taught at all the stations. The Choctaw language has been acquired by several of the teachers and missionaries, its orthography settled, and the words first reduced to writing by them. Seven distinct books of an elementary character, among which are a book of hymns, an abridgement of the gospels, and a book on the Old Testament history, have been prepared by them in this language, and printed, amounting to 10,000 copies, and 1,180,000 pages. The civilization of the tribe has advanced rapidly. Strict laws have been made against the introduction of intoxicating liquors, and till recently were vigorously enforced. The first Christian church among the Choctaws was organized at Elliot, in March 1819. Churches were organized at Mayhew, Bethel, Goshen, and Emmaus, soon after. A general revival of religion was experienced in 1828, and in 1829. Nearly 400 persons have since united with the churches. The whole number of persons belong-

ing to the Choctaw nation under the care of the Board, at the beginning of 1832, (exclusive of the mission families, and such as had apostatized) was about 360. Baptized children 244. The Choctaws entered into a treaty with the United States, in Sept. 1830, by which they ceded their present country and agreed to remove to lands owned by them west of the Arkansas territory. Considerable progress has already been made in the removal. A portion of the people have requested that the missionaries may accompany them. During the past year the Choctaws have been in a state of great agitation and distress, and the operations of the mission have been much impeded.

CHOOEE, a village near Bombay. Rev. C. P. Farrar, of the *C. M. S.* has a school here containing 30 children.

CHOSCHUT, a horde of Calmuck Tartars, among whom, Mr. Loos, of the *U. B. M.* labored for some time.

CHRISTOPHER, ST., or St. Kitt's, one of the Caribbee Islands, in the W. Indies, 60 m. W. Antigua. It is 19 m. long. and 6 broad, with high mountains in the middle, whence rivulets flow. Between the mountains are dreadful rocks, horrid precipices, and thick woods; and in the S. W. parts hot sulphureous springs at the foot of them. The produce is chiefly sugar, cotton, ginger, indigo, and the tropical fruits.

The natural strength of the island is such, that a garrison of 2000 effective troops would render it impregnable to a formidable invasion. It was first discovered, in 1493, by Columbus, who gave it his own Christian name.

The first English settlement was formed in 1620. For several years, the aboriginal inhabitants lived on friendly terms with the settlers, and supplied them with provisions, till the planters seized their lands.—After a severe conflict, in which many of the Caribbees were inhumanly murdered, they were driven from the island.

It was in the possession of the French and English, alternately, till 1763, when it was permanently restored to Great Britain. The chief towns are Basseterre and Sandy Point. *Inhabitants*, 20,000, a large proportion of whom are slaves and colored people. The N. point lies in W. long. 62° 47′, N. lat. 17° 27′.

The *U. B.* in Antigua having been repeatedly solicited to extend their missionary labors to this island, Messrs. Birkby and Gotwald were sent thither in June, 1777.

Having hired a house in the town of *Basseterre*, they commenced preaching to the negroes; but, though these attended in considerable numbers, and the brethren were countenanced in their undertaking by many of the proprietors, the progress of the Gospel was comparatively slow; as, in 1784, seven years from the first establishment of the mission, the number of converts scarcely exceeding 40.

In 1785, the brethren purchased a piece of ground for the establishment of a regular settlement, and the place of worship which they now erected was so numerously attended, that a more spacious church soon became indispensably necessary. This was accordingly completed in 1789: the believing negroes not only assisted in the work by manual labor, but also aided it by pecuniary contributions. On the day of consecration, 18 persons were baptized, and, 3 who had previously belonged to other denominations, were admitted as members of the church. The number of baptized persons, at this time, amounted to 279, besides about 80 catechumens.

A sacred flame was now kindled in the island, which continued to spread, until, in the course of a few years, the congregation consisted of 2500; and the attendance on public worship was so numerous, that it was only on the week-day evenings the hearers could be accommodated within the walls of the church: on the Sabbath, when the negroes were in the habit of coming from various distant plantations, great numbers were obliged to remain in the open air around the building.

In 1792, the town of Basseterre was visited by a dreadful inundation; and a hurricane which raged in the ensuing autumn, proved extremely destructive; but, on each of these occasions, the missionaries were mercifully preserved, though their premises sustained considerable injury. The work of the Lord also continued to prosper, and, in the course of a

short time, they obtained the privilege of preaching to the negroes on no less than 50 plantations.

The invasion of St. Christopher's by a French fleet, which had previously been anticipated, took place on the 5th of March, 1805; when General Balbot fixed his head-quarters in the neighborhood of the missionaries, and stationed a guard of 4 privates and a corporal at the entrance of their burial-ground. A capitulation, however, being agreed upon, the enemy quitted the island, after levying a contribution, burning six vessels, spiking the cannon, and destroying the powder-magazine; and the brethren were enabled to resume their labors without further fear of interruption.

For some following years, no occurrence worthy of particular narration marked the progress of the mission. Those who were employed in it, however. persevered in their interesting work with unremitting zeal and faithfulness: the vacancies occasioned by the death of some of their number, were soon supplied by other devoted servants of Christ; and, in every year, some of the negroes were received into the church by baptism, whilst others exchanged worlds, rejoicing in the grace of God, and in the atonement of Christ.

In the year 1819 a new settlement, called *Bethesda*, began to be formed on the Cayon estate; and on the 25th of Feb. 1821, the church at that place was solemnly consecrated for the celebration of divine worship;—a circumstance which appeared to excite the most fervent gratitude in the breasts of many aged and infirm negroes, who, on account of their distance from Basseterre, had previously enjoyed but few opportunities of attending, on the Sabbath, to hear the word of God.

In 1824, one of the missionaries at *Basseterre* says:—"It affords us, indeed, great comfort and encouragement that our church is generally filled with attentive hearers, and that the presence of our Lord and Saviour is powerfully felt when we meet in his name. The number of this congregation is about 2000, besides about 500 new people. Those also who were formerly excluded on account of transgressions, constantly attend the public worship. A great proportion of the congregation give evidence that they are children of God. On the first Sunday after Easter, those who had attained to different privileges in the church, had, as usual, a particular meeting: 133 were baptized, or received into the congregation since Easter, 1823, and 72 admitted to partake of the Lord's Supper. At the close of 1825, the congregation consisted of 691 communicants, 737 baptized adults, 554 children, 404 candidates for baptism; 248 were excluded for a time, but most of them still attended worship, and begged for re-admission; and 370 new people; —in all, nearly 3000 souls.

At *Bethesda*, during the year 1825, 23 adults and 79 children were baptized, 131 persons were received into the congregation, 17 were re-admitted, 60 were admitted to the holy communion, 149 were candidates for baptism and reception, 42 had departed this life, and 31 had been excluded. The number of the congregation at the close of the year was 360 communicants, 509 baptized adults, 276 children under 12 years of age, 313 candidates for baptism, and about 400 excluded and new people,—in all 1858; 168 more than at the close of 1821. At the close of 1829, the congregation at Bethesda, consisted of 424 communicants, 378 baptized adults, 466 baptized children, with 202 candidates for baptism, and 406 new people; in all 1876. Intelligence from Basseterre, in 1830, was of a highly gratifying nature. The communicants generally walk worthy of their profession, and many poor negroes are experiencing the renovating influences of the Holy Spirit.

In Jan. 1787, the Rev. Dr. Coke, accompanied by the Rev. Messrs. Baxter, Clarke, and Hammett, of the *W. S.*, visited this island. Their intention, it seems, had, by some means, been communicated to the inhabitants, by several of whom they were received with great cordiality and respect, and encouraged to commence their labors on the very evening of their arrival. After a few days, indeed, both the doctor and Mr. Hammett were invited to preach in the court-house at Basseterre, and 6

or 7 of the principal gentlemen in the town, including the clergyman of the parish, politely asked them to their respective houses; where they had a very favorable opportunity of communicating their intentions and explaining the objects which they had in view. These proved fully satisfactory; and as it was finally arranged that Mr. Hammett should be stationed on the island, a house was immediately taken for his accommodation in Basseterre, and a gentleman at a small town called Sandy Point, promised to use his endeavors for preparing a place in that neighborhood for the occasional dispensation of the word of truth.

"In Feb. 1789," says Dr. Coke, "I again visited St. Christopher's, and had the satisfaction of being personally convinced of the great benefits which had resulted from the introduction of the Gospel into this island. The labors of Mr. Hammett had been unremitting; and, in the space of two years, through the divine assistance, he had raised a society of 700 members, the greater part of whom, I had reason to believe, were members of the mystical body of Christ. The great Head of the Church had also raised up in this society two preachers, qualified to impart instruction to others; and to these he had communicated a willingness, equal to their ability, to devote themselves entirely to the work of the ministry."

From this period the mission continued to flourish, under the superintendence of those ministers, who, from time to time visited the island, on the itinerating plan adopted in the Wesleyan connexion. Many of the white residents treated the missionaries with the utmost kindness;—the negroes thronged to hear the word of God; and as a proof that many of them had really profited by the instructions which they received, it was found that they might be safely entrusted with arms for the protection of the colony, when an attack was anticipated from the combined forces of France and Spain. "Nothing," says Dr. Coke, "but the power of divine grace could induce the negroes to offer themselves for the defence of a country in which they were held as slaves; and to protect their masters, many of whom, doubtless, had treated them with severity. And nothing but this persuasion could incline their masters to place in them a degree of confidenee which they felt reluctant to repose in others."

In the spring of 1802, the members in the society at St. Christopher's amounted to 2567, and a great blessing appeared to rest on the general affairs of the mission. In the month of April, in the same year, Messrs. Debill and Bradnack, two pious and zealous young men, arrived to the assistance of Mr. Brownell, who had been previously stationed there; and, on the same day that they landed, one of them preached to such a crowded congregation as struck them with astonishment. Indeed, the attendance on the means of grace had increased considerably during the preceding 12 months; so that Mr. Brownell observes, he was constrained to pray for an enlargement of their borders. "When," says this missionary, "I see the aisles of the chapel closely wedged with white and black people, promiscuously interspersed, without a seat upon which to sit, together with numbers in the yard, who, in former days, could scarcely be brought to worship God in the same place, I cannot but acknowledge that this is the Lord's doing, and it it marvellous indeed."

From this period we have no historical documents relative to the state of the mission in St. Christopher's, till the year 1816, when Messrs. Whitworth, Raby, and Whitehouse observe,—"The fall of the year in this, and in many of the islands, has been sickly; but we feel pleasure in stating, that though many of the members of our societies have fallen victims to death, yet, in their last moments, they witnessed a good confession. During the late festival (Christmas), at which the negro population have a little time at their disposal, such multitudes assembled for prayer and praise as were truly astonishing. Contrasting what we we then saw, with the conduct pursued by them at this season, antecedent to the introduction of the Gospel among them, we were led to exclaim, 'What hath God wrought!'"

"In Sept. 1819," says Mr. Gilgrass, "the inhabitants of this island were dreadfully alarmed by a hurricane. Since the hurricane there has been very little trade, or work of any kind, for *free* people, and every article of food has become very dear indeed. Flour was raised in one day, after the gale, from 7*l*. 4*s*. to 10*l*. 16*s*. a barrel. Some of our people have unavoidable fasts two or three times a week; whilst others have no other alternative than that of dying with famine, or of begging their bread from door to door. Many also have not a shed of any kind to screen them by day from the heat of the sun, or by night from the heavy dews and torrents of rain."

Notwithstanding the afflictions which the missionaries and the people of their charge were thus called to endure, the word of God continued to be promulgated with success; and the chambers of sickness and death sometimes exhibited scenes well adapted to support and comfort those whose paramount wish was, that they might be made instrumental in the conversion of sinners. "A colored boy about the age of eighteen, belonging to our school," says Mr. Pinnock, "was taken ill of a fever, of which he died. In his affliction, he sent to request that I would visit him. Acccordingly I went; and on my approaching his bed-side, he laid hold of my hand, and pressed to his bosom with apparent gratitude and delight. On my speaking to him relative to the state of his mind, he told me he was happy, and that he longed to be with Jesus. He then requested me to sing some of the hymns which I had taught in the school, and he occasionally joined with me. At his funeral all the scholars attended, and followed the corpse to the grave; each of them having a piece of black crape tied round the arm, as a badge of mourning. This was a new and interesting sight at this place, and I doubt not it has had a tendency to establish the reputation of our school."

On Saturday, Jan. 1st, 1825, *Wesley Chapel*, belonging to the society, from whose founder it takes its name, was dedicated to the solemnities of religion, before a very crowded and attentive congregation, at which were many persons of the first distinction.

The chapel is an oblong square, 81 feet by 56, and 30 feet in the elevation. It is a substantial building of stone, with a slated roof; and, when completed, will accommodate, it is supposed, about 1500 persons.

"After the close of the opening service," says Mr. Morgan, one of missionaries, "we waited on his Excellency at the government-house, to express our sense of his kindness, in contributing to the erection of the chapel, and in attending at its dedication. He expressed, with much feeling, his satisfaction as to the chapel and the services; and said, that our well organized school had given Mrs. Maxwell, as well as himself, much pleasure; and that our labors should have, as they justly merited, his countenance and support."

The following account of the various stations on this island, the number of which has of late greatly increased, is given in the Report of 1830.

Basseterre. The members are regular in their attendance on the means of grace. Many have been truly converted to God during the year. Members—whites 54; free-colored and black 401; slaves 394. Schools —55 boys; 185 girls; total 239—102 of whom are slaves. Many who came to this school ignorant of their letters, can now read in the New Testament. Upward of 20 children have been received into church fellowship in this school.

Sandy Point. Many of the new members of society evidently grow in grace, and in the knowledge of our Lord and Saviour, and are becoming useful to others. In society 11 whites, 187 free colored and black, and 1254 slaves. Some of the children on the estates are now teachers. In the schools, 130 boys, and 170 girls

Old Road. The congregations are serious and attentive. In 1830 the increase of members was 113. Present number, 541—9 whites, 39 free colored and black, and 443 slaves. In the schools, 53 boys, 96 girls, 85 of whom are slaves. *Dieppe Bay.* The chapel is far too small for the congregations. The happy death of an individual was the means of leading many to Christ. In society, 1

white, 37 free colored, and 393 slaves. In school, 73 boys, and 105 girls. *Cayon.* Many travel with cheerfulness 3 or 4 miles under a scorching sun, to hear the word of God. In society, 20 free colored, 400 slaves. In schools 55, 40 of whom are slaves. *Palmetto Point.* Many have been hopefully converted to God. Number in society, 140. In school, 38 boys, 56 girls—85 of whom are slaves. *Half-Way Tree.* In society, 109. Besides the schools mentioned, there are several morning, noon, and night schools. The whole number in society in St. Christopher's is 3942—75 whites, 763 free colored, 3104 slaves. Scholars 1,815.

CHRISTIANBURG, a Danish fort on the Gold Coast, Africa.

CHUMIE, a mission station, in South Africa, among the Caffres, situated on the Chumie river, in the midst of a fertile and populous country. The village is laid out on a regular plan, to which all the Caffres submit who build on the premises.

In 1821, the Rev. J. Brownlee, and W. R. Thompson, missionaries, and Mr. John Bennie, assistant, commenced laboring here. The colonial government supports the two missionaries, and the *Glasgow* Missionary Society the assistant. This mission was commenced in compliance with the earnest solicitation of Gaika, one of the principal chiefs of the Caffres, for a Christian instructor, and one to teach him and his people the most useful arts of civilized life. A small congregation of attentive worshippers has been collected, and of the piety of many hope is indulged. The missionaries are extensively gaining influence with the Caffres, and the way is rapidly preparing for the introduction of the Gospel and the arts of civilized life. Mr. Brownlee has lately removed to Tzatzoe's Kraal.

Messrs. Thomson and Wier are now missionaries. A new and commodious church has been built, which will contain 400 persons. Morning prayers is daily attended by 150 persons. Scholars, 75. The settlement is in a very flourishing state. The Caffres have built a great number of houses, and have well cultivated gardens.

CHUNAR, or CHEMARGUR, a town and fortress of Hindoostan, in Allahabad, chief of a district which is fertile to the north, and mountainous to the south. The fort, built on a rock, was unsuccessfully attempted by the British in 1764; but in 1772 it was ceded to them by the Nabob of Oude. It is seated on the right bank of the Ganges, 15 m. S. S. W. Benares, and 68 E. S. E. Allahabad.

Mr. William Bowley, a young man born in the country, and connected with the *C. M. S.*, was settled at this place in 1816. From the time of his arrival, he was diligently occupied in forming and superintending schools for the natives. To one central school he attached others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He also conducted the assemblies of native Christians. At the end of 1817, the state of his schools were as follows:—1. *An English Free School*, contained 24 boys, chiefly of European extraction, or sons of native Christians: all read the Scriptures, many of them wrote, a few learned arithmetic. 2. *A Persian and Hindoostanee School*, had 33 scholars, 26 of whom were native Christians, and 7 heathens: all the native Christians, and 3 of the heathens, read Martyn's Translations. 3. *A Persian School* in the town, had 26 Hindoo and Mussulman children, 2 only of whom read the Persian and Hindoostanee Gospels. 4. *A Hindee School*, had 35 boys, learning writing and arithmetic; of these 20 had learnt, from a tract, the Ten Commandments, in verse. Beside these, a Sunday-school was opened for the native Christians, for the repetition of passages of Scripture, and catechising. The Rev. Mr. Corrie, on visiting Chunar at the commencement of 1818, says,—"The usual number of Europeans who attend Divine service regularly is about 40, and that of native Christians, who attend worship in Hindoostanee, about 70 or 80. The number in both congregations has been gradually and regularly increasing, and testifies, of itself, to the diligence and exemplary conduct of Mr. Bowley, and of the blessing attending his labors. I conversed with ten Hindoos, who appear to be fully convinced of the truth of Christianity, though not yet prepared to encounter

the consequences of an open profession. Some of them even join Mr. Bowley occasionally in prayers. One of them, on being asked what he considered the great peculiarity of the Christian religion, answered, that in every other system of religion, works were made a condition of justification, but in Christianity, only faith in Christ is required; while, wonderful to say, it produces more exemplary holiness than any other system. The whole congregation almost were in tears during a sermon in which Mr. Bowley set before them the Saviour's sufferings; and, during the communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive."

A convenient spot of ground for the erection of a church having been fixed on, being requested to dispose of it, generously offered it as a gift, for the purpose intended; and the Marquis of Hastings was pleased to aid the collection by the very liberal donation of 1000 sicca rupees.

In the month of July a brahmin and a moonshee were baptized. At this interesting service, after the regular worship, and an address from Mr. Bowley, they both came forward. The brahmin then addressed the hearers;—"Behold! I declare before all, and let Hindoos and Mussulmans pay attention to my words: I have been on pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth and to the different Teruths (or Pilgrimage); but, in all my travels, I found not the true way of salvation, till I came to this place, and heard the Gospel, which by God's grace I am convinced is the only way to happiness; and I truly believe and declare, before Hindoos and Mussulmans, that if they do not embrace the Gospel, the wrath of God will abide upon them, and they shall be cast into hell." On saying this, he drew out his brahminical thread, and broke it asunder before the people, saying, "Behold here the sign of my delusion!" and then delivered it to Mr. Corrie.

After him, Moonee Ulee, the moonshee, thus addressed the people:—"Attend brethren, and hearken unto me. I was a Mussulman, and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of peers—[saints or spiritual guides]. In those days, whenever I saw a Christian, my spirit was stirred up within me to slay him; but on hearing the holy Gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith since I saw the Pentateuch and Psalms. To receive Christian baptism, I have come from Delhi. My mind has, moreover, been strengthened and established by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation."

After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two candidates, the brahmin by the name of Keroul Messeeh, "Only Christ;" and the Mussulman by that of Moonef Messeeh, "Eminent Christ."

The church having been commenced, the Calcutta corresponding committee were naturally anxious to provide the station with an ordained missionary. This, however, could only be accomplished by the removal of Mr. Greenwood from Kidderpore, where he had no employment as an ordained minister; and various reasons urging this measure, he arrived at Chunar, Jan. 13th, 1819. Mr. Bowley continued his wise and zealous efforts, assisted by Nicholas, one of the natives educated by Mr. Corrie: the place of divine worship was usually crowded on Sundays by native Christians, and the heathen were occasionally drawn to hear the words of life—among whom some instances occured of saving conversion to the Christian faith. In addition to his labors during the year, Mr. Bowley was employed in a revision of Mr. Martyn's Hindoostanee translation of the New Testament. Two of the Gospels had been printed by the *Calcutta Auxiliary Bible Society*, and from these he derived essential help in his labors for the good of the natives.

In the following year, Mr. Bowley wishing to superintend the press, visited Calcutta, and was there so-

emnly set apart to the sacred ministry, by the imposition of hands, according to the usage of the German Lutheran church. Mr. Greenwood regularly officiated at Chunar twice on Sundays, and on Wednesday evenings to the European inhabitants of the station. The schools also were prospering, and new ones were opened.

A gentleman in the Company's service, who visited this place, bears the following testimony to the exemplary state of the native Christians:—

"It was delightful to witness the beautiful order and decorum of the native women. The first sight of such a congregation of worshippers is, of course, the more striking, because one has hitherto been accustomed to see the women of this country under such very different circumstances."

"The whole appearance of the barracks, of the houses of the invalids, and of those of the native Christian women, was such as reminded me of a country village in England on the Sabbath day. Some were sitting at the doors, and others in the verandas, reading; and the whole of them were so quiet, that one could not but be sure that the Gospel of peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the natives themselves, Mr. Bowley told me, say that the place has been quite altered since the Gospel has been preached. The hawkers and venders of goods now never think of going to the barracks on a Sunday; for they only meet with reproof or advice, instead of selling anything; and the very Coolies of the place have learned something of Jesus Christ, for the women talk of him to all who will listen."

In 1821, Mr. Bowley says:—"I have baptized four adults (two males and two females), and nine children, four of native Christians, the rest adopted by Christians. One of the men was our Hindee teacher, who, so long ago as when Mr. Corrie was at Benares, intimated his wish to be baptized; but fear of the world and shame made him shrink from the ordinance."

"The native Christians continue," say the missionaries, "to conduct themselves to the satisfaction of all that love our Lord Jesus Christ here, with the exception of one or two who were suspended from the communion, but who have also been restored upon manifesting true signs of penitence. The communicants are about 50. From our sacramental collections made from the native Christians, together with pecuniary aid received from a Christian afar off, we are enabled to dispense to poor indigent widows 22 rupees per month: they also subscribe about 12 rupees per month to the *B. & C. M. S.*, and we obtain about the same sum from the European invalids for these societies But really I feel pained to accept so much from them, being satisfied that they are willing beyond their means and power. We have public Hindoostanee service three times a week, besides a meeting for prayer every Sunday morning, and a monthly prayer meeting for the propagation of the Gospel. Our Christian attendants are from 80 to 100, and heathens from 3 to 30." Mr. Bowley's report of the schools at this period is also encouraging; the labors of the missionaries were subsequently continued, and prospered.

In 1824, Mr. Bowley's important Hinduwee Testament (altered from Martyn's) was completed.

The Bishop of Calcutta, accompanied by the archdeacon, passed Sunday, Sept. 12th, 1825, at this station, of which the latter gives the following account:—

"At Chunar, I may say, we beheld more than had been previously told us. On Saturday morning, 57 of Mr. Bowley's congregation were admitted to confirmation, together with nearly the same number of Europeans. Next day, a still greater number of native Christians communicated, together with a large number of Europeans. Several gentlemen came from Benares, and some officers from Sultampore. The whole had the appearance of a jubilee; and the fine church, which the Bishop calls handsome and appropriate, was entirely filled."

Mr. Bowley has been joined by Mr. J. Landeman, a country-born person, who was dismissed to his station by the Calcutta committee, on the 15th of Dec. 1826. On the 17th Feb. 1827,

he opened one of the schools, which is in the bazaar, for public worship, for the special benefit of the heathen, intending to hold Hindoostanee service there twice a week, in addition to the services in the church; about 50 were present. The novelty soon attracted great crowds, especially of the higher class of the natives; and a subscription was, in consequence, opened for the erection of a chapel and school-house in the bazaar. Several of the natives appear to have already felt the power of the Gospel: 8 adults received baptism in the course of a few months; of these, 3 were devotees, 2 of whom were deeply learned in all that belongs to the Hindoo system.

Besides his usual ministation in the church, Mr. Bowley has, since his return to Chunar, opened a chapel in the midst of the native town, where he is attended, on the evenings when he officiates, by a considerable number of natives of respectability, who would not, for fear of incurring reproach, enter the church. He is heard with much attention; and only on one occasion has any one offered to dispute on the points of controversy. An adult, somewhat advanced in life, and a youth, have, in consequence of this service, proposed themselves as candidates for baptism, and been admitted.

Mr. Bowley yet continues, (1831) his very useful labors, at Chunar, and the neighboring villages. He is assisted by John Macleod, Christian Tryloke, Matthew Runjeet, and other native assistants. No summary of the mission has recently appeared. Much light is thrown by his communications on the state of the natives, and on the best methods of laboring among them.

CLAN WILLIAM, a town in Cape Colony, S. Africa, about 250 m. N. Cape Town. This is one of the stations of the Rhenish Missionary Society, 6 m. from Wupperthal, the head quarters of the mission.

COCHIN, a province on the W. coast of Southern Hindoostan, lying between those of Malabar and Travancore, 80 m. long and 70 broad. Nearly one-third of this province is attached to that of Malabar. The remainder, which contains extensive forests of teak, is governed by a Rajah, who is tributary to the British, and generally resides at Tripontary.

The white and black Jews, who had 7 synagogues, were estimated, by Dr. Buchanan, at 16,000. The Dutch inhabitants, who are numerous, were formerly Christian in their religion, but they have, generally, relapsed into idolatry, or Mohammedanism, or become Roman Catholics, for want of protestant instruction. The native and country-born Portuguese population is very large.

Cochin, a sea-port of the above province, situate on a low island, formed by a river which, a little below, enters into the sea. Here, in 1503, the Portuguese erected a fort, which was the first possessed by them in India. In 1663, it was taken by the Dutch; and taken from them, in 1795, by the British, to whom it was ceded in 1814. The traffic of this place is considerable, and the chief exports are pepper, cardamoms, teak, sandal-wood, cocoanuts, coir cordage, and cassia. It is 97 m. S. S. E. Calicut. E. lon. 76° 17′, N. lat. 9° 57′.

From a communication of the Rev. Samuel Ridsdale, dated April 15, 1831, we learn that the seminary, which was commenced in 1827, has received 49 males, and 24 females. A large proportion of them are preparing for school teachers, catechists, &c. The mission house, including a wide verandah, is 110 ft. long by 28 in width. The whole establishment was erected without any expense to the Society. A very thorough course of literary and religious instruction has been adopted.

CODRINGTON COLLEGE. An institution in the island Barbadoes, under the care of the Gospel Propagation Society. It was laid in ruins by the recent hurricane which desolated that island.

COILADI, a village in the Madras Presidency, East Indies, where the *C. M. S.* have a school.

COIMBATORE, a district of Northern India, visible from the Nilgherry Hills.

COLOMANIKEN, a village in the province of Tanjore.

COLOMBO, the capital of Ceylon. It was built in 1638, by the Portuguese, who, in 1656, were expelled by

the Dutch; and the latter surrendered it to the British in 1796. The fort, upwards of a mile in circuit, stands on the extremity of a peninsula, and is strong both by nature and art. The city is built more in the European style than any other garrison in India, and is nearly divided into four equal quarters by two principal streets, to which smaller ones run parallel, with connecting lanes between them. The Pettah, or Black Town, without the walls of the city, is very extensive; and in the street next the sea is an excellent fish market. On the rivers in the vicinity of Colombo, there are about 300 flat-bottomed boats moored, with entire families on board, who have no other dwellings. The inhabitants amount to above 50,000. Colombo is the chief place for the staple trade of the island, and is situated in a rich district on the W. coast, toward the S. part of the island, 65 m. W. S. W. of Kandy. E. lon. 80° 2′, N. lat. 6° 53′.

In and about Colombo are thousands of half-caste people, who understand the English language, and need instruction as much as the heathens. Two long streets are almost exclusively inhabited by Mohammedans, who are firmly rivetted to their wretched delusions. They view the Christian religion with contempt, and will hear nothing on the subject. There are many who bear the Christian name, but they are awfully deficient in Christian knowledge and practice. Since 1817, Colombo has been the seat of an archdeaconry for the whole island, under the direction of the Bishop of Calcutta.

In the year 1740, the Rev. Messrs Eller and Nitschmaun, jun., of the *U. B.*, visited the island of Ceylon. On their arrival at Colombo, every thing appeared auspicious to their undertaking, as Mr. Imhoff, the Governor, received them with the greatest kindness, and readily agreed to facilitate their journey into the interior of the country. The Cingalese, to whom they addressed themselves, were, at first, very reserved, in consequence of having been cautioned against them, as men whose principles were completely atheistical. The absurdity of this idea, however, became sufficiently obvious when they began to speak on religious subjects; and, after a short time, the natives appeared to listen to them both with attention and pleasure. But it unfortunately happened at this juncture, that Mr. Imhoff retired from his situation; and as some persons at Colombo had begun to hold devotional meetings at their houses, the new Governor was persuaded to issue an order for the removal of the missionaries from the island. Short, however, as was their stay at Ceylon, they had a pleasing instance of usefulness, as, through their instrumentality, a surgeon, named Christian Dober, was brought to a saving acquaintance with divine truth, and afterwards removed to one of the Brethren's European settlements, accompanied by a Malabar, who was also instructed in the things pertaining to his everlasting peace, and was admitted into the church by baptism in 1746.

In 1805, the *L. M. S.* sent out several missionaries to Ceylon; one of whom, the Rev. Mr. Palm, was appointed, 8 years after, to the Dutch church at Colombo. He had previously been useful in visiting and reviving some schools that had been formed; and in the situation to which he was thus introduced, has better opportunities than ever of being serviceable to the missionary cause.

In 1812, the Rev. Mr. Chater, of the *Bapt. M. S.*, was recommended to attempt the establishment of a missionary station in this city. One circumstance particularly favorable to the undertaking was, that a fount of Cingalese types, for printing an edition of the New Testament in that language, was then casting, under the patronage of the *Calcutta Auxiliary B. S.*, at Serampore; and the President and Secretary of that society expressed their decided approbation of the projected mission, as tending to bring their new type into operation and effect.

On the 20th of March, Mr. and Mrs. Chater embarked for Ceylon, and, after a voyage of about 26 days, arrived in safety at Colombo, where they were received with much kindness by the governor, and some other gentlemen of the colony; and though no immediate opening appeared for the accomplishment of their principal

object, their proposal of establishing a school was cordially approved. The periodical accounts of the *Bap. M. S.* were also introduced among some respectable persons, who appeared rather friendly. In addition to these pleasing circumstances, Mr. C. soon afterwards obtained permission to preach in English, previous to his acquiring the Cingalese language; three friends agreed to purchase a warehouse, and to put it in decent repair, for the celebration of divine worship; and in Mr. Palm he found an agreeable neighbor and a cordial friend. Mr. C. preached twice a week in English.

In 1814, Mr. Chater says—"I have been directing one of my Dutch friends to try if he could not find out some Cingalese families to whom I might endeavor to impart some spiritual benefit. He has accordingly found a *mahandaram*, who is a well-disposed man, and much wishes for religious instruction for himself, his family, and his neighbors. I go to his house, which is 2 m. from the fort, every Sabbath morning at 7 o'clock, and he welcomes me in the most cordial manner. On the first occasion, only his own family were present; but on the following Sabbath he had collected 14 or 15 grown persons, besides children, of whom 8 or 9 were females. The mahandaram can speak no English; but he has brought a nephew to me, who speaks it better than almost any Cingalese I ever heard; and it is he who acts as my interpreter. This, whilst it is an immediate attempt at doing good, will help me forward in the language more than almost any thing else."

On the last Sabbath in May, a young man, named Sierce, formerly a member of the Dutch church, was publicly baptized; and, as a little Baptist church had now been formed, the ordinance of the Lord's Supper was solemnly administered on that day week. About the same time, some pious soldiers belonging to the 73d regiment, who had recently come from New South Wales, obtained leave to attend the services of the sanctuary, and appear likely to strengthen the infant cause.

Mr. Chater now turned his attention to the attainment of the Portuguese language, which is more generally used in Colombo than any other; and his services in it were very acceptable.

In 1817, he observes—"It is with no small pleasure I inform you, that translating into Cingalese, with the aid of a brahmin, named Dhun, is become an easy and pleasant work to me. Our congregations, in general, are small; but the Lord does not seem to have forsaken us. On the contrary, one after another is reclaimed from a life of sin; and, so far as we can judge, they appear to become new creatures in Christ Jesus. Two of our members, who appear to be Christians of the right stamp, recently left this place for England; and it is truly satisfactory to reflect, that they found 'the pearl of great price' whilst in Colombo. Since their departure, 3 more have proposed themselves for baptism; and a fourth has joined our experience meeting, who affords good evidence that he has 'received with meekness the engrafted word.' Some others, also, are under serious impressions, which we hope will terminate well."

Early in 1819, the aspect of affairs began to brighten; as the attendance on public worship both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past: new openings presented themselves for the introduction of the Gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Budhist priests, expressed an inclination to make a public avowal of their change of faith, by submitting to the rite of baptism.

After a long continuance of apparently unproductive labor, Mr. Chater had the pleasure, in Sept. 1824, of receiving into the church 8 members, chiefly young persons; and several others appeared to be under hopeful impressions. In 1825, other additions were made to their number; but the schools fluctuated much from sickness and other causes. Mr. Chater published a free translation of Alleine's Alarm, in the Portuguese language, and was appointed Secretary to a *Religious Tract S.* recently formed.

In 1826, the congregation supplied by Mr. Chater considerably increased; and the mode he adopted, of employing native Cingalese to read the Scriptures to their countrymen, proved the means of exciting much attention in the surrounding villages. At one of these, called *Oog galla*, a very pleasing circumstance occurred. The mahandaram, a native headman of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family well accorded with their profession, and the case has excited considerable attention and inquiry in the neighborhood.

Rev. Messrs. Ebenezer Daniel, and Hendrick Siers are now the occupants of this field. They have 2 native assistants. Mr. Daniel arrived Aug. 14, 1830. He preaches frequently by the help of an interpreter. The assistants read the Scriptures in Cingalese and Portuguese, from house to house, to all who are willing to attend. In 7 boys' schools and 3 girls' schools, there are nearly 400 children. The village of Hanwell is connected with Colombo.

In 1814, several *Wesleyan* missionaries arrived at Ceylon, and two were stationed at Colombo. As the government seminary at that place contained many Cingalese youths who had acquired a sufficient knowledge of the English language to enable them to interpret it to their countrymen, and as native congregations could easily be collected in the different schools which were opened, Messrs. Harvard and Clough resolved, in this way, to disseminate the truth; and, under their superintendence, several of the villages in the neighborhood were supplied, every Sabbath, with public means of religious instruction. Divine service was also performed by the missionaries, in different parts of the capital; a Sunday-school (the first in Ceylon) was established by their exertions; and, on the arrival of a press and types from England, they applied themselves sedulously to the printing of elementary and religious books, of which some thousands were soon put in circulation. They also resolved on attempting the erection of a new and handsome place of worship; and, in the subscription list, they had soon the pleasure of enrolling the names of his Excellency the Governor, the Hon. Chief Justice, the Archdeacon Twisleton, and every member of his Majesty's Council, as well as those of many of the most respectable inhabitants, both civil and military.

The dwelling-house occupied by the brethren, was situated on the main road leading from the fort into the country; and this gave them frequent opportunities of conversing with the natives on religious subjects. The attention with which many of them listened to the things connected with their eternal welfare was highly encouraging; and, on one occasion, the word spoken in the name of the Lord seems to have been crowned with complete success. An individual, known by the appellation of the *Ava priest*, possessing much acuteness of intellect, enriched by scientific and literary research; and who was an atheist in principle, and asserted his ability to disprove the being of a God, —was led to renounce Budhism, and was baptized into the faith of Christ by the name of George Nadoris de Silva, at the fort church.

Shortly after this, another priest was introduced to the missionaries, by George Nadoris, who wished to renounce Budhism, having been long dissatisfied with it, and was ultimately baptized by the name of Benjamin Parks; the first name being chosen out of respect to Mr. Clough, and the second from the same feeling towards Mrs. Harvard's father.

From the first residence of the missionaries in this city, it was their practice to deliver a sermon to children and young people, at the commencement of the year, at Easter, and at Whitsuntide; and, on these occasions, they were generally attended by crowds of natives, both old and young, who flocked together from the surrounding villages. The service held on New Year's-day, 1818, was rendered peculiarly interesting by the attendance of two priests, named Don Adrian de Silva, and Don

Andris de Silva; who, having been convinced of their former errors, and having passed the usual time of probation, made an open renunciation of Budhism, and took upon themselves, in the most solemn manner, the name and character of disciples of Christ. Don Adrian was afterwards appointed to officiate as a Cingalese local preacher, and Don Andris as a master in one of the native schools; and it is pleasing to add, that they have continued to prosecute their holy calling, under the superintendence of the mission.

In 1821, there were reported, as belonging to this station, 11 schools, 915 children, and 28 teachers. That right sentiment was making progress appears from the following fact:—

"A few nights ago," says Mr. Fox, "we were requested by the inhabitants of a neighboring village, where a dangerous sickness had made its appearance, to go and pray with them; hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village. The request was rather an unusual one in the Cingalese country,—the people having recourse, almost invariably, under such circumstances, to devil-ceremonies, and other rites of a similar description. We felt, however, no hesitation in complying with the request, humbly trusting that God would in some way, make it a means of good. About 8 o'clock in the evening, hearing that all the village was assembled in a large school-room, we set out, accompanied by Mr. Rask, Professor of the Royal College of Copenhagen. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole village, old and young, except the sick and their necessary attendants, were assembled; and perhaps a more striking sight can scarcely be conceived,—a whole village assembled on such an occasion. Brother Clough, though very weak, delivered a very appropriate exhortation; and after two prayers had been offered up on their behalf, one in Cingalese and one in Portuguese, with a second short exhortation, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene; and our hearts were rejoiced that the people were at length brought to exclaim, 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord God only is salvation.'"

In 1823, the translation of the whole Scriptures in the Cingalese was completed. Since that time, Mr. Clough has finished an English and Cingalese dictionary, which has been printed in a volume of 642 pages. It contains about 45,000 words. "The congregations," say Messrs. Clough and Hardy, in 1831, "whether native or European, have not in any instance, retrograded; and indications multiply that a brighter day is dawning upon us." Members in society, 153—schools, 7; scholars, 401.

COLPETTY, a large and populous village in the neighborhood of Colombo, which is visited by the *Wesleyan missionaries*. Early in 1817, a school-house was opened; when upwards of 100 boys and about 50 girls, were admitted. One of the pupils, instructed by Mr. Clough in the mission school at Galle, was appointed the general master, with a native assistant teacher under him; and the girls were placed under the care of an intelligent young woman of Dutch extraction, who had been recommended by Lady Johnstone. In compliance with the prejudices of the natives, the children of different castes were seated apart from each other; and, in consequence of this regulation, numbers were induced to attend, who, otherwise, would never have enjoyed the means of instruction. This school, being under the immediate patronage of Sir A. and Lady J., and occasionally visited by the Hon. Chief Justice and other distinguished characters, soon became the theme of conversation in the circumjacent country, and numerous applications were made for the admission of children from distant villages. One boy, the son of a native washerman, walked to the school every morning, from the distance of 6 miles, and returned in the evening. And another lad, of the highest caste, whose attendance was punctual, cheerfully walked 16 miles every day, to enjoy the advantages of the institution.

In 1823, the missionaries say—"The number of children is not quite so large as formerly; but scarcely a child remains who was at the school at its first establishment: the boys then admitted have gone out into active life, and on passing through the streets and travelling along the roads, we are often gratified in recognizing the faces of our old scholars, now grown up and become creditable young men, employed in respectable situations. On meeting us, they seldom fail to assure us of their sense of obligation, by the significant native salam. In this way the native population is becoming enlightened and moralized, to a degree which will greatly open the way of subsequent laborers."

The school now (1831) contains 49 boys. So greatly has it prospered that the number of New Testament readers has already doubled, and there are about 30 writers. An excellent native teacher has been compelled to remove on account of want of support.

COLUNCHERRY, one of the Syrian churches, in the Cottayam district, Southern India. The church was erected 250 years ago. There are 155 houses. The Christians show little of real piety.

COMBACONUM, a village between Tranquebar and Tanjore, Hindoostan. 20 m. from Tanjore. About the commencement of the eighteenth century, the *Danish missionaries* labored here with success; and, in 1747, their congregation amounted to upwards of 500. Recently, the *C. K. S.* has supported a native priest at this place.

In 1823, the Rev. *G. T. Barenbruck* came here from Madras, with a view of fixing himself in the most convenient place for superintending the establishments of the *C. M. S.* in the Tanjore country.

The Rev. Mr. Mead, of the *L. M. S.*, who removed, in 1825, to Combaconum, for the benefit of his health, labored here. He had a small English congregation; also a Tamul congregation, consisting of about 40 persons. He performed several missionary tours in the neighboring country, preached the Gospel to many people, and saw the Scriptures and tracts well received; of the latter several thousands were put into circulation.

The native readers, of whom there are six, under Mr. Mead's direction, itinerated among the adjacent villages, for the purpose of publicly reading the Scriptures, and conversing with the people on religious subjects. That they performed these services with considerable ability and zeal, is apparent from their journals.

The number of inhabitants at Combaconum is now about 40,000. Edmund Crisp, missionary with 4 native readers. Mr. C. continues to receive great encouragement in every department of his labors; at the various services, increased attention and seriousness are observed. The number of native Christians, under the care of the mission is 34 males, and 46 females. Mr. C. often addresses large congregations of heathen on four afternoons in the week. Five of the neighboring villages have congregations connected with the mission. In 11 schools, there are 377 boys. There were distributed, last year, 260 portions of the Scriptures and elementary books in Tamul, and 2000 Tamul Tracts.

CONAGOODY, a village in the province of Tanjore. At this place and Mortaputty, 200 families have become catechumens.

CONDACHY, a place on the coast of Ceylon, where there is a pearl fishery. Mr. Spaulding of the *A. B. C. F. M.*, on one occasion distributed 7000 Tracts.

CONSTANTINOPLE, (the city of Constantine), called by the oriental nations, *Constantinia*, and by the Turks *Istambol*. It was built by Constantine in 330, and named from him. It has been beseiged 24 times, but taken only 6 times. Without the suburbs it is about 11 m. in circuit; including the suburbs it is 55 m. The number of inhabitants is estimated by Von Hammer, at 630,000; by others at 1,000,000, of whom over 200,000 are Greeks, more than 40,000 are Armenian Christians, more than 60,000 Jews, and the remainder Turks. The number of mosques is about 500.

Constantinople is thus described by Mr. Goodell, an American Missionary, as he approached the city on the 9th of June, 1831.

"As we approached Constantinople, the most enchanting prospect opened to view. In the country, on our left, were fields rich in cultivation and fruitfulness. On our right, were the little isles of this sea; and beyond, the high lands of Brusa, with Olympus, rearing its head above the clouds, and covered with eternal snow. In the city, mosques, domes, and hundreds of lofty minarets, were starting up amidst the more humble abodes of men, all embosomed in groves of dark cypresses, which, in some instances, seemed almost like a forest; while before, behind, and around us, were (besides many boats of the country) more than twenty square-rigged vessels, bearing the flags of different nations, all under full sail, with a light but favorable breeze—all converging to one point, and that CONSTANTINOPLE. When we first caught a glimpse of Top-Hana Galata, and Pera, stretching from the water's edge to the summit of the hill, and began to sweep round Seraglio Point, the view became most beautiful and sublime. It greatly surpassed all that I had ever conceived of it. We had been sailing along what I should call the south side of the city, for four or five miles, and were now entering the Bosphorus, with the city on our left, and Scutari on our right. The mosques of St. Sophia and of sultan Achmed or Selim, (for I have not ascertained which,) with the palaces and gardens of the present sultan Mahmoud, were before us in all their majesty and loveliness. Numerous boats were shooting rapidly by us in all directions, giving to the scene the appearance of life, activity, pleasure, and business. The vessels before us had been retarded, and those behind had been speeded, and we were sweeping round the Golden Horn in almost as rapid succession, as was possible—every captain apparently using all his skill to prevent coming in contact with his neighbor, or being carried away by the current; and every passenger apparently, like ourselves, gazing with admiration on the numerous objects of wonder on every hand."

In this city, some important results have immediately followed the labors of the *London Jews' Society*. A spirit of inquiry prevailed to a very considerable extent amongst the Jews of Constantinople, and a great number of copies of the Hebrew Old and New Testaments had been actually purchased by them. The Rabbis took the alarm, and in vain attempted to put a stop to the circulation of the sacred books, or to the discussions which were continually taking place on the subject of Christianity. It appears that Mr. Wolff was by no means aware of the result with which it had pleased God to bless his labors at Jerusalem, until his arrival at Constantinople; when, on presenting himself to the Rabbis assembled in their college for teaching the law, they instantly vociferated curses upon his name and his memory. On his inquiring the cause, he was told that he had been discriminating his errors at Jerusalem; and that certain Jews had written down his arguments, and had come to Constantinople, where they had already turned away many of their brethren from the ancient faith. They informed him that there were about 300 Jews who were more or less affected with his errors. The zealous missionary rejoiced to receive such unexpected testimony to the power of the Gospel from the lips of unbelieving Jews, and immediately replied, "I am delighted to hear it, and I hope that I shall soon add you to the number." He continued to preach the Gospel to his inquiring brethren until his departure for England. Several applied to him for baptism; but, at the recommendation of the British ambassador, he declined complying with their earnest request, fearing lest, in the political excitement which then prevailed in Constantinople, his motives should be misconstrued, and he should be accused of improper interference with the subjects of the Ottoman Porte.

The committee are at this time anxiously looking out for a duly qualified missionary—a man of warm piety and sound discretion—whom they might send to Constantinople, to strengthen the hands of Jewish believers, and to prosecute the good work thus happily begun.

The *British and Foreign B. S.* has recently employed two agents here and in the vicinity, viz. Messrs.

MOSQUE OF SAINT SOPHIA, AT CONSTANTINOPLE.

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Leeves and Barker, who are still industriously promoting the circulation of the Scriptures. This is a very commanding post for observation and labor, owing to its central situation, its extensive commerce, the great influence of foreign merchants and travellers, and the facility of communication with the N. of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean. For many years, however, the disturbed state of the country has greatly retarded benevolent efforts.

In a letter, dated Dec. 27, 1826, Mr. Leeves says:—

"I cannot close, without mentioning that an important event has taken place among the Jews of this capital. Several Jews had come to Mr. Hartley, of the *C. M S.*, and myself, professing their belief in Christ, and desiring baptism. This coming to the knowledge of the Jewish Rabbis, two of the number were seized, bastinadoed, and thrown into prison. Three others secreted themselves, and were baptized by Mr. Hartley. They were subsequently discovered, and the Jews demanded of the Porte the execution of one of them, which was refused by the Turks; but they were all condemned to the bagnio for six months, with an Arminian, in whose house they were found. Here they still are, and hitherto firmly maintain the faith, which, under the view of death, they had boldly professed, when brought before the Grand Vizier and other authorities. Since they were in prison, they have suffered much ill treatment, stripes, &c., from the Turkish guards, whom the Jews bribed to use them ill, in the hopes of shaking their constancy; but in vain. I have used, and am using, every means to procure them some alleviation; and, by the interference of our Ambassador, the *extraordinary* persecution they were subject to has been withdrawn from them, although they are still in chains, and laboring in the heavy work of the arsenal. This affair has produced a strong sensation among all classes in this metropolis; and God grant that their patience may remain unshaken, and their sufferings, like those of the Christians in early times, produce its effects upon their brethren! This is a new thing in this capital; and we shall, doubtless, have great difficulties to encounter, even when these new Christian brethren are released, who must still expect to suffer persecution. May Providence lead us to such means as may insure their safety, and leave the way open for others to join themselves to this little band! A youth of 16 is one of the number, who shows great fortitude and zeal, and has resisted all the solicitations and tears of father, mother, and relations, to draw him away from his faith, with offers of money, clothes, and an immediate release from his fetters and prison. He told them, that Jesus Christ was now his father and mother; that he preferred his prison to all they could offer him; and that, when they became Christians, he would acknowledge them as his relations."

A sum of money having been demanded for the knocking off their chains, it was sent as required, but the answer was:—"An order has come from the Vizier not to take off the chains, but to use every possible severity towards the prisoners."—"We are also informed," says Mr. Hartley, "that the Jews have divided 2000 piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! The object of the Jews is clear: they hope to wear out the constancy of the converts by incessant sufferings; or, if that attempt should fail, to bring them down to the grave." In reference to one, the object was accomplished, in his return to Judaism; two of them, however, adhered to their profession. A friend at Constantinople says, on the 10th of Nov. 1827,—"A few days ago, our poor Jews were, a third time, put in heavy irons; but, I thank God, they are firm in their confession of Christ, under all trials."

Through the agency of the Armenians, the two Christian Jews, and the Arminian, were set at liberty, on the 15th of March, 1828. The one, who relapsed, was a man of a timid spirit, and had not imbibed the spirit of the Gospel sufficiently to endure the severities of the prison.

Rev. William Goodell, *of the A. B. C. F. M.* now resides at this capital, partly for the purpose of exerting an influence upon the Armenians, and for determining the value of a translation, which he has made of the New Testament into Armeno-Turkish. He will soon be joined by the Rev. H. G. O. Dwight. Mr. G. has commenced the translation of the Old Testament into Armeno-Turkish. He now resides at Buyuk-Dere, 15 m. from the city, the house in which he lived having been destroyed by fire in August last. The following extract from a letter of Mr. Goodell, of Sept. 1831, will be read with interest.

"Went with some American gentlemen to a village on the Bosphorus, called Beshik Tash, to see the sultan, as he went to the mosque. We obtained a good situation, and had a near and good view of him. He went with much less pomp and ceremony, than on a former occasion, when I saw him in Constantinople. He had then just returned to the capital after an absence of several weeks, in visiting Gallipoli, Adrianople, and other places; and the crowds that assembled to see him were immense. Sand was brought and strewed upon the pavement the whole way from the seraglio to the mosque, called sultan Bajazet, in the centre of the city, for his horses, which were most richly caparisoned, to prance upon; his pages attended him; the troops were reviewed by him; the batteries saluted him; and the whole beauty, fashion, wealth, and magnificence of the imperial city seemed to be poured forth to do him honor. We stood on a stall at the angle of the street, near the mosque to which he was going, where the concourse of people was greatest, and where we had the best view of him and of the splendid scene. His large dark eye rolled in an easy dignified manner over the gazing multitude, while from among them not a whisper was uttered, not a handkerchief waved, not a knee bent in adoration, not a breath heard, but every eye was riveted on his as if by enchantment. The moment, however, before he appeared, every one seemed anxious to place himself in his best attitude. The ladies adjusted their yashmacks; several fine looking young men, whose religion, I suppose, will not allow them to use brushes made of hogs' bristles, brushed their boots with their hands; and an old and very brazen-faced Israele pressed forward through the crowd, in order to be ready to present to the seignor the written petition, which she held in her hand.

"The occasion to-day being only an ordinary one, his attention, as he passed us, was wholly directed to ourselves; and he fixed his keen eyes upon us with such intenseness, that I had more than once to close my own, in order to escape from the penetrating gaze of his. His appearance on horseback is grand and imposing. His countenance is open, bold, and full of majesty. I have seen no individual in his dominions who had a face more in accordance with our ideas of one befitting a sultan than his own. On foot, the crookedness of his legs renders his walk ungraceful. It is said he never rides a horse more than one year. When he goes to say his prayers, all these horses, which, after he has ridden them a year, can be used by no other, are always conducted with him to the mosque; and being decorated with trappings of gold, diamonds, and brilliants, and being full of flesh and fire, they dance along with lofty mien, and contribute much to the splendour and magnificence of the scene."

Mr. Goodell has established several schools, which are of great importance, and what is a most unexpected event, are sanctioned by the Turkish government. Rev. Wm. G. Schauffler, of the *A. B. C. F. M.*, and supported by the Boston Female Jews' Society, is now at Paris, preparing to go on a mission to the Jews in Constantinople.

CORFU, (anciently *Coreyra*); an island in the Mediterranean, at the mouth of the Adriatic; about 45 m. long, and from 15 to 20 m. wide; lon. 20° 20′ E.; lat. 39° 40′ N. Pop. 60,000. Sq. m. 229. The climate is mild but variable, the air healthy, the land fertile, and the fruit excellent. Oranges, citrons, the most delicious grapes, honey, wax, and oil are exceedingly abundant. This island is united with Cephalonia, Zante &c. to form a republic under the denom-

ination of the *Seven Islands*. Corfu, the capital, has a population of 15,000. It is the see of an archbishop, and the seat of government of the Ionian islands, is defended by 2 fortresses, and has a good harbor. In 1818 an university was established here, under the auspices of the British government, by the Earl of Guilford, who was appointed chancellor, and who nominated Greeks, of the first abilities to the chairs of instruction. The number of students soon amounted to 150. Since 1822, the Rev. Isaac Lowndes, of the *L. M. S.* has labored in this island. In his report of April, 1831, he mentions that the boys' schools were 23 in number, and contained 900 children. Female schools are established. Miss Robertson has one of a high order. Religious tracts are eagerly sought by the Greeks. Sunday schools in and near Corfu, have 225 scholars. Mr. and Mrs. Lowndes are active in the superintendence of 4 girls' schools, in Corfu, and neighboring villages, containing about 250 girls, who make good progress. Christian L. Korck, M. D. of the *C. M. S.* lately at Syra, has removed to Corfu.

CORINYEEL, one of the Syrian churches in Southern India. There are 35 houses connected with it.

COROMANDEL, a village in Southern India, where is a school, belonging to the Puliaat station of the *C. M. S.*

COTTA, a village in Ceylon, about 6 m. S. E. of Colombo, situated in a very populous district. Inhabitants 4500.

The Rev. Samuel Lambrick, of the *C. M. S.*, entered on this desirable station in Dec. 1822. A piece of ground of about 5 acres was purchased in perpetuity from government; and a dwelling-house and printing-office erected. The people among whom he labored are nominally, Christians, though many of them profess to hold Budhism also; they seem, in fact, to be Budhists in heart, while, for temporal interest, they call themselves Christians. Lamentable ignorance, however, generally prevails among them. Mr. L. in addition to the establishment of schools, has been exceedingly active in the discharge of his ministry.

The Rev. Joseph Bailey arrived at this station on the 28th of August, 1826, and Mr. and Mrs. Selkirk, on the 1st of Sept.

The following facts show the state of this mission, in 1831. S. Lambrick, James Selkirk, missionaries, W. Lambrick, catechist, W. Ridsdale, printer, Elias, school visitor, 16 native school teachers. Rev. Joseph Bailey has charge of St. Paul's church, Colombo. Sunday morning congregation is 170 or 180, chiefly seminarists and children. Several adults have been baptized. There is a growing indifference among the Cingalese to idolatry, while they are still enslaved to very gross superstitions. Seminarists 11, schools 13, with 349 boys, and 56 girls. The whole Bible is translating into familiar Cingalese by the missionaries. In 1831, there issued from the press, 1,740 portions of the New Testament, 1,250 Common Prayer Books, and 8,250 tracts and books, all in Cingalese. Bishop Turner, in his visit, in the spring of 1831, was greatly pleased with this station. He confirmed 87 persons.

COTTAYAM, OR COTYM, a village on the Malabar coast, Hindoostan, about 18 m. from Allepie: including a small circuit; it contains about 1000 houses, and is in the midst of a very populous country. The labors of the missionaries here are principally devoted to the spiritual good of the Syrian Christians on this coast, of whom it is necessary to premise some account.

The *Syrian Christians*, otherwise called *St. Thomas's Christians*, inhabit the interior of Malabar and Travancore, in the S W. part of Hindoostan. They extend from N. to S. 150 or 200 m., and in breadth 40 or 50. Between 50 and 60 churches belong to this ancient branch of the Christian Church, which has preserved the Syriac Scriptures, in manuscript, from Christ and the apostles; and, unconnected with the rest of the Christian world, has stood for ages, amidst the darkest scenes of idolatry and persecution. The tradition among them is, that the Gospel was planted in Hindoostan by the apostle Thomas. Landing at Cranganore, or Chenganoor, from Aden in Arabia, he was well received by

Masleus, king of the country, whose son, Zusan, he baptized, and afterwards ordained deacon. After continuing some time at Cranganore, he visited the coast of Coromandel, and preached the Gospel at Melapoor, and finally at St. Thomas's Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion, that we have as good authority to believe that the apostle Thomas died in India, as that the apostle Peter died at Rome.

That Christians existed in India, in the 2d century, is a fact fully attested. The Bishop of India was present, and signed his name at the council of Nice, in 325. The next year Frumentius was consecrated to that office by Athanasius, of Alexandria, and founded many churches in India. In the 5th century, a Christian bishop, from Antioch, accompanied by a small colony of Syrians, emigrated to India, and settled on the coast of Malabar. The Syrian Christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the 3d century, till they were invaded by the Portuguese. They still retain the Liturgy anciently used in the churches of Syria, and employ in their public worship the language spoken by our Saviour in the streets of Jerusalem. The first notices of this people, in modern times, are found in the Portuguese histories. In 1503, there were upwards of 100 Christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast, to acknowledge the supremacy of the Pope; and 1599, they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches which were thus subdued, are called the *Syro-Roman Christians*, and, with the converts from other tribes, form a population, of nearly 150,000. Those in the interior would not submit to Rome; but, after a show of union for a time, fled to the mountains in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the *Syrian Christians*. About 10,000 persons, with 53 churches, separated from the Catholics; but in consequence of the corrupt doctrines and licentious manners of their associates, many have fallen from their former state, and very few traces of the high character which they once possessed, can now be discovered.

With regard to the actual number of these people, it is difficult to arrive at any exact conclusion. It appears, however, most probable, as well from the reason of the case, as from the accounts of Anquetil, Du Perron and others, that they were a much more numerous body of people in former times than they are at present. They now themselves reckon up 88 churches belonging to their body, of which 55 have maintained their independence of the Roman Pontiff. According to the most accurate estimate that can be formed, the number of families belonging to these 55 churches amounts, at the lowest computation, to 13,000; the majority of these are poor, and support themselves by daily labor; others employ themselves in merchandize and agriculture. Though many among them are most highly respectable, especially those of the class termed Tarragan, yet there are none who can justly be styled men of property; there are very few indeed among them possessed of property to the amount of 5000 rupees.

The number of officiating priests, commonly called Catanars, is 144. These are wholly supported by the offerings of the laity, on festival days, and on the administration of the occasional rites of the Church, which, for the most part, afford but a very scanty support; and in very few instances do the monthly offerings received by a Catanar exceed 5 rupees. They are generally of the best families, and consequently upon their character, as to morals and information, depends, in a great degree, that of the districts in which they reside.

The Syrian Christians are, in themselves, awfully sunk and degraded. The total disregard of the Sabbath, the profanation of the name of God, drunkenness, and, to a considerable extent, especially among the priesthood, adultery,—are very prevalent among them.

In 1806, this people was visited by the late *Dr. Buchanan*, who presented their case to the public, in his Christian Researches, since which much has been done to meliorate their condition. He commenced a translation of the New Testament into the Syrian language, which has been completed and published since his death, and copies sent to each of the churches.

Some account of other means adopted for their welfare remains to be given.

Colonel Munro, the Company's resident in Travancore, having erected a college at Cotym, for the education of the Syrian priests, wished to place an English clergyman on the spot. Accordingly the Rev. Benjamin Bailey proceeded, with Mrs. Bailey, overland to Travancore, and they were fixed at Cotym about the beginning of 1817. All the measures planned by Col. Munro were cordially approved by the Syrian clergy, and aided by them so far as it had been practicable, to carry the arrangements for their accomplishment into effect. For the translation of the Syrian Scriptures and Liturgy into Malayalim, the vernacular language of the country, a number of learned Catanars were assembled by the Metran; and at this period they had advanced in their labors as far as the First Book of Samuel in the Old Testament, besides the Books of Psalms, Proverbs, and part of Isaiah; and in the New, to the Epistle to the Philippians. The execution of this work was superintended by the Rev. Mr. Bailey, and the expense of it was borne by the *Calcutta Aux. B. S.* The College also was committed to the charge of Mr. Bailey, for whom a house was erected adjoining that institution.

In the course of 1818, her Highness the Rannee of Travancore presented the College with 20,000 rupees, which were laid out into land; besides a previous gift of 1000 rupees, for erecting a chapel, and furnishing the buildings of the College. She also annexed to it a tract of land in the neighborhood of Quilon, at least 7 m. in circumference, with several subsidiary grants, in order to render it productive; and, lastly, appointed a monthly allowance of 70 rupees from the state, for the support of a hospital, to be attached to the college. The Rajah of Cochin, also, emulous of her Highness's bounty, presented 5000 rupees for the benefit of the Protestant missions; the whole of which was appropriated by the resident to the support of the southern mission, under the Rev. Mr. Mead, of the *L. M. S.*

Till the end of 1818, at which time Mr. Fenn arrived, Mr. Bailey was the only missionary resident at Cotym; and the number of his occupations prevented his making so much progress in the arrangements of the college as he wished, and, consequently, this accession was of great importance.

In Dec. 1819, the missionaries wrote:—"The year has been an anxious one. The departure of the late resident depressed our spirits at its commencement; and a constant succession of events, perplexed in their connexion, and important in their consequences, has kept our minds on a continued stretch, and occupied much of our most valuable time; while they have been as a dead weight upon our spirits. The efficiency of the missionaries, in the past year, has therefore been small." Of the College they say;—"The number of students receiving instruction is 25; their studies are the Syriac and the English: 3 of the students are surpassed by very few of the catanars in their knowledge of the Syriac. Their progress in the English is small; the pronunciation they are gradually acquiring, and 6 or 7 of them can read any book with tolerable ease: beyond this, their knowledge of the language can scarcely be said to extend. Besides the students, there are 18 children receiving instruction in English. The difference of these from the students consists in their having received no ordination, by which the students are irrevocably set apart to the clerical office." There was also a school at this time in Cotym, the scholars of which varied from 30 to 50 in number; and another on the college property in Calada, having 16 scholars, the instruction being then confined to Malayalim. In reference to the improving state of the Syrian

Church, the missionaries give the following facts:—"The first is the marriage of the clergy, and the few objections seriously made against it by any. From the present dissolute state of the morals of the clergy, the metropolitan is anxious for the measure. The number of catanars now married is nearly 30. Another favorable circumstance is, the pleasure with which the metropolitan and several of his clergy have received Mr. Bailey's present of the English Liturgy in their native tongue. Of their own accord, some of the catanars have read it in their churches. There are, besides, other marks of improvement; as a growing decorum in the house of God, &c."

Through subsequent years the missionary work was prosecuted with energy and effect. The translation of the Scriptures proceeded in the Malayalim, and preparation was made for printing them. Hopeless of any thing better, at least for a long time to come, Mr. Bailey, without ever having seen a type-foundry, or its apparatus of any kind, and eager to get some portion of the Scriptures and some other works respectably printed, as soon as possible, set himself to endeavor to form his own types, with such aid as he could find from books alone, and from common workmen. He had recourse chiefly to the Encyclopædia Britannica; and, with the instructions which he derived from this and another smaller work or two, a common carpenter, and two silversmiths, he succeeded so completely, that he sent a specimen of his types, in print, to the Resident, who much admired their beauty and correctness, and complimented Mr. B. on his success. Mr. Bailey counted upon being able to prepare a sufficiency of types for the printing of the whole Scriptures, in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by Colonel Newall, he afterwards so reduced them in size, that they could be printed at one half of the cost of the old types.

A permanent reduction in the expense of printing also took place, involving another interesting circumstance in connexion with Mr. Bailey. The printer, sent from Madras, was dismissed. In the mean time, a youth, adopted some years ago by Mr. Bailey as a destitute orphan child, had acquired the art of printing sufficiently to succeed as head printer, to which office he was appointed on a salary of 7 rupees per month. This little incident added singularly to the completeness of Mr. Bailey's work in the edition of the Malayalim Scriptures. The translation was entirely his own—the types were formed by himself from the very mould—and the printing was executed by an orphan boy, reared up by his charity.

About this time Mar Athanasius, a metropolitan from Antioch, paid a visit to the Syrian churches. At the time of his arrival, the retired metropolitan, Philoxenus, had resumed his pastoral cares, in consequence of the death of Dionysius, who had succeeded him: the Malpan Philip had been appointed successor to Dionysius; but the return of Philoxenus to his labors, for a time at least, was thought necessary. Over these metropolitans, and the whole Syrian church, Athanasius assumed uncontrolled authority, as having been deputed by the patriarch of the mother church at Antioch, and commenced a series of violent measures. He endeavored to persuade the catanars to renounce their allegiance to their metrans—denied the validity of the metrans' title, and the orders which they had conferred—insisted, if he were acknowledged, on their being stripped of their robes, and resigning their cross and pastoral staff—and excited such a tumult, by his proceedings, as compelled the resident, Col. Newall, to remove him from the country.

This event has, as might have been expected, in some degree affected the interests of the mission; but from recent accounts, its effects gradually subsided.

H. Baker is now laboring at this station (1831) with 3 native clergymen, and 45 lay assistants. Messrs. Bailey and Doran are on a visit to England. Congregations in the Sunday morning service in English, 180 to 200; at afternoon Malayalim service, 300. Several of the Catanars preach occasionally, greatly to the satisfaction of the missionaries. The communicants are all English, as the Syrians are connected with their own

churches. The college contains 95 students; grammar school, 50 boys; in 43 parochial schools, there are 1200 boys and 65 girls. An edition of 5000 copies of the Malayalim New Testament has been printed, 1000 prayer books, and 3000 tracts and catechisms.

CRADOCK R., a river in South Africa, on the banks of which is the missionary station, Phillipolis.

CREDIT R.; a missionary station on the banks of that river under the American Methodists, 20 m. west of York, Upper Canada, where the Mississaugah Indians reside. 20 comfortable houses were built for them by the provincial government. With the exception of 2 families, the whole of the tribe have embraced Christianity, (including 2 chiefs) to the number of 130; of whom 110 are members of the church. Adults, under religious instruction, 240.

CREEK PATH, a town of the Cherokee nation, on the S. side of the Tennessee river, in Alabama, about 100 m. W. S. W. of Brainerd.

At this place is a station of the *A. B. C. F. M.* It was commenced in 1820, by the Rev. Wm. Potter. A church was organized in 1823. Mr. and Mrs. Potter, with Miss Erminia Nash, are employed as missionaries and teachers. In 1831, unusual seriousness prevailed at this station, and six were added to the church.

CREEKS, or MUSCOGEES; Indians in the western part of Georgia and the eastern part of Alabama. The number of warriors is about 6000, and of souls above 20,000. They suffered severely in 1813 and in 1814, in the war with the U. States. They are the most warlike tribe east of the Mississippi. Some of their towns contain from 150 to 200 houses.

In 1823, the Am. Bap. Board established a mission among the Creeks. The station was named WITHINGTON. In 1827, a portion of the Creeks, to the number of between 2500 and 3000, emigrated over the Mississippi R. to a place near the junction of the Arkansas and Verdigris rivers. John Davis, a native Creek, who was among the converts at Withington, has devoted himself to labors for the benefit of his countrymen west of the Mississippi. He preaches at 4 different places at stated times. The Am. Meth. Miss. Soc. had for some time a flourishing mission among the Creeks, at a place called *Asbury*. It was abandoned in 1830, owing in part to the opposition of the chiefs. That part of the tribe, which has removed west of the Mississippi, have come within the sphere of the efforts of the missionaries of the *A. B. C. F. M.* who are stationed among the Osages. Rev. Mr. Vaill, one of the missionaries, thus speaks of them under date of Jan. 10, 1831.

"They are settled quite compactly, extending twelve or fifteen miles up the Arkansas and Verdigris rivers. The country intervening is one continued village, as thickly settled as some of the smaller parishes in New England, having some neighborhoods more dense than others. The people are strictly agricultural, and in many parts just as near to each other as their farms will admit. In almost any part of the settlement fifty children may be collected within a circle whose circumference is two miles from a given centre. The country assigned to the Creeks is not yet marked off definitely; but the settlement which has been begun, it is hoped will be permanent, and growing.

"The mass of the people are desirous of a school. This is evident from their repeated applications to us to take their children to the school at Union. Had we taken all that have been offered, we should have had a very large school at this time. Probably no children in any nation ever learned more rapidly than the Creek boys and girls under our care.

"All the people seem desirous to have a preacher sent among them—the good people that they may be edified and comforted, and the wicked that the poor illiterate blacks may be stopped in their exhortations, and that some one may preach among them, who has, as they express it, a heap of sense." A flourishing church has been formed of 30 nembers.

CROOKED SPRING, a station of the Bap. Miss. Soc. on the island Jamaica, West Indies. W. W. Cantlow, missionary. 644 communicants, 1224 inquirers; 101 added to the schools in 1830-1. There is a large number of native teachers and exhorters.

CUDDALORE, a town, in the Carnatic, Hindoostan, near the fort

of St. David. E. long. 79° 46′, N. lat. 11° 41′.

Two missionaries from the *C. K. S.*, were stationed here in 1737, who labored many years with much success, and were useful to the soldiers in the fort. In 1749 they had a congregation of 341 members.

Rev. David Rosen of the *G. P. S.* accepted an appointment in 1831, under the Danish government at Tranquebar, to the station at Cuddalore. He has extended his services to Pondicherry. The native Christian families in connexion with Cuddalore are 31; communicants, 78.

CUDDIPAH, the capital of a district of the same name, in Golconda, Hindoostan, which is said to contain 60,000 inhabitants. E. long. 29°, N. lat. 14° 28′.

To this place Mr. Howell, late superintendant of the native schools in connexion with the Bellary mission, under the patronage of the *L. M. S.* removed in Nov. 1822. At the request of T. Lascelles, Esq. Registrar of the Zillah Court, he took charge of two native schools, previously established by that gentleman; and having united them, they soon increased. A native female school was also established, and schools were opened at the following villages, situated within a distance of 10 m. from Cuddipah, viz.—*Sharpett*, *Ootoor*, *Chinmaar*, and *Gunganpilly*. The aggregate number of native children in the several schools, into all of which Christian instruction was introduced, was about 150, and their progress was very encouraging. Besides these engagements, Mr. Howell preached in the school-room to a congregation of natives, fluctuating between 40 and 50; translated the catechisms used at Chinsurah and Bellary, into Teloogoo, examined the Canara version of the Old Testament, and distributed numerous copies of the Teloogo New Testament.

In the following year the success of his labors were apparent. He says —"In my last communication I stated my intention to baptize two or three adults, but since then the Lord has so disposed the hearts of the people, (who, it would appear, were for a long season 'halting between two opinions,') as to cause households to forsake their lying vanities, by turning from darkness to light, and from the kingdom of Satan to the kingdom of his dear Son, as will appear from the list of baptisms I have the pleasure to transmit. The number baptized by me is, 74 men, 25 women, 40 boys, and 21 girls: and with those baptized previously to my coming here, make a total of 119 adults and 67 children." All of these had nominally embraced Christianity, while a regular church had been formed of 10 members, in which three pious natives were appointed deacons.

Mr. Howell made a tour of about 100 m., preached to great multitudes, and distributed tracts very extensively. Although his health suffered much from excessive heat, his labors, twice suspended through the two succeeding years, were resumed, and that with the most happy results. In 1826, the schools, previously increased, had been reduced to four, and the time thus gained was devoted to important purposes. The native church, augmented to 21 members, had diminished, in consequence of removals, to 9; and a prayer-meeting was held every Friday morning. A Hindoo, about 25 years of age, of the Sanessi sect (or caste), who came to Cuddapah in the month of Oct. 1825, unattired, with long clotted hair, and his body besmeared with ashes, embraced Christianity, and was baptized; he prayed, when called upon in the social meeting, with much propriety. A chapel has been completed and opened on the 11th of Oct., the expense of which was defrayed by subscriptions on the spot. By the aid of respectable European residents, a workshop was established for native Christians who had not the means of supporting themselves. A selection of psalms and hymns, in Teloogoo, have been revised, and the Book of Psalms, the history of Joseph, and Pilgrim's Progress have been translated into the same language. About 1200 Teloogoo tracts had been circulated, principally at Hindoo festivals.

The attendance at the public services (1831) is about 150; communicants, 17; candidates for baptism, 14 men and 20 women. In 7 schools there are 164 boys and 29 girls; the progress in all is satisfactory. Of the

Christian village, containing 147 inhabitants, the families have acquired settled habits, and are not disposed to leave the place. Mr. Howell has 4 native assistants.

CULNA, a town on the W. bank of the Hoogly, 47 m. N. of Calcutta. This place has lately called forth the efforts and liberality of the *C. M. S.*

From the spot where the society's premises are, a continued range of houses extends 4 m. south-easterly, on the western bank of the bend of the R., down to Gootipala, below Santipore, on the eastern side; and there is an equal range for 4 m. westerly towards Burdwan. The inhabitants form, according to the account of the natives, 18 or 20,000 houses or families; if only 5 persons are supposed to be in one family, the number would amount to between 80 or 100,000 souls. The inhabitants opposite Culna, straight across the R. in Santipore, are stated by the natives as forming not less than 20 or 22,000 families.

"In this region," says the missionary "a considerable part of the population are brahmins; but the general occupation of the bulk of the people is in different branches of trade, and employments in offices; in agriculture not many are engaged. The place properly called Culna, is chiefly inhabited by those who come from different parts of the country to carry on their trade here: this may be a reason why the people there have not the simplicity which villagers generally have, but are more deceitful; and yet they have not so much of the liberty which people in other towns possess, where they care but little for one another; for the first people of the place have great influence over the others. I have also formerly observed, that the people who often came from that quarter were very obstinate idolaters; and even now, idolatry is carried on there with far greater force than it is in Burdwan."

In Jan. 1827, it was stated that there were nearly 1000 boys and girls in the 9 schools, mentioned by Mr. Deerr in the following extract:—

"In Culna and Ombica, which are united, we have established 4 boys' schools, and 4 for girls; one of the girls' schools is on the missionary premises. Besides these, two boys' schools lie easterly of us, one at the distance of 2 m. and the other of 4; and, at the same distances, 2 are established westerly; and 1 boys' school is opened at Santipore, with the design of obtaining access to that interesting place."

The following summary of this station was given in 1831.

Native Christians	20
Communicants	15
Baptisms	8
Boys' Schools	6
Scholars	477
Female Scholars	50

CUTTACK, a district in Orissa, Hindoostan, between 20° and 22° N. lat. 140 m. long, and 60 broad, containing about 1,200,000 inhabitants. The temple of Juggernaut is about 40 m. distant. The influence of the Gospel has greatly lessened the number of attendants. Missionaries have taken advantage of the favorable opportunity afforded for the distribution of tracts. At a late festival, those of the *B. M. S.* distributed about 8,000 pamphlets in the Bengalee language.

Cuttack, a fortified town, and capital of the district of the same name, 250 m. S. W. of Calcutta, is calculated to contain 5741 houses. Every foot of it is esteemed holy ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple.

The Rev. Messrs. Bampton, Peggs, and Lacey, from the General *B. M. S.*, arrived here in 1822. The study of the language at first chiefly occupied their attention: from its affinity to Bengalee, of which they had acquired some knowledge, they were soon able to make excursions among the natives, and to hold intercourse with inquirers, who would sometimes visit them from a distance of 20 m. English preaching was begun on Sunday mornings and evenings, for the benefit of the European residents; few, however, attended. A monthly missionary prayer meeting was established; and, in 6 schools, the missionaries collected 120 scholars.

Mr. Lacey and Mr. Brown are now employed at this station; with 2 native assistants, Gungadhor, and Ram Chundra. Mr. and Mrs. Brown

reached the station in Dec. 1830. Mr. Lacey has had an average of 6 services weekly. Communicants, 6 natives, and 12 Europeans or descendants. 6 native schools, 250 children. Ram Chundra is a man of great promise.

CUTWA, a town on the western banks of the river Hoogly, in the province of Bengal, district of Burdwan, 75 m. N. of Calcutta. At the period when the Mahrattas were contending with the Mussulmans, it was once the scene of "confused noise, and of garments rolled in blood;" and it still retains many signs of ancient warfare. The Rev. John Chamberlain, of the *Bap. M. S.*, entered this new field of effort in 1824, and labored in it and its neighborhood most indefatigably and zealously. Two years after, he wrote:—"But little success attends the work in this place; yet, blessed be God! I am not without hope, nor without some encouragement. Kankalee and his wife, who have been baptized, are a comfort to me, and in him we daily see the triumph of truth. He was once an idle, religious beggar; but since he has turned from dumb idols to serve the living and true God, he labors cheerfully with his own hands to provide things honest in the sight of all men. Three others, who live at a distance, give us hope. People are often coming to hear; and when they seem attentive, nothing so gladdens my heart as to tell them of the love of our Saviour.

Another circumstance ought not to be omitted:—A Hindoo, named Brindabund, had been also for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes, and he had indulged in smoking to such an excess as nearly to deprive himself of sight. He first heard the Gospel at a large fair between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh, and at other times to weep. At night he came to Mr. C., and said, in allusion to the custom among the natives of presenting flowers, "I have ...wer (meaning his heart) which I ... to give to some one who is *thy of it.* I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood; THAT was not worthy of it: but to-day I have found one that is, and He shall have it—Jesus Christ is worthy of my flower." His subsequent conduct proved his sincerity. He learned to read: from being an idle devotee, he became an industrious old man; and was, for some years, a most devout, judicious, and indefatigable preacher of the Gospel.

In 1810, Mr. Chamberlain left Cutwa; his place was supplied by the Rev. Wm. Carey, jun.; and at the commencement of the next year we have the following account of the mission from Dr. Carey:—"The church at Cutwa is now small; but they have lately had the addition of one member, a native; and I hear of six or seven more who are desirous of being baptized One of these is a native merchant, of considerable property, who formerly had a house of gods. After hearing and reading the Gospel, he expelled his idols, tied them up in straw, and sent them to brother Chamberlain, who sent them to Serampore. This was a year and a half ago. He also clave up a fine Rutha, or car, of the god Krishna, and used it for fire-wood. His *ci-devant* temple is filled with merchandize. There are others who adhere to him, and who have received the word of God. These people, living too far from Cutwa to attend the Gospel (about sixty miles), have, I understand, sanctified the Lord's day to reading the word and carrying on the worship of the true God in the best manner they are able. Their heathen neighbors have taken every opportunity in their power to injure them, and have, by some false charges in the Zillah Court of Beerbhoom, occasioned one of them considerable expense. I hear, however, that the magistrate has been informed of this villany, and obliged them to enter into security respecting their future conduct. The place where they live (Lakra-koonda), is a large town lying on one side just at the entrance into the Mahratta country, and on another, just at the entrance into South Bahar; both which countries

the merchant often visits in the way of trade."

Through subsequent years, Mr. Carey exerted himself greatly, both in personal labor, and in sending out and watching over a considerable number of native brethren employed as readers and itinerants. By these means a general knowledge of the Gospel was diffused through a great part of the districts of Burdwan and Beerbhoom, and many thousands became acquainted, in some measure, with the nature of the Gospel message. Nor were these endeavors wholly unattended with immediate fruit. About 70 persons were baptized in ten years, of whom the far greater part continued stedfast in their profession, while two or three discovered a desire to be useful to their countrymen.

By the last intelligence, Mr. Carey was much encouraged. He had baptized 4 women and 5 men, and increased attention is paid to the word. Great numbers have heard the gospel at the landing places on the river, on occasion of visiting Cutwa at the fairs.

D.

DACCA, the richest district in Bengal, 180 m. long, and 60 broad.

Dacca, or *Selapore*, the capital of Dacca, situated on a branch of the Ganges, N. E. Calcutta, 170 m. travelling distance, containing 150,000 inhabitants, of whom more than half are Mohammedans, and a few are Armenian and Greek Christians. E. long. 90° 17′, N. lat. 23° 42′.

The Rev. O. Leonard, from the *Bapt. M. S.*, accompanied by a native, arrived in 1816. In 1822, there were 1300 pupils in 17 Bengalee schools, into most of which the Scriptures were introduced without exciting alarm. A school for indigent Christian children in the city formed many into valuable members of society, who would otherwise have been wandering about in vice and wretchedness.

The hands of Mr. Leonard were strengthened by the accession of Mr. D'Cruz, from Serampore. Mrs. Peacock, the widow of a missionary, also went to Dacca to take charge of the female schools. Several interviews were held by the missionaries with the Suttya Gooroos, a singular sect of Hindoos, who have renounced idols and profess to approve Christianity, of which, through the medium of the Scriptures in their own language, they have acquired considerable knowledge. While these excited some hope, Mr. L. was encouraged in his exertions for the young, by pleasing evidence that two of his pupils died in the faith of Christ.

Two English services, and one native, are now (1831) held on Sundays. The natives are assembled also in the week, and frequently addressed at the Bengalee schools, where many attend. The schools have for 14 years, experienced the friendly support of the local authorities and of the inhabitants generally; about 2000 rupees have been contributed to defray the expenses of the year; 8 boys' schools have been attended by 655 scholars, and 6 girls' schools by 190.

DANIEL'S KUIL, an outstation of Griquatown, a mission of the *L. M. S.* among the Caffres, in South Africa. A respectable congregation assembles in this place.

DARWAR, an outstation of the mission of the *L. M. S.* at Belgaum. This latter place is 500 m. N. W. from Madras. The mission at Darwar was commenced in 1829. Dhondapah, and Dharahah, are native assistants. Dhondapah has labored successfully among the prisoners in the jail; 5 or 6 appear to have been benefitted by his instructions. By his silent, unobtrusive and affectionate mode of proceeding, he is effecting much good.

DECCAN, or the country of the South; an extensive country of Hindoostan, bounded N. by the Nerbuddah, and S. by the Kistnah, extending across the peninsula from sea to sea. In the 17th century, this province was annexed to the kingdom of Delhi, and divided into 6 governments.

DELHI, a province of Hindoostan, 240 m. long and 180 broad, bounded on the N. by Lohore, N. E. by Serinagur, S. E. by Oude, S. by Agra, and W. by Agimeer. Having been the seat of continual wars during the 18th

century, it is almost depopulated; and though it possesses, in general, every advantage that can be derived from nature, it is but little cultivated. The principal rivers are the Ganges and Jumna, which enter on the N. E. border. The country having enjoyed a state of tranquillity since 1800, it may be expected to improve in cultivation, &c. From this period the city of Delhi and its district has, in reality, been subject to the British government; but the people are nominally under the authority of the emperor of Hindoostan and are now all that remains to the great Mogul, of his once extensive empire.

Delhi, is the capital of the above province. It is the nominal capital of all Hindoostan, and was actually so during the greatest part of the time since the Mohammedan conquest. In the time of its splendor, it covered a space of 20 miles, from the appearance of the ruins. The present city is built on the left bank of the Jumna, and is about 7 m. in circuit, surrounded on 3 sides by a wall of brick and stone, in which are 7 gates. The palace stands on the bank of the R. surrounded by a wall of red stone, about 1 m. in circuit. Adjoining it is a fortress, now in ruins; and there are many splendid remains of palaces, with baths and gardens. The grand mosque is a magnificent edifice of marble and red free stone, and there are 30 others of an inferior size. The streets are in general narrow, except 2 that lead from the palace to different gates; and there are many good houses, mostly of brick. Caravans arrive annually from Cashmere and Cabul with shawls, fruit, and horses. Precious stones of a good quality are to be had at Delhi. It is 320 m. N. W. Calcutta, E. long. 77° 5′, N. lat. 28° 41.

The Rev. Mr. Thompson of the *Bapt. M. S.*, removed from Patna to Delhi in 1822. Soon after his arrival, disease, which was prevalent in Bengal, began its awful ravages in this imperial city; sweeping away, among the first, four members of the royal family, besides numbers of inferior rank. Still more awful, however, were the proofs exhibited of spiritual death. But while the missionary was much discouraged on this account, he distributed a number of Gospels among the Afghans, who are supposed to be descended from the twelve tribes of Israel. Some of them, when leaving Delhi, repeatedly solicited Mr. T. to accompany them; assuring him that their own countrymen would be very anxious to possess and to search the writings of inspiration.

He was afterwards much engaged in extensive journeys, to the N. and N. E. of Delhi, during which he distributed large quantities of the Scriptures, and religious tracts, in various languages. Among his accounts of these, he says—"Some strangers from Nahn, in the hills, were one morning at the jogee's whither I had gone to read the Gospels and pray. They consisted of 2 vakeels from the Nahn Raja, with their attendants. Our books are not new to these people, Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the vakeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Captain Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have been reading at the jogee's or they attend at my house.

"These vakeels and their attendants gave me a horrible account of the sacrifice of *eight and twenty human lives*, under the fallacious name of Suttee, which took place not 2 months ago in the hills. The individual who died was Isree Sein, the Raja of Mundee, a town and rajaship in the hills; and the persons who were thus cruelly burnt, were not all wives or concubines, but some of them slave girls. One ranee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a raja having been slain in battle, 25 women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmin, only 7 years old was cruelly burnt with his corpse. Many more instances of murders under the cloak of Suttees, were related by

them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

In his journal Mr. T. also noted a fact which deserves attention. "I found," he remarks, "that of all who came to hear me, such as were most remote from the British provinces were the readiest and most unreserved in receiving our Scriptures. I know not how it is, but the western nations certainly possess a thirst for knowledge above those in Hindoostan."

In 1823, Mr. T. was cheered by an event highly gratifying to himself, and which excited a great sensation in this populous city. An aged brahmin, held in the highest estimation among his neighbors for his attainments in Sanskrit literature, and for his knowledge of the Shasters, after hearing the Gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr. Thomas in the presence of many spectators. On this occurrence the Serampore brethren observe—"This renunciation of Hindooism, being in that part of the country quite a new thing, has procured much attention to the doctrine of the Gospel. It seems to show, among other things, the *safety* with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of Christianity, ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared; and by sustaining the whole in the spirit of genuine Christianity, he in a great measure disarmed the resentment of his neighbors and acquaintance. So completely quiet were they, indeed, in the expression of their dislike, that not only was there no reference to any European (at the time of his baptism), but the attention of the lowest person in the native police was not officially called to the transaction."

Mr. Thompson assiduously pursues his course of labor in Delhi, and of visits to distant places. In his last reported annual visit to Gurhmookteshwar, he found unusual difficulties from the opposition of the Brahmins, and in the indifference of the people; yet he was enabled to distribute 2791 publications. So satisfied was he with his work, in the assurance of its beneficial influence, that, on hearing of a fresh supply of gospels and tracts at Delhi, he exclaims, "How I rejoice that these parcels DO NOT contain diamonds, beads, dresses, eatables, or any thing calculated to feed our selfishness, and gratify or enrich us INDIVIDUALLY; but that they are filled with the treasures of gospel knowledge to be distributed to ALL men, with the bread of life for famishing souls."

DEMARARA, OR DEMERARY, a settlement in Guiana, on a river of the same name, contiguous to Essequibo. The river is 2 miles wide at the mouth, defended by a fort on the east bank, and navigable upwards of 200 miles. The country produces coffee, sugar-canes, and the finest kinds of wood; it was taken from the Dutch by the British in 1796, and in 1803; and it was ceded to them by the Dutch in 1814. This settlement and that of Essequibo form one government, and the capital is Starbroek.

In December, 1807, the Rev. John Wray was sent hither by the *L. M. S.*, in compliance with the solicitations of Mr. Post, a pious and respectable Dutch planter on the east coast of the colony. He commenced his labors on the plantation of *Le Resouvenir*, belonging to Mr. P., who had upon it about 500 slaves, under the most encouraging circumstances. A few months after his arrival, he announced the conversion of more than 20 negroes—that upwards of 200 had learned Watts's First Catechism—that he had baptized 4 adults, and several children—and that his congregations were large and attentive. This success increased during the year 1808; so that early in the ensuing spring the number of slaves admitted into the church by baptism amounted to 24, and not less than 150 appeared to be seeking the salvation of their souls. Nor was this all—the truths they had

learned they were anxious to communicate to others. "I am informed," says Mr. W. "that some, at the distance of 20 m., who have never seen our chapel, have learned Dr. Watts's First Catechism; and 10 of our people, who best understand it, have taken 8 each under their care, to instruct them, to watch over their conduct, and to settle disputes among them. The manager of these slaves, who attends our place of worship, is astonished at the change wrought among them. Before they heard the Gospel, they were indolent, noisy, and rebellious; but now they are industrious, quiet, and obedient."

Whilst Mr. W. was rejoicing in the blessing which thus rested on his labors, he was called to endure a severe trial, in the removal of his friend and patron, Mr. Post, who fell asleep in Jesus, amidst the sincere and bitter lamentations of his slaves. Desirous that the privileges of Christian instruction should be enjoyed after his decease, he had secured to the use of the mission, the chapel and the dwelling-house of the minister; and generously assigned 100*l.* sterling, as an annual contribution to his support, so long as one should be provided by the society to preach the doctrines of the reformed church. Other friends, however, were afterwards raised up, among whom were some planters, whose prejudices had been removed by the advantages which they beheld accruing from missionary labors.

In the early part of 1811, Mr. Wray was introduced to *Mahaica*, a village upon the coast, about 25 m. from town, and in the vicinity of several estates. The gentlemen residing here not only expressed a desire that a missionary might labor among them, but actually subscribed 1000*l.* towards the erection of a place of worship. Mr. W. afterwards remarks, with respect to the mission at *Le Resouvenir*, "One of the negroes told me that 113 had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom can conduct the singing without the assistance of white people; and many begin to pray, in our social meetings, with great fluency, and very often in scriptural language."

The colonial government having, on the 25th of May, issued a regulation which was found to operate almost to the total suppression of the religious assemblies of the negroes, Mr. W. visited England; and a representation of the restriction being made to the government at home, the evil, which had thus originated, was removed. Shortly after his return, a proclamation was made, recalling the previous one, and stating, among other things, that instructions had been received from his Royal Highness the Prince Regent, to give every aid to missionaries, in the communication of religious knowledge; an announcement which was accompanied by the most friendly and liberal conduct on the part of the governor. The effect of this was very apparent, in the increased attendance of the slaves—6 or 700 of whom frequently assembled. Soon after, the Rev. Mr. Davies, who had been sent out previously to the death of Mr. Post, opened a large and commodious chapel at *George Town*, towards the erection of which the inhabitants contributed upwards of 600*l.*; and about 60*l.* was subscribed by the negroes—each of whom gave half a bit, or twopence halfpenny. About the same time an *A. M. S.*, including people of color and slaves, was formed at *George Town*, and the subscriptions raised in the first instance amounted to 80*l.*

Mr. W. subsequently removed to Berbice, amidst expressions of affectionate regard, and poignant regret on the part of his people. In December, the Rev. Mr. Elliott, who had for some years labored at Tobago, paid a visit to Demarara, and was highly gratified at witnessing the success of his brethren. "Some *thousands*," he remarked, "know that Christ is the Son of God and the Saviour of sinners; and I doubt not that some *hundreds* believe in him to the saving of their souls." For nearly two years, the directors were unable to obtain a resident successor to Mr. W., though during that time the chapel was supplied by Mr. Davies, and other missionaries. Mr. Elliott also appears to have labored with equal zeal and success; in the first instance

at George Town, and afterwards on the west coast, where his services were so abundantly blessed, that a striking improvement was visible in the morals of great numbers; and scarcely a Sabbath elapsed without some offering themselves as candidates for baptism.

Immediately after the arrival of the Rev. John Smith, in 1817, at *Le Resouvenir*, the attendance was much increased, and in a short time the chapel was found insufficient to accommodate all the people that flocked together. Some of the planters would not suffer their slaves to attend, but others found it most conducive to their own interest to give them permission. In one of Mr. S.'s letters, he says, "The white people attend much better than they have hitherto done, and express themselves much pleased with the decent behavior and clean appearance of the negroes, who are usually dressed in white. With respect to the religion of these poor people, I believe it does not consist in outward appearances so much as in the honesty and simplicity of their conduct. Their masters speak well of them in general; nor have I heard (though constantly inquiring) more than *one* complaint made by any planter or manager in consequence of religion." The exception alluded to is worthy of notice. One of the planters said, "that the man concerning whom inquiry was made, was *too religious;* and that, not satisfied with being religious himself, he was in the habit of sitting up at night to preach to others. In every other respect, however," said he, "he is a good servant; so much so, that I would not sell him for 6000 guilders, which, according to the present exchange, would be about 460*l.* sterling."

In June, 1819, the church members are stated to amount to 107; and Mr. S. mentions his having baptized 249, of whom about 180 were adults. Among various instances which might be adduced of the happy effects of his ministry upon many of the negroes, the abandonment of a custom may be mentioned, which they had long considered, not only as innocent in itself, but as an important source of profit to their families. The plantation slaves, comprising nearly seven eighths of the whole negro population of Demarara, are usually allowed a piece of ground, which they are expected to cultivate, for the purpose of furnishing themselves with such necessaries as their other means do not provide for them; but the only time they have for carrying their produce to market is the Sabbath, that being the market-day. "Although," says Mr. S. "this practice is a shameful violation of the Lord's day, and extremely fatiguing to the negroes, who are often compelled to carry their saleable articles, such as yams, Indian corn, bananas, &c. to a distance of six, eight, or even twelve miles; yet the trifling profit they derive from their labor, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure, however, I see many of our baptized negroes abandon this practice—a practice so specious in its appearance to them, and so deeply rooted by custom, that nothing but the power of religion could cause them *voluntarily* to relinquish it. Many, very many, now neither go to market, nor yet cultivate their grounds, on the Sabbath; and yet these are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious—they are diligent in raising live stock, fowls, ducks, turkies, &c., which they dispose of to persons who go about the country to purchase them. By not going to market, they have less inducement to spend their money in buying useless or pernicious articles; and by a little economy, such as the Bible teaches, they make their money go further than others."

In the autumn of 1820, as many of the negroes resided at a considerable distance from Mr. S.'s place of worship, it was proposed to build a chapel at *Clonbrook*, about 15 m. from Le Resouvenir, and that the Rev. Mr. Mercer, of the *L. M. S.*, then in the colony, should instruct the negroes in that quarter. And, with a view to interest the gentlemen of Clonbrook in this object, a recommendatory certificate of the good effects of religious instruction was given by Messrs. Van Costen and Hamilton, the attorney and manager of the plantation Le Resouvenir,

Mr. Smith in 1820, says, that the Mission Register contained the names of abont 2000 persons, who had professedly embraced the Gospel at Le Resouvenir and the adjoining plantations. His subsequent labors, and those of Mrs. S., who took an active part in the instruction of the female negroes, were attended with the most gratifying results. But, instead of their efforts meeting with that sanction and countenance from the civil authorities, and other leading individuals, which they merited, they had in many instances to contend with increasing opposition and reproach. This, however, was not universally the case. Some of the white inhabitants candidly acknowledged the advantages resulting to the negroes from the labors of the missionary; while several respectable gentlemen, in the neighborhood of Le Resouvenir became subscribers to the *Demarara A. S.;* and gave their testimony to the improved character and good behavior of the negroes who had received the benefit of religious instruction.

The contributions of the Le Resouvenir branch of the *Demarara A. S.* for 1822, amounted to about £200.

To enter into details of those transactions which afterwards occurred, is at present impossible: suffice it to observe, as the report for 1824 states, that Mr. Smith, who, "at the period of the previous anniversary, was peaceably and usefully laboring in the midst of an extensive slave-population, by whom he was universally respected and beloved, was on the 21st of August, 1823, taken into custody; his private journal and other papers seized; and himself and Mrs. S. lodged in the Colony-house. After a painful imprisonment of 7 weeks, during which period he was refused all communication with his friends, Mr. Smith, a minister of the Gospel, was summoned before a court-martial, to be tried on a charge of conspiracy against the peace of his Majesty's government, and for abetting the late disturbance among the slaves of the colony. Being thus made amenable to a military tribunal, he was deprived of those ordinary civil rights and privileges which belonged to him as a British subject. An immense mass of evidence was brought forward by his accusers, which, instead of establishing his guilt, served, on the contrary, to show the general excellence both of his personal and official character. The court, nevertheless, thought proper to find Mr. Smith guilty of death! and he was accordingly sent as a felon to the common gaol of the colony. The sentence of the court was referred home for his Majesty's decision. His Majesty was pleased to remit the sentence; but Mr. Smith was required to quit Demarara, and to enter into his recognizance not to reside, in future, in any part of the British West Indies. Before, however, these determinations of his Majesty's government reached Demarara, his happy spirit had ascended to that place where "*his judgment shall be brought forth as light, and his righteousness as the noon-day.*"

The congregation of Mr. Davies suffered greatly from these distressing events: it, however, revived in the course of 1824.

Mr. Davies died in 1826. Rev. Joseph Kelley is now missionary in George Town, and Rev. Michael Lewis at the West Coast. The Providence Chapel at George Town has been enlarged, repaired, and rendered a neat, and commodious place of worship. The highest authorities in the colony warmly and decidedly countenance the exertions of the missionaries for the spread of the gospel. The contributions in George Town amounted in one year to 4,500 guilders. The congregations are large, the people attentive, and the schools flourishing. Many were seeking the Saviour with intense desire. At Fort Island, in the Essequebo an outstation, a church has been formed of 32 members. The Sabbath congregation at the West Coast Chapel, consists of 1000. In 1831, 40 persons were added to the church. Rev. James Scott, and Mrs. S. joined the mission in Dec. 1831.

The *Wesleyan missionaries* have also labored for some years in Demarara. Their cause greatly suffered from the events to which allusion has been made. The existence of martial law for some time prevented their evening meetings; and a hostile spirit against missions of every kind

prevented the attendance of the slaves, and many others, on the Sundays. The chapels, especially in the country, were for some time nearly deserted—the societies were greatly scattered,—and though the two missionaries escaped the hand of legal violence, they were exposed to many obloquies and insults. One of them, indeed, but narrowly escaped a base attack from certain white people, who waylaid him on his return by night from his duty in the country. The clouds began, however, afterwards to disperse. In 1824-5, there was much cause for gratitude. In the last report the following statements are made:—

There are 4 stations, George Town, Mahaica, Glazer's, Mahaica. At George Town, the number of members is 1,370. Scholars, 246. The teachers generally attend with creditable diligence. At Mahaica, the number of members 1,121, and of scholars 48. The members are generally improving in religious knowledge, and growing in grace. At the other 2 stations, there are no schools. The number of members is about 200.

DIGAH, a populous town in Bahar, Hindoostan, on the S. bank of the Ganges, near the extensive cantonments at Dinapore, 320 m. N. W. Calcutta.

Two native brethren connected with the *Bapt. M. S.* were sent hither several years since. In 1816, Mr. Chamberlin visited the station; and says in his journal dated Jan. 3—"We assembled this evening to hear four natives declare what God had done for their souls. Their declaration was very interesting and encouraging. One of these persons is a native of Bhurutpore, a town beyond Agra. He was on his way so far for Jugunnauth, but here divine mercy shone upon him; he was picked up by the native brethren by the way side. Another is a native of Joypore, which is still further beyond Agra. He was arrested by divine grace on his return from Jugunnauth, by meeting with the brethren Brindabund and Kureem. Two others were Byraggees from those parts of the country; one of them was a Gooroo, who had made many disciples. He had been under a conviction of his sins for some time before he heard of Jesus and his salvation. He told us, that he had, from the pressure of his sins upon his conscience, been accustomed to go out into the fields, and call upon God to show him the way of salvation. Upon which he declared, that a certain time, he saw, in a vision, a form much like a European, which told him to go to the Europeans, from whom he would learn the true way to obtain safety. This wrought so much upon his mind, that he told his disciples what he had seen and heard, and that he had determined to act accordingly. Many of them endeavored to dissuade him from his purpose, but he invited his disciples to a farewell feast before he left them. A few attended to his invitation; and these were very urgent, persuading him not to act so rashly. The result was, that he, and one who cleaved to him, left all, and came to Dinapore in quest of salvation to be gained from the Europeans. Here they, at different times and places, met with the native brethren, who proved the waymarks to conduct them to the fulfilment of their wishes." Mr. C. afterwards sat down with 23 persons, 9 of whom were natives, at the Lord's Supper.

After this the Rev. Mr. Rowe was appointed to this station, and native schools were opened. The missionaries procured the discharge from the army of a serious young man of the name of Stewart, who assisted Mr. Rowe in his school, and made much progress in the Hindoostanee. "Of late," says Mr. R. in 1819, "we have had three or four inquirers, who examined the Gospel message with considerable attention; but there is not one among them of whom we can say, 'Behold he prayeth! I was lately visited by a rich Mussulman of Patna, into whose hand I put an Arabic Bible, which I had for sale on account of the *Bible Society*. He was much pleased with the printing, read the first chapter of Genesis, and was so delighted that he immediately purchased it."

In 1823, Mr. Rowe was removed by death. In June 1831, Mr. John Lawrence and his wife sailed from England to continue the mission at

Digah and the neighboring cantonments of Dinapore.

DINAGEPORE, a city of Bengal, capital of a district of the same name, 240 m. N. Calcutta, containing 40,000 inhabitants. At the close of 1805, a new *Baptist* church was formed here. Several of the members who resided in the neighborhood, with Mr. and Mrs. Bliss, were dismissed from the Serampore church for this purpose, who chose the Rev. Mr. Fernandez for their pastor. Schools were subsequently established; the children were fond of reading the tracts put into their hands; and the general aspect of the mission was very encouraging.

In 1821, more persons were said to have been baptized here than at any other station of the society. The number in the church was 72, and the whole number of those who had renounced caste was 167. Idolatry, indeed, was visibly declining among the natives at large in that district; many large temples, built by former Rajahs, were hastening to ruin; and the pecuniary allowance allotted for their support by the native government was reduced, and annually decreasing.

In Oct. 1826. the Rev. Mr. Mack had an opportunity of visiting Dinagepore and Sadamahl (at the latter he had the pleasure of baptizing four young men), and was greatly delighted with the humble and affectionate deportment, and indeed the whole appearance, of the people. Their revered pastor seemed to rule them all by love.

The following is the report of the mission in 1831. Inhabitants 40,000; with a subordinate station at Sadamahl, 20 m. N. W. Rev. H. Smylie, missionary, who removed from Dum Dum, accompanied by Bareiro, a student in the college, as his assistant. From the last report it appears that the Christian population consisted of 185 persons; of these 68 were communicants and 8 candidates for baptism. The number of scholars was 81. Mr. Ignatius Fernandez, a native, who long labored at this place, and who was a most estimable man, entered into his eternal rest in Dec. 1830.

DINAPORE, a town in Bahar, Hindoostan, on the S. bank of the Ganges, 11 m. from W. Patna, for the defence of which an extensive military cantonment has been constructed by the British. E. long. 85°, N. lat. 25° 38′.

Rev. H. Martyn, was, for some time, stationed at this place. The missionaries at Digah now visit it.

DOMINICA, one of the Caribbee islands, which lies about half way between Guadaloupe and Martinico, and is 28 m. long, and 13 broad. The soil is thin, but it is well supplied with rivulets, and the sides of the hills bear the finest trees in the West Indies. It was taken by the British in 1761, and confirmed to them in 1763. The French took it in 1778, but restored it in 1783; and in 1795 they made an unsuccessful attempt—for all the Frenchmen that landed, were either killed or taken prisoners. The capital is Charlotte Town.

In the month of Dec. 1788, the Rev. Dr. Coke, accompanied by a few missionaries, visited Dominica, and met with a very cordial reception from some of the inhabitants, particularly from his Excellency Governor Orde.

After spending a few days there, Dr. C. determined on leaving Mr. M'Cornock on the island. The missionary thus appointed, immediately commenced his labors with great zeal. Multitudes flocked to hear him; and his preaching was attended with such success, that in the space of a few months, about 150 individuals appear to have been deeply impressed. But whilst the work was thus prosperous, the devoted missionary fell a martyr to the cause he had espoused.

Those who had been benefited by his ministry were now left without a pastor, and several years elapsed before another missionary could be sent to supply his place. Many, however, to whom the word of God had been blessed, retained their steadfastness, and continued to shine as lights amidst the gross darkness by which they were surrounded.

In 1794, Mr. Cook was appointed to take charge of the mission; and he continued to labor with unremitting assiduity till 1796, when another missionary was sent to succeed him. Under the instrumentality of this person, the congregations began to in-

crease both in number and respectability. The preaching of the Gospel was evidently productive of real benefit to many individuals; and peace and prosperity appeared likely to be long enjoyed by the society. Flattering, however, as these prospects seemed, they were found to be delusive: the hackneyed notion, that preaching to the slaves would inspire them with ideas of equality, began to spread among the planters, and gave rise to a determined opposition; and before the month of Oct. 1796, had expired, the missionary received a summons to appear in the field, on the ensuing Sabbath, to learn the use of arms. Surprised at such an unexpected call, he waited first upon the Colonel who had summoned him, and afterwards upon the President, with whom the measure had originated; and petitioned that he might be exempted from military service, in order that he might attend to his ministerial duties. His petition, however, was treated with contempt; and, after being told that he was considered as a very suspicious character, who disseminated pernicious doctrines among the slaves, he was peremptorily ordered to quit the island.

After the lapse of about two years, Mr. Dumbleton proceeded to Dominica, where he found the society in a very low state, and the prejudices of the planters by no means removed. In consequence of a recommendatory letter from an English nobleman, however, the Governor was induced to promise him his protection; and when the people perceived that they could assemble for religious worship without molestation, their numbers were rapidly augmented, and before the end of the year the congregation had become very considerable. Prejudice began now to subside; and, in the year 1800, many individuals, who had formerly protested against the residence of a missionary in the colony, were ready to contribute towards the erection of a new chapel.

Mr. Dumbleton was succeeded by Mr. Boocock; but this missionary was much debilitated by the effects of an unpleasant passage, and preached but twice after his arrival. His death plunged the society and congregation into a state of *deep distress*; as no preacher was on the island to supply his place, and many months necessarily elapsed before any assistance could be procured from England.

Mr. Shepley arrived at Dominica in February, 1803, and had the satisfaction of re-uniting those members of the society who had been scattered whilst destitute of a pastor. He had, also, invitations to visit several of the estates; and on some of these he found that the negroes, with the consent of their masters, had erected wooden huts for the celebration of divine worship. Mr. Shepley was afterwards joined by Mr. Richardson, as there were now two principal establishments formed in the island; the one in the town of *Roseau*, and the other at *Prince Rupert's Bay*, about 30 m. distant. The marshy situation of Prince Rupert's Bay, however, proved so extremely unhealthy, that Mr. Shepley was repeatedly seized with an intermitting fever, which brought him almost to the grave; and Mr. Richardson, after an illness of 5 days, was called to his eternal reward.

In December, 1805, Mr. John Hawkshaw arrived in Dominica; and after spending a few days at Roseau, he went to St. Rupert's Bay, the place which had already furnished to other laborers abundant employment and an untimely grave. Although the people had been severely tried by a violent hurricane, yet, previously to his arrival, they had contrived, through the further generosity of their friends, to rebuild another chapel, capable of accommodating a congregation of about 1000 people, and at the time he visited this insalubrious spot, the society consisted of nearly 600.

After preaching at this place about a month, with considerable success and much personal satisfaction, he was seized with the same malignant fever which had already proved fatal to Messrs. M'Cornock and Richardson, and from which Mr. Shepley and Mr. Dumbleton (the latter of whom had some time since returned to Dominica) had escaped with extreme difficulty. On hearing of this circumstance, Mr. Dumbleton hastened from Roseau to visit his afflicted brother, and soon witnessed his departure from this world.

From this time, nothing of particular interest occurs in the history of this mission, till the year 1813, when Mr. John Willis, who was appointed to it, narrowly escaped destruction from the effects of a hurricane which destroyed the missionary buildings.

In 1816, Mr. Boothby commenced his labors at Dominica; where he found things in a very discouraging state, there being neither a chapel nor a residence for a minister. Premises, however, were, at length, obtained in Roseau, for these purposes; and the exertions of the missionary began to be evidently crowned with success, when, by a mysterious providence, his work was cut short, and he was summoned to enter into his rest.

In 1822, the Earl of Huntingdon arrived at Dominica, to assume the government of that island; and, having assured the missionaries of his countenance and protection, in October, 1822, he laid the foundation stone of a new chapel in the town of Roseau; the opening service of which, accompanied by several persons of distinction, he afterwards attended.

In 1824, Mr. Felvus appears to have been zealously engaged in communicating religious instruction to the negroes in a district of the island called *St. Joseph's;* and in alluding to the Roman Catholics, who are there very numerous, he observes, "Their superstitions are such as many persons would scarcely credit. On Good Friday there was a great stir among them, in driving Judas and the Devil out of the church; and for this purpose, all the old barrels, drums, and staves, they could procure, were brought into use, and the noise and tumult were intolerable. The day following, at the sound of a bell, all the good Catholics ran into the sea, to wash away their sins."

"Another form of superstition practised among them, is, to take a bottle of water, on Good Friday, to the priest; and when he has consecrated it, they take it home, as a charm against evil spirits and thieves, and as a pledge of good fortune."

"When an African is baptized by a priest, and admitted into the Romish church, should he be afterwards robbed *of his property,* instead of going to an Obeah man, to get him to perform certain magical tricks, in order to put the thief to excruciating pain, until he die or restore the stolen goods; he brings a number of candles to burn in the church, and is told that as long as those candles continue burning, the depredator will be in torment."

The following account exhibits the last reported state of the mission:—

The number of members at *Roseau* is 259. The regularity of their attendance on class meetings and other means of grace is commendable. Sabbath-breaking and concubinage have been abandoned. The prayer-meetings have been augmented and have been more numerously attended than ever. Several individuals have died in the triumph of faith. The number of scholars is 168. At *Layou*, God has made bare his arm, and sinners have been brought from darkness into marvellous light. All are remarkable for teachableness and general consistency. Number of members 100, and 60 scholars. At *Prince Rupert's*, or *Portsmouth*, are 156 members, and 50 scholars. A substantial stone building has recently been erected. At *Windward*, or *Lasoye*, God has appeared in great power and mercy. Almost every establishment has a prayer-house in it. Members 165. In one quarter 52 couples were married.

DONEGAL, a town of Ireland, where the *W. S.* has a missionary.

DOORGAPORE, a town in Bengal, Hindoostan, 4 miles from Calcutta, in the midst of a numerous heathen population.

In 1819, a station was formed here by the *Bapt. M. S.*; where a neat place of worship now stands by the side of the public road, in a very favorable situation for collecting a congregation. It has been visited by several laborers. In 1826, it was stated that a number of poor natives of the lowest class, whose conduct had always been so riotous and disorderly as greatly to annoy the missionaries, had come forward of their own accord, to request that a service might be held once a week for their accommodation; and even offered, out of their own property, to defray the expense of lighting the chapel on

the evenings when they assemble. Mr. G. Pearce continues to hold regular services at this station.

DRESDEN, a city in Germany, on the Elbe. Population 55,000, many of whom are Jews. It contains 11 Lutheran churches, 2 Catholic and 1 Calvinist. Here is a most splendid cabinet of engravings of 200,000 pieces.

The *L. J. S.* stationed Mr. J. P. Goldberg, a converted Jew, in this city, in 1822, to instruct his brethren according to the flesh. He has opened a school for Jewish children, and his labors have been much blessed. An institution has been formed, under the patronage of many distinguished men, for promoting true biblical knowledge among the Jews; and a Ladies' Association also, under equally distinguished patronage. The greater part of the Jews begin to inquire into the truth of Christianity; and the New Testament, and other works, are read with avidity by multitudes. Mr. Goldberg still resides (1831) in Dresden.

DUM-DUM, a military station, about 7 m. N. E. of Calcutta, occupied by the E. I. Company's artillery.

The *Serampore* missionaries have long preached the Gospel to the European soldiers here, as circumstances would allow; and have employed a native brother to preach it in Hindoostance and Bengalee to their wives, who, in general, are either natives, or the daughters of European soldiers and native mothers; and therefore speak the native languages. From these labors a church has been raised, of a very pleasing character. Its members are liable to be scattered over all parts of the country; and though this subjects their religious principles to rather severe trial, yet they are frequently made the means of doing good, and of spreading the knowledge of salvation where it was unknown or unattended to before. Number of communicants in 1831, 20; baptized in the year, 5 native women: 2 native inquirers of considerable promise. Scholars, 30.

DWIGHT. As early as 1804, a part of the Cherokee Indians removed from the country E. of the Mississippi R. to a region upon the river Arkansas, 4 or 500 m. from its entrance into the Mississippi. In the year 1816 and 1817, another considerable emigration took place. In 1820, the American Board commenced a mission among them at their own request. The place selected for the commencement of operations was named DWIGHT, in grateful remembrance of the Rev. President Dwight of Yale College, a distinguished friend of missions. It is on the west side of a creek called Illinois, which empties into the Arkansas from the North, 500 m. from its mouth. The missionaries arrived in the month of July, 1820. Sickness prevented their entering immediately on their work, and, for some time, greatly retarded their operations. Messrs. Jacob Hitchcock, and James Orr, assistant missionaries commenced the undertaking. They were soon joined by the Rev. Messrs. Alfred Finney and Cephas Washburn. The fatigues and sufferings endured by these brethren were very great. Mr. Asa Hitchcock a schoolmaster joined them in 1821, and Mr. Samuel Newton, also a schoolmaster, in 1826. Other helpers were connected with the mission, and God granted tokens of his approbation in the conversion of souls to Christ. On the 6th of May, 1828, a new treaty was formed with the government of the United States, by which they exchanged the lands which they occupied for lands lying further west. Their new territory is bounded as follows. East by a line running from Fort Smith, on the N. side of the Arkansas R. to the S. W. corner of the state of Missouri, thence with the W. boundary of Missouri till that boundary crosses the waters of the Grand river. *North* by a line from the last mentioned point on the Grand R. to a point from which a due south line will strike the N. W. corner of the Arkansas Territory. *West* by a line from the point last mentioned, continuing due S. on and with the present boundary line of the Territory to the main branch of the Arkansas R. *South* down the main branch of said river to its junction with Canadian R., and thence up and between the Arkansas and Canadian rivers to a point at which a line running N. and S. from river to river, will include in all

7,000,000 of acres. A perpetual outlet west was also guaranteed to the Cherokee nation, and the use of all the country lying west of the western boundary above described, as far as the sovereignty of the United States extends. The government also gave to the Indians $50,000 as a compensation for the trouble of removing; an annuity of $2000 for 3 years, $8,760 for spoliations made upon them by whites, $500 to George Guess for the benefit conferred upon the Indians by his alphabet, and $2000 annually to the nation for ten years to be expended for the purposes of education. Other grants, made to individual Cherokees, amounted to $6,200. There is no state nor Territorial government which claims jurisdiction over the land of these Indians, or beyond them, or which can ever hereafter, if the national government choose to prevent, embosom them. The features of the country west of Arkansas T. and Missouri, with the exception of the lands given to the Cherokees, Choctaws and Creeks, are such as to offer little inducement to the intrusion of the whites. The country is one wide prairie, broken only by narrow strips of forest land on the water courses. The missionary station at Dwight fell without the Cherokee country, and in 1828 was removed. In its present location it is on the west side of the Salisa, a branch of the Arkansas, 12 m. from its mouth, and 30 m. east of Fort Gibson. Previously to the arrival of the missionaries, the most common vices were drunkenness, gaming, and lewdness, with its accompaniaments, infanticide, conjugal infidelity and disease. A great reformation was soon accomplished by means of the gospel. In 1828, it was estimated that not so many gallons of ardent spirits were consumed in a year as there were barrels previously to the arrival of the missionaries. The Rev. Alfred Finney, died much lamented, June 10, 1831. The following letter from Dr. Marcus Palmer, the physician of the station bearing date August 25th, 1831, will be read with interest. A very great improvement in the condition of the Indians have been effected by the blessing of God.

"*Our temperance* society is making gradual, and I trust, sure progress. The opposition is not very formidable. The female society for the promotion of temperance and other virtues is in a flourishing condition. The members are doing very commendably in procuring means to purchase a library. This society operates in many ways for good.

"In my former communications it will be remembered that I noticed a wakeful attention among our people to the preached gospel. I can now state with thankfulness to God, that this good appearance has been followed by a very interesting revival of religion. The revival seems to have commenced with the first meeting of the temperance society; at least the first instance of deep conviction occurred then. The individual was a connection in the family of David and Catharine Brown. When he came forward in the presence of the congregation to subscribe to the constitution of the society, it was noticed that he appeared affected, looked pale, and even trembled; and though a good penman in the Cherokee character, another person was obliged to enter his name on the list. He remarked something like this, "You all know my weakness, and my former habit. I now renounce this habit. I want you all to help me. I hope you will never again see me lying drunk." He states that his publicly and solemnly renouncing this one sin impressed his mind deeply with a sense of all his sins, and the unspeakable importance of renouncing them all. Some months afterward he obtained a sense of his acceptance with God through Jesus Christ our Lord, and has lately made a profession of his faith. He is a man of character and influence, and has acted as judge in this district for some months past, and is now appointed one of the counsellors of the nation. He is very helpful in our prayer meetings, and often affecting in his exhortations.

"The revival in our neighborhood became manifest at the opening of the spring. Every week new cases of conviction occurred, and new cases of deliverance from the bondage of sin. The revival is peculiarly interesting to our feelings and hopes, as nearly all the converts are from the first

classes of society around us, leading men, heads of families, and young men of promising talents. By an arrangement made by brethren Washburn, Vaill, and Montgomery, last spring, a three days' meeting was appointed in our neighborhood, to commence on the 15th of July. It was manifestly ordered in divine Providence for good. The Cherokees made all the preparation necessary, built a shelter to secure the congregation from the sun and rain, and provided a common table for all that might attend. The bread and meat previously cooked in the simplest manner, at meal times, were set along on the table in large dishes, to be helped to all in their hands. It was a very interesting sight to see a long table spread under a temporary shed, in this simple style, surrounded by seventy or eighty persons, old and young, male and female, Indians and white people, exhibiting the different grades of civilization, all peaceably and orderly partaking of humble yet wholesome refreshment together. It put me in mind of the company that sat down by fifties on the grass, and were fed with the five loaves and two fishes. The company that attended would number perhaps three or four hundred. Many came from the adjoining white settlements. The white people expressed much surprise at the good order, decency, and piety of the Indians, which they saw at the meeting.

"The meeting commenced on Friday, and it was soon discovered that the power of the Spirit was present by the intense and solemn attention to the preaching of the word. On the Sabbath we had such a display of the presence of the Spirit, as I had never expected to see on earth. It seemed to me there was one continued overwhelming stream of light from heaven poured down upon the congregation all day. Before the administration of the Lord's supper, five Cherokee persons, four men and one woman, having been previously examined and propounded, were received into the church, all of whom are heads of families, and of respectable standing in the nation. In the evening the anxious were invited to come forward to the front seats, that special prayer might be offered for them, and that they might receive suitable instruction. The front seats were immediately occupied by near forty persons, of all classes, from the old tottering grey-headed Indian, down to the children of our schools, and for a time we were all drowned in tears, while we gave way to the sobs and deep heart groans of the convicted and penitent. Here among others, were seen a number of prodigal sons, who had strayed far away from their father's house into this strange land, and had wasted their substance in riotous living, now come to themselves, and sitting in their right mind at the feet of Jesus. Here too were seen, in this company of mourners, a number of the bravest warriors of former times, embracing each other, and for some time too deeply affected to give utterance to their feelings. The scene was overwhelming, yet there was no confusion. All wept, and some wept aloud, but no wild shrieks, nor signs of voluntary delirium, or mental derangement. On Monday morning the meeting was closed, and all seemed to leave the consecrated spot with deep reluctance.

The whole amount of good resulting from this very solemn meeting can only be known in eternity. Numbers seem to have received their first impressions at this meeting, and those who were awakened before, had their convictions much deepened. I do not know of any one who obtained a hope during the meeting. Since the meeting the revival has continued and been increasing, and numbers give most satisfactory evidence of having been changed. We hope the revival will be extended through the nation. No doubt the faithful preaching of the gospel in any part of the nation would be immediately followed by the outpouring of the Spirit in that place. The harvest is ripe, but the laborers are few. I regret the time I shall be employed in the school, but now I have no alternative, and it would not be expedient nor desirable to relinquish that part of our labors."

There are now 3 stations. At Dwight are the Rev. Cephas Washburn, missionary, James Orr, farmer, Jacob Hitchcock, steward, Asa Hitchcock, teacher, with their wives. Mrs. Finney, and Misses Ellen Stetson

and Cynthia Thrall, teachers. The boarding schools contains 64 pupils, and many applications have been refused.

By a letter from Mr. Washburn, of Jan. 2, 1832, it appears that God has continued to pour out the influences of his Holy Spirit. As its fruits it was expected that more than 20 would unite with the church "I have never known," he remarks, "the religious state of the mission family in all respects so encouraging as at the present time. Our schools are in a very interesting state. In the female school there are 7 over whom we rejoice as the young disciples of the Lord. Several others are deeply serious and we hope not far from the kingdom of God. Several of the boys are in a state of great concern, and we hope the Holy Spirit is moving upon the hearts of some of our children in the infant school." The schools, in a literary respect, are in a very flourishing state.

E.

EBONY, a station of the *B. M. S.*, in the island Jamaica, West Indies.

ECHMIADZIN, the seat of the *Catholicos*, or head of the Armenian church, near Erivan, the capital of the Persian Armenia, on Mt. Ararat. The German missionaries at Shusha have attempted with but little success to introduce the gospel to the notice of the corrupt priesthood. Messrs. Smith and Dwight of the *A. B. C. F. M.*, visited this place in their late tour through Western Asia.

EDEN NEW. A station of the *U. B.* on the island Jamaica, Pfeiffer, missionary.

EDIMONY, an outstation of Pulicat, in the Madras Presidency, East Indies, belonging to the *C. M. S.* A school is in operation.

EGINA, OR ÆGINA; a Grecian island in the Saronic gulf about 300 m. in circumference. In ancient times, it constituted an independent State, and was rich and flourishing by reason of its commerce. On this island is an orphan asylum, in which boys are collected together from all parts of Greece. There is also a central school containing 117 scholars, connected with which is a preparatory school of 227.

EGYPT, called by the Arabs *Mezr*; by the Copts, *Khemi*; and by the Turks, *El Kabit*; formerly a mighty empire, the seat of a high civilization, the land of signs and wonders; now a Turkish viceroyalty, scarcely a fifth part inhabited, governed by a pacha or viceroy, appointed or confirmed by the Sultan. The present pacha is Mohammed Ali, a man of great ability. Egypt lies in North Africa, between 22° and 32° N. lat., and 27° and 34° E. long. It is bounded on the N. by the Mediterranean Sea, E. by the Red Sea and by Arabia, S. by Nubia, W. by Barca and the great desert. It contains about 200,000 sq. m., of which only about 17,000 sq. m., in the valley of the Nile, (600 m. long, and from 12 to 25 broad,) are susceptible of cultivation. The population is differently estimated at from 2,500,000 to 4,000,000. Geographers divide it into Upper Egypt or *Said*, Middle Egypt or *Vostani*, and Lower Egypt, *Bahari*, including the fertile Delta. These are again divided into 12 provinces, each of which is governed by a bey, and which, together, contain about 2,500 cities and villages. The simoom,—a hot south wind, the plague, and ophthalmia, are prevalent in Egypt. It has but 2 seasons Spring and Summer; the latter lasts from April to November.

The people consist of *Copts*, embracing at most 30,000 families; *Arabs*, who are most numerous, and are divided into Fellahs, or peasants, and Bedouins, the wandering tribes of the deserts, and *Turks*, the ruling people. Besides these, are Jews, Greeks, Armenians &c. The Mamelukes have been nearly exterminated. The Egyptian has an active complexion, gay disposition and is not devoid of capacity. The prevailing religion is Mohammedanism. At Cairo, the capital, resides the patriarch of the Eastern Christians.

Incidental and temporary efforts have been made, for a few years past, by various philanthropic Societies, for the benefit of the inhabitants of this country. (See *Alexandria and Cairo.)* The missionaries of the *C. M. S.* make the following general remarks in reference to Egypt. "According to the experience we have hitherto had, we foster the cheerful

hope of establishing the kingdom of God in Egypt in three different ways, leading to one and the same end. First, by spreading the written word of God, through the assistance of the press at Malta; secondly by the education of youth; and thirdly, by the preaching of the Gospel both publicly and from house to house. These three effective means are open to us: and the Lord who has opened them will mercifully grant his blessing to our proceedings. This he has warranted by his promises, and by the desire, which he has put into the friends of his kingdom to send the word of life also to Egypt. It is our comfort and hope in our labor, that the Lord has given a particular promise for this land, and that many children of God in Europe are praying for us, and for the establishment of his kingdom in Egypt." Much is also to be expected from the enlightened and liberal policy of Mohammed Ali, who may be unconsciously undermining the religion of the false prophet.

EIMEO, one of the islands of the Pacific Ocean, more commonly called by the natives *Morea*. It was formerly independent; but having been subjected by the late King, it afforded a seasonable refuge to his son, when expelled from his proper dominions. It is said to be 10 m. or more in length from N. to S.; and about half as much in breadth. It has a very narrow border of low land along its coast, from which the hills rise in steep acclivities, except on the N., where a capacious harbor, called Talu, is sheltered from the prevailing winds, and the land has a gradual ascent to the interior. This harbor is situated in 17° 30′ S. and 150° W. of Matavai. In form Eimeo varies greatly from Tahiti, having spacious valleys, and several land-locked harbors on its coast. The lower hills are fertile; but the air is thought less salubrious than that of the greater island.

Several missionaries of the *L. M. S.* having been driven from Tahiti, commenced an establishment on this island, at Papetoai, in 1811.

Pomare showed them much kindness; and, in the summer of the following year, he gladdened their hearts by declaring his entire conviction of the truth of the Gospel, his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by baptism; but notwithstanding many pleasing appearances, they deemed it prudent to defer this ordinance until he should be more fully instructed in the truths of revelation.

During the years 1813 and 1814 an abundant blessing was poured out on this station, so that the missionaries could report that no less than 50 of the natives had renounced their idols, and desired to be considered as the worshippers of the Most High.

At the commencement of the year 1815, the congregation was considerably increased by an influx of strangers from other islands, whose earnest desire to receive religious instruction prompted them from time to time to visit this place. The congregation, in general, consisted of about 300, and the number of persons who had requested their names to be written down as professed worshippers of the true God, was increased to upwards of 200; the pupils in the schools, of whom the major part were adults, were about 260. Of those who had desired their names to be inscribed as worshippers of Jehovah, 4 individuals, (1 man and 3 women,) died very happy about this time. The priest of Papetoai (the district in which the brethren resided) also embraced Christianity, renounced idolatry, and publicly committed his god to the flames. His example was speedily followed by many of the natives; and not only were the former objects of superstitious worship cast into the fire, but the morais and altars were destroyed; and even the wood of which they were composed was used to dress common food, of which different classes, and both sexes, partook indiscriminately, in direct violation of ancient customs and prohibitions.

The brethren at Eimeo having heard that the attention of some of the people in Tahiti had been drawn to the subject of religion, some of them went over to ascertain the truth of this report. Upon their arrival, they found that a prayer-meeting had been established in the district of Pare, without the knowledge of any of the

missionaries. It originated entirely with 2 of their former servants, named Oitu and Tuaheine, who had enjoyed the means of religious instruction long before, but remained, according to their own language, among the "greatest and most hardened sinners in the place." Oitu, having felt strong convictions of guilt, in consequence of some expressions which had fallen from the king, applied to Tuaheine for instruction, knowing that he had long lived with the missionaries. This was a means of deepening his convictions. Both these men now agreed to separate from their heathen companions, to converse and pray together. This conduct speedily brought upon them the scoffs and derision of their idolatrous acquaintance; nevertheless, several of the young people joined them. These formed the prayer-meeting abovementioned; and they had frequently assembled, amidst much contempt, prior to the visit of the missionaries. Two of the brethren, after having made a tour of the larger peninsula of Tahiti, for the purpose of preaching to the people, returned to Eimeo, and brought over with them Oitu and Tuaheine, and their companions, that they might be more thoroughly instructed in the knowledge of Christianity.

In this island the Gospel had now been embraced by about 1200 persons; and in every district a place had been built for Christian worship, in which the people held prayer-meetings three times every Sabbath day, and once every Wednesday. Almost every house had family worship daily, and most of the people retired for private devotion twice and sometimes three times a day.

On the 13th of May, 1818, a general meeting was convened in imitation of the meetings held in London, when about 2000 of the natives assembled, and agreed to form an *Tahitian A. M. S.*, to aid the parent society in England in sending the Gospel to other nations. Mr. Nott preached on the occasion to this large auditory, who were very attentive; after which the King delivered a sensible and interesting address of considerable length, on the propriety of forming the proposed society. With a view to excite the people to emulation in this good work, he adverted to the formation of similar societies among the Hottentots in Africa, and to their contributions of sheep or other property, in places where they had no money. He also reminded them of the labor which they had performed, and the pains they had taken for their false gods, and showed how trifling the offerings they were called upon to make to the true God were, in comparison with those they formerly offered to their idols; observing further, that even their lives were sacrificed to the God, that was indeed no God, being nothing but a piece of wood or cocoa-nut husk! He then recommended that they should collect a little property for the spread of the Gospel in other islands, where it was not yet enjoyed. He observed, that although they had no money, they might give pigs, arrow root, cocoa-nut oil, and cotton, to *buy money with*. "Yet," said he, "let it not be by compulsion, but voluntary. He that desires the Word of God to grow where it has been planted, and to be taken to countries miserable as ours was before it came here, will contribute freely and liberally towards promoting its extension. He who is insensible to its call, or ignorant of its benefits, will not exert himself with this view. So let it be. Let him not be called an illiberal man, neither let the chiefs, his superiors, be angry with him on that account." Such was the substance of the King's speech. When he drew to the close of it, he proposed that all persons present, who approved of the plan, and were willing to unite in promoting it, should hold up their right hands. A most interesting sight ensued, when in an instant every hand in the assembly was raised, to signify their readiness to unite in the glorious work of spreading the Gospel of Jesus Christ among the unenlightened heathen. Pomare then read the rules of the proposed society; persons were appointed as treasurers and secretaries in the several districts of the island; and the people dispersed apparently highly gratified.

In 1823, a new chapel, of coral rock, was commenced at the station in this island, now called *Roby's Place*, Blest Town. A cotton manufactory

was also erected. The particulars of the contributions during the year were —10,804 bamboos of oil—being 1578 more than the preceding year—192 balls of arrow root, 105 baskets of cotton wool, and 17 pigs. The Deputation paid their official visit to this island in 1824, and on this occasion thus wrote:—

"The church that was organized here in 1820, has greatly increased, and now numbers among its communicants no fewer than 210, who appear to be truly pious and consistent professors of the Gospel, living in great peace and harmony with each other, while their spirit and deportment adorn the doctrine of God their Saviour. Often have we surrounded the table of the Lord with this worthy flock, with inexpressible delight, while we have assisted in the administration of the Holy Supper. Difference of clime and of color from ourselves seemed but to endear these our Christian brethren and sisters the more to our hearts. So long as life lasts, we shall remember these sacred seasons, both with this and all the other churches in these islands, with the noblest feelings of Christian affection; while sorrow fills our hearts that we shall break bread and drink wine with them no more, till we shall drink it new in our Father's kingdom. While we have reason to think well of the piety of the members of the church, a general air of seriousness was ever apparent in the whole congregation, who crowd the place on Lord's days, and on other occasions; and the greatest decency of dress is seen throughout among both sexes, many of whom dress in European clothing."

In the following year, the buildings and various apparatus of the cotton factory were completed. On the 1st of March, Mr. Armitage, its superintendant, received the first supply of native cotton, collected by members of the *Tahitian A. S.* On the 5th of July, the operation of carding was commenced; on the 26th of Sept. that of warping the first web; and on the 30th, the process of weaving. The natives, who were incredulous as to the possibility of producing cloth from cotton, were highly gratified by receiving ocular demonstration of the fact. Since that period, the adult and children's schools have considerably increased as to number, and improved as to diligent application. All the learners are divided into classes, and ranged under proper teachers. Both the schools are now under Mr. Henry's superintendance; Mr. Armitage's engagements, in connexion with the cotton factory, having rendered it necessary that he should relinquish the boys' school. Mrs. Henry has taken the girls' school at *Bunnel's Place*, under her immediate charge.

In 1825-6, the buildings of the *South Sea Academy* were completed: 17 pupils were received; all, with the exception of the young king Pomare, then about 7 years of age, children of the missionaries, for whose benefit the institution was founded. The natives also erected a chapel, which was opened on the 8th of May, 1825. Two native schools, one for adults, and another for children, were likewise formed, and placed under the care of native teachers.—In 1826, the number of youths in the academy, including the young king Pomare (who departed this life on the 11th of January, 1827, after a few days' illness), was 27. The result of an examination was satisfactory.

The inhabitants manifest an increasing attachment to the missionary; and according to their ability endeavor to assist him in his work. The means of Christian instruction have been uniformly well attended; the members of the church continue to live in uniform affection among themselves, and to adorn by their lives the Gospel of the Saviour; no instance requiring the exercise of discipline had occurred, and 20 had been (in 1830) added to the church. In the South Sea Academy, there were 17 boys and 6 girls. Spinning and weaving cotton had been introduced with encouraging success.

See *Blest-town*, *Griffin Town* and *Harvey Islands*.

ELIM, first called *Vogelstrings-kraal*, a settlement of the *United Brethren* on New Year's River, near Cape Aiguillas, 10 or 12 hours' ride S. E. from Gnadenthal, 8½ E. from Hemel en Aarde, which last is 7 hours S. W. from Gnadenthal; the 3 settlements thus forming the points of a

triangle, each being a day's journey, on horseback, from the other. The first adult heathen was baptized here on Oct. 9, 1825. About 200 strangers celebrated the following new year's festival. In the beginning of Feb. 1826, the settlement had 70 inhabitants, and the gardens were in a flourishing state: the third crop of beans, within 8 months, was in forwardness, on the same piece of ground. Brother Luttring had greatly improved their mill, which was resorted to from all quarters. He also attends to a daily school for the children of the settlement, and to a Sunday-school for those of slaves, Hottentots, and farmers. Of the state of this mission he gives the following account:—"Our neighbors are friendly and well disposed towards us; externally we have no cause for complaint. As to the spiritual course of our small congregation, we may with truth assert, that the blessing of God our Saviour attends our labors; though it cannot be denied, that Satan also endeavors to set his snares in the way, when souls are awakened by the Gospel, fearing to lose his prey."

At the close of 1830, the inhabitants consisted of 36 communicants, 25 baptized adults, 38 baptized children, 22 candidates for baptism, and 54 new people.

ELLIOT, a station of the *A. B. C. F. M.* about a hundred m. from the northern line of the State of Mississippi. It is near the Yalo Busha Creek, about 40 m. above its junction with the Yazoo. N. lat. 33° 40′, W. lon. 89° 50′. A mission was commenced in this place in 1818, by the Rev. Cyrus Kingsbury, and Mr. L. S. Williams. A church was organized in March, 1819. The following persons now reside at Elliot, under the care of the *A. B. C. F. M.*, John Smith, farmer, Mrs. Smith, Zechariah Howes, farmer. Mrs. Eliza Hooper and Mrs. Harrison Allen, teachers. At Elliot, the whole No. of scholars is 44. No recent intelligence has been received from the station.

EMAUS, a station of the *U. B.* on the island of St. Jan, in the West Indies.

EMMAUS, a missionary station among the Choctaw Indians, under the care of the *A. B. C. F. M.* 140 m. E. from Mayhew, near the line which separates Mississippi from Alabama, in the S. E. district of the nation. The mission was commenced in 1822. Mr. David Gage, teacher and catechist, Mrs. Gage, and Miss Pamela Skinner, assistant, reside in this place. The church consists of about 40 members, the school of 23.

ENON, a station of the *U. B.* more than 500 m. E. of Cape Town, Cape Colony, South Africa. The mission was commenced in 1818. The rapid improvements soon effected Mr. H. P. Hallbeck, the missionary, thus describes, in 1821.

"What I felt at the first sight of this village of the Lord, no language is able to describe: I had, indeed, been informed of the changes that had taken place here since I first witnessed its beginnings; but even the lively description given in brother Schmidt's letters, presented things much more faintly than I now saw them with my own eyes. The wilderness and the impenetrable thicket of 1819 were still present to my imagination. Judge, therefore of my surprise, when I saw that wilderness transformed into fruitful gardens; that thicket extirpated, and a fine vineyard planted in its place; the lurking places of tigers destroyed, and in their stead the comfortable habitations of men erected. Imagine my heartfelt pleasure, when on the spot where two years ago we knelt down in the fresh track of an elephant, and offered up our first prayer, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and when, shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenthal was an ornament, not only to the place, but to the Gospel; and you may say, with equal truth, that every tree and thorn-bush which is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word; for by its influence the work

was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly 3 times as large as the great garden at Gnadenthal, cleared, levelled, and laid out as a garden and vineyard for the missionaries, besides about 40 gardens of the Hottentots; and all this done amidst a variety of other needful work, and even in the most distressing times."

Other proofs of the power of religion were soon visible. Although for two years the people, generally speaking, did not taste a morsel of bread—for it was not to be procured in any way—they did not lose their confidence in their heavenly Father, but said, "He who did not abandon us in our most dreadful distress during the Caffre war, will not forsake us now." Their circumstances continued to be very distressing in the latter end of 1823, in consequence of a great flood, as appears from a letter written by Mrs. Schmidt, Nov. 2, in which she says:—

"Our own buildings have suffered no material injury, nor our garden and vineyard; but the lower part of the Hottentot's gardens, which lie in a line with our corn land, is entirely swept away. The poor people had been very diligent in planting, and it was a pleasure to see every thing was thriving; but now all is carried away, and a bed of stones covers the ground! Much as these misfortunes afflict us, however, we have great reason to thank God that we have built just on this spot; for there is not so safe a place along the whole river, in case of floods. Had we built on the old place, we must have fled to the hills; for nearly all, from one hill to another, was under water."

In Sept. 1825, brother Schmidt says:—

"Enon has been so much enlarged, and in every respect improved, within these few years, that I am often excited to joy and thankfulness towards our gracious God and Saviour, by whose protection, grace, and blessing, the work has been founded and maintained. He has, indeed, fulfilled the promise. Jer. xxxiii. 12."

"As to their external support, the Hottentots find Enon, by the blessing of God, a very eligible place to dwell in. Those that will work may earn their livelihood. Many who came hither without a farthing, and clothed in nothing but a kaross, have, by their industry, become possessed of cottages and gardens, though they were obliged, with their own hands, to clear away the thicket before they could build or plant: they are likewise decently clothed. All this they effected at a time when no bread could be purchased for them. Though the increase, by the arrival of new comers, who obtained leave to live here, was very considerable, and most of them were very poor, none have suffered from hunger. Several of our inhabitants last year reaped good crops from their gardens. God has given to our own garden-grounds his blessing, and we have reaped an abundant crop of Indian corn, beans, and pumpkins, insomuch that we could supply many that had need. Of the latter fruit, we had about 4000, and by the kind gifts of our friends, our box for the poor was able to lend much assistance.

The inhabitants, in 1831, amounted to 449; being 44 less than the preceding year, 39 having emigrated to the Klipplaat. Fritsch, Lemmertz, and Hornig, missionaries. In the beginning of 1831, the communicants amounted to 118, baptized adults 69, baptized children 118, candidates for baptism 42, and 72 new couples. There are 82 married couples, most of whom live in peace, and govern their families well. About 600 head of cattle belong to the settlement. So much land has been gained by the opening of a new water course, that both gardening and agriculture can be carried on in ordinary years near the settlement.

ERZEROOM, a town in Armenia, 800 m. E. of Constantinople. During the late war between Turkey and Russia, a very considerable part of the pashalic of Erzeroom fell into the hands of the Russians. They have uniformly encouraged the Armenian population to migrate to their territories. In consequence, the Armenians to the number of 15,000 or more left Erzeroom—their school of 600 or 700 scholars was broken up, their numerous shops were shut, and the city is left desolate indeed.

ETIMOLY, a village in the Tinnevelly District, Southern India, where a Chapel has recently been erected.

EUROPE; the smallest of the grand divisions of our globe, but distinguished above all the others by its moral, physical, and political power. It is washed on three sides by the sea, which is called by different names, and belongs either to the Northern Arctic, or the Atlantic Ocean. It is separated from Asia, only by an imaginary line, and from Africa by a narrow Strait. It lies wholly in the Northern frozen and Northern temperate zones, between 10° and 63° E. lon. and 36° and 70° N. lat. Including the islands which contain 317,000 sq. m., the whole extent of Europe amounts to about 3,250,000 sq. m., of which Russia composes nearly one half. The population of Europe is estimated to be 215,000,000, of whom 116,000,000 are Roman Catholics, 49,000,000 Protestants, 42,000,000 of the Greek Church, 3,000,000 Mohammedans, 1,600,000 Jews.

Missionary efforts are made in various portions of Europe, in Ireland, in France, Germany, Poland, but principally in Greece.

F.

FAIRFIELD, a station of the *U. B.* on the island Jamaica. It was commenced as early as 1824. In 1825, the number of persons at Fairfield amounted to 1,047, among whom there were 261 communicants, and 141 baptized members of the church. In 1826, a new church was dedicated. In 1830, Mr. Ellis says, "Our auditories at Fairfield are very numerous, particularly on Sundays; and to many of our hearers the doctrine of Christ crucified, which we preach in simplicity, approves itself as the power of God unto salvation. 180 negroe couples are living according to the Scriptural rule of marriage. Instances of unfaithfulness are becoming more and more rare, and the grace of the gospel is strikingly exemplified."

FAIRFIELD, a station of the *A. B. C. F. M.*, among the Arkansas Cherokees, about 20 m. N. W. from Dwight. Marcus Palmer, missionary and physician. Mrs. Palmer. Public worship is statedly held at this station on the Sabbath. The school at Fairfield contains 25 scholars, among whom, are 3 Osage girls. In a letter of March 13, 1832, Dr. Palmer remarks that, "Our meetings are well attended and solemn. There is great encouragement to preach the gospel among the Cherokees.

FAIRFIELD NEW. See New Fairfield.

FALMOUTH, a station of the *B. M. S.* in Jamaica, West Indies. Wm. Knibb, missionary; 306 members added in 1830; 2,847 inquirers, 670 members. A number of native teachers.

FEEJEE, OR FIJI ISLANDS. These islands lie between 16° and 19° S. lat., and between 177° and 180° E., and 177° and 180° W. long.

Soon after the return of Mr. Davies, of the *L. M. S.*, to Tahiti, from a visit to the islands of Raivavai, the members of his church were convened for the purpose of considering the propriety of sending out two of their own body, as teachers, to the island of Lageba, one of the Fiji islands, as the Minerva and Macquarie were on the point of sailing again, in that direction.

It seems that several months before, two strangers, from New South Wales, came to Tahiti, with the hope of procuring a passage to the Fiji Islands. What they had seen while in the colony had given them an unfavorable idea of Christianity; but they acknowledged that the *new religion*, as they called it, had effected much good at Tahiti. They had several times expressed a wish that teachers might accompany them, on their return home, to instruct the Fijians, and had proposed, as a suitable place for an experiment, the island Lageba, which is not disturbed by wars as Takaunove and Bau, and the other larger islands, are. They also added, that Tuineau, the chief of Lageba, is a quiet and friendly man.

At the meeting of the church at Papara, to which allusion has been made, the two strangers being present, it was decided, not in the first instance, to send families, but that two single men should accompany

the strangers, as teachers; and provided they were well treated, and a prospect of success presented itself, that one or two families should follow.

Mr. Davies had himself visited the Fiji islands, in the year 1809—10, and had then made some progress in the language. During his short stay there, he wrote down many words and sentences, which, with the assistance of the strangers who were now at Tahiti, he was enabled to revise. He has also compiled a small spelling-book, &c. in the Fiji language, which has been printed. In this little book, the strangers, before they quitted Tahiti, had made considerable proficiency.

On the 27th of January, the Tahitian teachers, whose names are Hape and Tafeta, were solemnly set apart to their work; and, on the 2d of March, accompanied by the two strangers, sailed in the Minerva, Captain Ebrill, who was bound to the colony of New South Wales.

Presents were given to the strangers, partly for themselves, and partly for the chief of Lageba.

Three native teachers are now (1831) employed at this station. They were all well received, but the king declined to profess Christianity until he had consulted the chiefs of the different islands.

FORKS OF ILLINOIS, a station of the *A. B. C. F. M.* among the Cherokees of the Arkansas, 20 m. N. of Dwight. Samuel Newton, teacher and catechist, Mrs. Newton. Public worship is held on the Sabbath. There are 11 church members in this place. A protracted meeting was held in September, 1831, at the close of which the Cherokee Temperance Society held an adjourned meeting; 11 persons from this neighborhood joined it. 33 scholars at the school.

FOURAH BAY, a mission station in the colony of Sierra Leone, Western Africa. There is a Christian Institution, under the care of the *C. L. F.* Haeensel, containing 9 students.

FREETOWN, a seaport of Guinea, capital of the colony of Sierra Leone. The harbor has three wharfs, and is protected by a battery. It stands on the S. side of the river Sierra Leone, 7 m. above its entrance into the Atlantic ocean. W. Long. 12° 56′, N. lat. 8° 30′.

Some missionaries from the *W. S.* took up their abode here in 1816; and in 1820, so successful were their efforts, that in Freetown and its neighborhood, there were in society upwards of 1,100 persons, almost exclusively blacks and people of color. Some misunderstanding afterwards arose, but the prospect was soon more favorable. A chapel, built by the Maroons at Freetown, was opened, and others at *West End*, *Congo Town*, and *Portuguese Town*, were regularly supplied. The chapel at the latter place was destroyed by a fire, which almost consumed the whole place; but one of stone was subsequently erected. Towards this work, and the rebuilding of the town, many of the Europeans very handsomely subscribed, among whom were the Governor and the Chief Justice. In 1823, a a painful dispensation of Providence deprived this mission, in rapid succession of both its laborers. The society was consequently bereft, for a time, of pastoral care, and of public ordinances. Two heroic men were at length found to give the preference to this post of danger. One of them, Mr. Pigott, wrote:—

"Through the kind providence of God, brother Harte and myself arrived here on Friday, March 19, 1824, after a voyage of five weeks. Never could two missionaries be more joyfully received. The news of our arrival soon spread; and to see the poor blacks running from one house to another to inform their brethren and sisters—lifting up their eyes and hands towards heaven—thanking and praising God, was such a scene as we never witnessed before; and we could not for a moment regret having left home to preach salvation to those of whom it may be said, 'the fields are white already to harvest.' On Saturday, the 20th, I examined the class papers, and met the leaders, and was happy in finding that the society had been wonderfully preserved. On the Sabbaths the leaders have had service in each of our chapels. In the Maroon chapel some one regularly read prayers every Sunday morning; and occasionally one or

two of the leaders gave exhortations. The number of members in society is 81, and there are several on trial. We have called upon several gentlemen, and they promised us every assistance." In little more than 12 months, however, Mr. Harte was no more.

In 1826, Mr. Pigott says—"A little after the death of brother H., I began to urge the friends to get the chapel finished, but was informed that nothing more could be done till an old debt of 93*l*., which was due for the slates and copper on the roof, was paid. I called a trustee meeting, proposed to pay the shares in small sums, and undertook to collect it myself; and I am happy to say, that during the year, not only has the debt been discharged, but more than that sum again has been collected and spent upon the chapel. Concerning *Portuguese Town*, we have tried our utmost to get the chapel finished, but find we try in vain, unless we receive help from home. In relation to the circuit, the Lord continues to visit us with his blessing. Out of 20 members that form the class at *Portuguese Town*, I believe 18 clearly enjoy the pardoning love of God. Our chapels are pretty well attended; and our number of members this quarter (June) is 94.

Since 1818, the colonial schools at Freetown have been committed to the care of the *C. M. S.*, and of the chaplains, who have superintended the schools, and have faithfully labored to promote the best interests of the people. In 1823, benevolent efforts were much interrupted by the death of both chaplains, and several of the teachers. Other laborers were sent out, but bereavements still occurred.

Mr. Raban continued the exercise of his ministry till June 1826, when an attack of dysentery, followed by fever and ague, disabled him from attending to his duties. The usual services at the Court-room had, till Mr. Raban's sickness, been regularly performed; and an increased attention had been manifested by the European part of the congregation. Few interruptions had taken place, in the same period, in the services at *Gibraltar Town*, on Sunday and *Wednesday* evenings. A small chapel was opened there on the 9th of April: from 50 to 70 persons generally attended, with much devotion; and several adults had been baptized, or were candidates for baptism.

At Michaelmas, Mr. Raban's disorder, though much abated, still prevented him from resuming his active duties. Mr. Metzger, from Wellington, and Mr. Betts, from Regent, had, with some interruptions, kept up the services at the Court-house; but those at Gibraltar town had from necessity been left, except in one instance, to the people themselves. There being no prospect of Mr. Raban's immediate resumption of his labors, it was agreed that Mr. Betts should remove, with the consent of the acting governor, from Regent to Freetown, and be there stationed as a second rector; and that he should visit the mountain villages for the administration of the sacraments. At Christmas, Mr. Betts reports, that the number of baptisms during the quarter then ending, had been 23; of these, two were adults, who had previously received instruction, and who, there was good reason to hope, were sincere in their profession of faith.

The average attendance on public worship, at Gibraltar chapel, in Freetown was, in 1831, as follows

Morning	100
Evening	80
Communicants	21
Baptisms	8
Sunday Scholars	139
Average attendance	128
Colonial Boys' Schools	340

"Nothing discouraging," remarks the missionary, Rev. J. G. Wilhelm, "has come to my knowledge, in the life and conduct of those who attend the communion."

FRIEDENSBERG, FRIEDENSFELD, and FRIEDENSTHAL, three stations of the *U. B.* on the island St. Croix, West Indies. The number of persons under the care of the Brethren is 6,000. For full particulars see *St. Croix*.

FULNEE NEW, see *New Fulnee*.

FRIENDLY ISLANDS; a cluster of islands in the South Pacific ocean, of great extent, and upwards of 150 in number; some of which are large, and some lofty, with volcanoes. Lon.

184° 46′ to 185° 45′ E. Lat. 19° 40′ to 20° 30′ S. Capt. Cook discovered the islands in 1773. The natives are cannibals. They are supposed to amount to 200,000. The climate is healthy.

A mission was commenced on these islands in 1822, by the *W. M. S.* (see *Tongataboo*). In 1831, Rev. W. Yate thus writes, respecting one of the islands. "I visited the schools, and found upwards of 600 natives, under a course of scriptural instruction, reading and writing. Attention and order governed the whole, and an earnest desire to improve was depicted on every countenance."

G.

GALLE, OR POINT DE GALLE, a sea-port on the S. coast of Ceylon, in a rich and beautiful district, with a strong fort and a secure harbor. It is populous, and in point of trade ranks next to Colombo. The chief branch of its traffic consists in the exportation of fish to the continent; but a great part of the products of the island are shipped here for Europe. It is 63 m. S. by E. Colombo, E. long. 80° 17′, N. lat. 62°.

On the arrival of several *Wesleyan* missionaries at Ceylon, the Rev. Mr. Clough was appointed to this place, where he conducted an English service in the Dutch church every Lord's day, and by joint subscriptions of some of his hearers, a private house in the fort was fitted up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause was also essentially benefitted by the decided patronage of Lord Molesworth; who frequently appeared in company with the missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residents, this conduct, on the part of his lordship, produced the most pleasing effecrs; and the military were not only induced to attend to the word of God, but several of the private soldiers united in society, and though a few returned to the world, the residue remained steadfast, and some of them died rejoicing in the salvation of Christ.

Amidst all the encouragements which he received, and the pleasure which he felt in the prosecution of his present avocations, Mr. Clough's attention was anxiously directed to the natives of Galle, as the more immediate objects of his mission. Such, indeed, was his desire to commence his work among them, that he formed the idea of residing entirely with them, in order to study their language, and to exert himself unremittingly for their welfare; and an event soon occurred, which enabled him to carry this favorite scheme into execution. He was one day visited at the government house by the maha, or great moodeliar of Galle, a man of good understanding and a liberal mind, who, from his rank, was possessed of unlimited influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, and said, "I am come, reverend Sir, to offer my children to your protection and instruction. I have heard that you are desirous of establishing a school for the sons of our native headmen; and I have a house, ready furnished, near my own residence, which is at your service for that purpose. If you will please to see whether it will suit you, I shall consider it an honor to have such a reverend gentleman living so near to me; and will render you all the assistance in my power." Grateful for such an unexpected and welcome proposal, Mr. Clough hastened to visit the premises, which he found situated in a sweetly retired and romantic spot, about a mile from the fort, and within a stone's throw of the house of the kind proprietor; and, of course, accepted the generous offer. The friendship and patronage of the moodeliar had an astonishing influence on the surrounding population. Mr. C.'s school was soon attended by some of the most intelligent boys in the island; and curiosity was so strongly excited, that he was visited by learned priests, and persons of various classes, who came to inquire respecting the religion which he professed. With these, through the medium of an interpreter, he had frequent opportunities of con-

versing concerning the faith in Christ; and, in some instances, had the pleasure of seeing them depart, evidently impressed with the result of their inquiries.

Attendance at a grand festival afforded Mr. C. an opportunity of meeting with a learned priest of the Budhist religion, named Petrus Panditta Sehara. The reputation he had acquired raised him to eminence, and secured for him various marks of high distinction. He had resided for a long time with the king of Kandy: at his inauguration as a priest he rode on the king's *own* elephant, and was indeed universally celebrated. His interview with the missionary was followed by others, until about two months had elapsed, when he expressed his first conviction of the divine origin of Christianity, and his wish publicly to profess it. Aware of the sacrifices he would have to make, and the perils to which he would be exposed, Mr. C. laid his case before the governor, who kindly stated, that if the priest, from conviction, embraced the Christian religion, protection should be afforded, and a small allowance granted. In consequence of the unavoidable absence of Mr. C. for a short time, this convert was placed in much danger: 14 of the head priests were sent by the high priest to reason with him, and their number in the course of the interview increased to 57. To their arguments, to the tears and threats of destruction by which his family assailed him, and to large presents brought by the head men of the district, Petrus was immoveable; and he retired for safety to the house of an European in the fort of Galle, till he received directions to proceed to Colombo. On his arrival at that city, he experienced every kind and Christian attention; and, though affected by the continued entreaties and remonstrances of his relatives, he steadily adhered to the cause he had espoused. On Christmas-day, 1814, he received the ordinance of baptism, in the presence of a large congregation.

This newly converted Christian had received from Mr. C. the valuable present of a New Testament in Cingalese: which not only caused him to read it throughout with a mind bent on the search after truth, but induced him, at a numerous meeting of priests of Budhu, to take the Testament with him, and lecture them, during a whole night, from the Gospel of Matthew, which they heard with no less astonishment than attention.

The literary qualifications of this convert procured for him the situation of Cingalese translator to the government at a certain salary; and as his return to Galle would have exposed him to the insults of those who were most violently enraged at his renunciation of Budhism, it was determined that he should remain at Colombo, under the care of Mr. Armour, the master of the principal school in that city, and that his studies should be directed with a view to his becoming, at some future period, a preacher of the Gospel among his own countrymen. At the same time, as the change which his sentiments had undergone was likely to produce a peculiar influence on the minds of both natives and Europeans, Mr. C. was requested by the governor to draw up a connected statement of the case; to which his Excellency condescended to prefix an appropriate introduction, and ordered the whole to be inserted in the Ceylon Government Gazette.

Amlamgoddy is now connected with Galle. John M. Kenny, missionary, John Anthonier, assistant. Members 42; their conduct has been, in general, under some severe trials, consistent and steady. The monthly sacramental services are solemn and profitable, and frequently attended with much divine influence. Schools, 11; of which 9 contain 363 boys and 70 girls.

GAMBIA; a river in Western Africa, which rises from the mountains on the borders of the Foota Jalloo, and flows westerly into the Atlantic. It is navigable about 400 m. At its mouth is the English settlement, Bathurst, where the *W. M. S.* have a mission.

GEORGIAN, OR WINDWARD ISLANDS, four islands in the South Seas, so called in honor of George IV. of England. Through the influence of missionaries, idolatry has

been renounced, Christianity introduced in its stead, and the temporal and moral state of the people has been improved almost beyond any former example.

For a full account of this wonderful change, see *Tahite*. "The general attention to education," say the Directors of the *L. M. S.* "the proficiency of the natives at some of the stations in the mechanic arts, their maritime enterprise, the increase of cultivation, and accumulating sources of comfort, indicate an advancement in intelligence, industry, and happiness."

GIBRALTAR, a rocky promontory, from 1200 to 1400 ft. above the level of the sea, lies at the S extremity of the Spanish province of Andalusia, at the entrance from the Atlantic to the Mediterranean, lat. 37° 7′ N., lon. 5° 19′ W. It has been in possession of the British since 1704. It contains 12,000 inhabitants, besides the garrison. The *W. M. S.* have a flourishing mission in this place. F. U. Tripp, Esq. Captain in his Majesty's 26th regiment, was one of the fruits of this mission. In token of his regard, he left by will £50 to the funds of the society, and £600 to liquidate the debt on the mission chapel.

Not only are the English congregation, the society, and the school, at present in a state of religious prosperity, but the preaching and other services in the Spanish tongue, still promise to be useful to many of the Spaniards, occasionally or permanently resident on this island. The Scriptures and useful tracts in that language continue to be circulated, and are received with great eagerness; and in many instances are conveyed into Spain, notwithstanding the vigilance of the priesthood.

GLOUCESTER, a town of liberated negroes, Sierra Leone, W. Africa, situated between Free Town and Regent's Town.

A mission was commenced by the Rev. H. During of the *C. M. S.* in 1816. In 1823, there were about 50 communicants. In that year, Mr. During was lost at sea, as it was supposed, the vessel in which he sailed for England never having been heard from.

The following summary of the station was given in 1831.

Scholars	192
Average attendance	68

GNADENHUTTEN, a former station of the *U. B.* in Pennsylvania, 30 m. from Bethlehem. The following statement will furnish some account of their sufferings, during an Indian war.

In the evening of Nov. 24, 1755, whilst the brethren at the mission-house were sitting at supper, they heard an unusual barking of dogs, followed by the report of a gun. Some of them immediately went to the door, when they perceived, to their unspeakable terror, a party of French Indians, with their muskets pointed towards the house; and in the space of a second they fired, and killed Martin Nitschman on the spot: his wife and some others were wounded, but they precipitately rushed up stairs to the garret, and barricadoed the door so firmly with bedsteads, that their savage pursuers found it impossible to force it open.

Resolving, however, not to be disappointed of their prey, the sanguinary monsters set fire to the house, which in a short time was completely enveloped in flames. Two of the brethren had previously effected their escape by jumping out of a back window, and now one of the sisters and a boy saved their lives by leaping from the burning roof. One of the missionaries, named Fabricius, attempted to follow their example, but, being discovered by the Indians, they dispatched him with their hatchets, cut away his scalp, and left him lifeless on the ground. All the others, who had fled to the garret, were burned to death. Mr. Senseman, who on the first alarm had gone out at the back door, had the heart-rending anguish of beholding his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "*Dear Saviour! it is all well.*" No less than 11 persons perished on this melancholy occasion, *viz.* 7 missionaries, 3 of their wives, and a female child only 15 months old! The inhuman savages having completed their work of butchery at

the mission-house, set fire to the stables, and thus destroyed all the corn, hay, and cattle. They then regaled themselves with a hearty meal and departed. They afterwards returned, however, to burn the town and ravage the plantations; but the whole of the congregation providentially escaped, having fled to the woods as soon as they saw the mission-house in flames, and were apprised by one of the brethren of the tragical catastrophe.

Dreadful and disastrous as were these events, they became the means, in the hand of Divine Providence, of averting a much more extensive calamity: a determination having been formed that such a carnage should be shortly made in all the *Moravian* settlements, as had never previously been heard of in North America.

A station was afterwards formed, about a mile from Bethlehem, called *Nain;* and the members soon increased, so as to render it expedient to form another. With this view, the brethren purchased about 1400 acres behind the Blue Mountains, whither several repaired, and built a town called *Wechquetank*. During the war in 1763, the brethren and the Christian Indians were forced to abandon these settlements, and the Indians were taken under the protection of government at Philadelphia. Even in these circumstances, the fury of the mob could scarcely be restrained; for the whites were inveterate against all Indians, however peaceable or friendly. After the cessation of hostilities, a settlement was formed on the Susquehannah, and called *Friedenshutten*, or "Tents of Peace." Here they erected 13 Indian huts, and more than 40 houses in the English style. The settlement was frequented by heathen Indians from all quarters; schools were established, and the preaching of the Gospel appeared to be blessed to the conversion of many. The treachery of the Iroquois, however, in selling to the English the land which they had formally ceded to the Christian Indians at this place in 1765, compelled the congregation, consisting of 241 persons, to abandon that settlement, and they removed to Gnadenhutten on the Muskingum, on *the Ohio. Here* they remained, experiencing many vicissitudes, till 1791, when they settled in Upper Canada.

GNADENTHAL, or *Grace Vale*, a station of the *U. B.*, 130 m. E. of Cape Town, S. Africa, near Serjeant's river, formerly called *Baviaanskloof*. This mission was begun by the Rev. George Schmidt, in 1737.

On the restoration of the colony to the Dutch, they found a kind friend in the new governor, Gen. Janssens, and one of the missionaries was appointed chaplain to the Hottentot corps, which had been raised for its defence; in which situation he was highly approved by the constituted authorities.

In Jan. 1806, the Cape was once more attacked successfully by a British force; but though the government was transferred into other hands, the missionaries continued to meet with the same favor and protection which had formerly excited their warmest gratitude. Sir David Baird and many English officers and gentlemen visited Gnadenthal in the most condescending and friendly manner; and Lord Caledon, who was appointed governor in 1807, evinced the most friendly disposition towards the brethren, and encouraged them to form a second settlement at a place called *Groenekloof* or Green Glen, in the high road between Cape Town and Saldanha Bay.

To this spot Messrs. Schmidt and Kohrhammer removed, with their wives, in March, 1808, and took up their residence in a farm-house, the lease of which had just expired. They then applied to the Hottentot captain of that district, explaining the object they had in view, and requesting him to convene his people, that the word of salvation might be addressed to them. About 100 persons were accordingly assembled; and, after listening with the most profound attention to a solemn and pathetic discourse, several of them agreed to reside in the vicinity of the mission-house, and eighteen lots of ground were immediately measured off for the erection of their huts, and the formation of their gardens. The subsequent labors of the brethren at this new station, were evidently at-

tended with the blessing of the Holy Spirit.

But whilst they were contemplating, with sacred delight, these indications of the work of God upon the minds of the heathen, a circumstance occurred which threatened to be productive of the most disastrous consequences. One night, the slaves in a district called Hottentot Holland, rose in rebellion, to the number of 300, and resolved to set fire to Cape Town, to murder all the European males in the colony, and to reduce the females to slavery. They had actually seized and bound several of their masters, carried off arms, horses, and waggons, and committed a variety of depredations. By the prompt exertions of government, however, this formidable insurrection was crushed, and the ringleaders of the plot, with many of their deluded adherents, were made prisoners.

The mission still continued to enjoy the patronage and protection of government; and, under the smile of the Almighty, the converts at each of the settlements appeared to make considerable progress in the knowledge of divine truth. Many of the heathen, also, who came from considerable distances, evinced, by their artless observations, that they had been led to the brethren by the immediate influence of Him who had resolved to bring them under the sound of his Gospel. One of them, in speaking to the missionaries on this subject, remarked, "God has led me in a wonderful way from the lower country to this settlement. I was first told about Bavian's-kloof by some travelling natives, who said that teachers had come across the great waters for the express purpose of instructing the Hottentots, and that in their discourses they described an illustrious personage who came down from heaven, in order to save poor sinners from the black kloof, of which we had heard such dismal accounts, and to introduce them, after death, into a most delightful country. From that time, my thoughts were continually occupied with the necessity of visiting this place; but I could not accomplish my desire, till God in his providence led me hither." On another occasion, a woman stated, that when she was a girl, her father one day called his family around him, and addressed them to the following effect:—"My dear children, though you are Hottentots, and despised by men, let it be your study to behave well; for I have a strong presentiment that God will, at some future time, send teachers to our nation from a distant country. As I am already advanced in years, it is probable that I may not live to see that day; but you, who are young, will hereafter discover that your father has told you the truth. As soon, therefore, as you are informed that such people have arrived in our land, hasten to their residence, wherever they take up their abode, and be obedient to their instructions." Shortly after the death of this Hottentot, his prediction was fulfilled; and when the intelligence reached his daughter, she removed to Gnadenthal, when she was instructed in the way of salvation, and, after some time, was admitted into the church by the rite of baptism.

The visit of the Rev. Mr. Latrobe, to this place, in 1815-16, appears to have been productive of much benefit, both in a spiritual and temporal sense; as the brethren were animated to proceed in their arduous labors with increasing zeal and diligence; and various disorders, which had formerly occurred at Gnadenthal, were effectually prevented, for the future, by the introduction of several salutary rules, and the establishment of a regular police, consisting principally of fathers of families in the settlement.

In the beginning of December, the inhabitants were suddenly involved in distress, by the descent of a torrent from the mountains, which overwhelmed a great part of their premises with destructive violence.

"On this occasion," the missionaries observe "we are much pleased to see such willingness and diligence as are not always met with among the people, and are by no means natural to the Hottentot nation: and when we spoke with them of the damage which had been done to their grounds, they replied, that they had cause to thank the Lord for his *mercy*, that notwithstanding their great demerits they had been chastized with so much lenity." On the 28th of

January, 1817, the governor, Lord C. Somerset, accompanied by his two daughters, Captain Sheridan, and Dr. Barry, paid a visit to the settlement at Gnadenthal, and expressed the highest gratification, whilst surveying the various improvements in that district. In the evening, the whole party attended the celebration of divine service in the church, and appeared much pleased with the singing of the Hottentots; and the following day, his Excellency and suite visited the school, the smithy, the cutlery, and the joiner's shop; and before they departed, his lordship presented the brethren, in the names of himself and his daughters, with 300 rix-dollars, for the use of the school; an example which was generously followed by Captain Sheridan.

In 1822, the rains and floods were excessive. One of the brethren wrote: —"Though none of the buildings belonging to the missionaries have fallen, our poor Hottentots have suffered most severely: 48 houses have been so materially injured as to be rendered uninhabitable, for some time; and, of this number, upwards of 20 lie in ruins. The rivulets which irrigate our valley have overflowed, and damaged some of the gardens; but the river Sonderend rose to an enormous height. All the boats belonging to the farms higher up the river were carried away, and picked up by our Hottentots. Great quantities of trees, bushes, roots, and trunks, were also brought down the stream, and collected at the foot of the bridge, the wood-work of which was now dislodged, and some of the beams and planks carried to the distance of several English miles.

"Besides the loss sustained by the falling of houses, our Hottentots have also lost a great many cattle, by wet and cold. I have this morning made a list of all the oxen which remain, and by this means have discovered, that, of 400 head, which they possessed on the 26th of May, one half are either consumed, in consequence of famine, or have perished by the severity of the weather, in the short space of 3 months. In fact, we are ruined outright; and all the fond hopes of progressive improvement, *which once cheered* the spirits of the missionaries, will be entirely blighted, unless God dispose the hearts of benevolent friends to grant us their assistance. Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was formerly only a faint picture in my imagination."

The inhabitants in 1831, numbered 1,322, among whom are above 200 married couples; houses 237; of which 106 are walled. Messrs. Hallbeck, Luttring, Stein, and Sonderman are the missionaries at this station. Thomson and Voigt have returned to Europe. J. G. Schulz died on the 27th of June 1831. Besides day schools of 200 children, more than half of whom can read the Bible, there are Sunday Schools for youths, and young females, and two weekly meetings for the religious instruction of adults. Mr. Hallbeck writes that on one occasion 77 adults, obtained an advance in the privileges of the church, and that the Hottentots are gradually acquiring knowledge so as in many respects to replace Europeans.

GNATANGIIA, an outstation of the *L. M. S.* on the island Rarotogna, one of the Harvey islands. C. Pitman, missionary. More than 700 scholars are taught at this station. A new school-house, 90 ft. by 35, is filled every morning at sunrise by adults who commit portions of the Scripture.

GOAHATTY, a station of the Serampore missions, in Assam, 413 m. N. E. of Serampore, and 243 N. by E. of Dacca. It was commenced in 1829. Mr. Rae, who had resided in Assam several years as superintendant of public works, studied afterwards at Serampore. The station is likely to be very important in respect to its advantages. The country is under the British government, and is committed entirely to the care of a commissioner, Mr. Scott, who is personally a warm friend of the mission. It affords peculiar facilities for the distribution of several versions of the Bible. Some of Mr. Rae's people have transmitted to Serampore no less

a sum than 713 rupees for the publications issued from that press.

GOLD COAST, name given to a country in Africa, near the Atlantic, about 360 m. in length from E. to W. between the rivers Ancolive and Volta. The *G. M. S.* have a station here. *See Ussa.*

GOREE, a small island of Africa, on the south side of Cape Verd, of importance for its good trade, and defended by a fort. The French surrendered it to the British in 1800; it was retaken in 1804, by the French, who were soon compelled to surrender it again; but it was restored to them in 1816. W. lon. 17° 25′. N. lat. 14° 40′. The town, which includes the habitable part of the island, contains about 5000 inhabitants, chiefly Jaloofs, who are crowded together in a deplorable state of ignorance and superstition.

Mr. Robert Hughes, from the *C. M. S.*, succeeded in establishing schools here, which contained more than 100 pupils; but, after a few years, the number was much diminished, the island having been restored to the French, and the station was relinquished. Since that time the *Education Society* of Paris has stationed a teacher at this place.

GORRUCKPORE, a town of Hindoostan, about 100 m. N. of Benares, having about 70,000 inhabitants.

Some leading members of the European Society in this place having long desired the presence of an English missionary, and having engaged to provide a house, and also to supply a considerable portion of the necessary expense, the Rev. Mr. Morris, of the *C. M. S.*, proceeded to it in March, 1823, with a view to ascertain, from actual experience, the openings for usefulness. Amidst the ordinary difficulties arising from the misapprehension of the natives, he succeeded in establishing a boys' school, and Mrs. M. collected around her a few girls. A severe attack of fever, however, greatly debilitated Mr. M. soon after the commencement of his efforts, which required a temporary cessation from all labor. The Rev. Michael Wilkinson and Mrs. Wilkinson were, therefore, appointed to the station, where Mr. W. still continues; but repeated attacks of illness have so weakened Mrs. W. as to compel her to return home.

The church was opened on the first Sunday in August, 1826; and, since that time, there have been two English and two Hindoostanee services on Sundays.

"My more general labors," says Mr. W. "consist of a regular service among the Romish Christians twice on Sundays; besides which, a number attend my house at 9 o'clock every morning: the Scriptures are read and expounded, and this exercise concludes with prayer. Some good, I think I may say much, has already resulted from this daily attendance.

"I have administered the Lord's Supper to 3 persons: 2 were formerly of Mr. Bowley's congregation,—a converted brahmin, and a brahminee, his wife; she is a recent convert, and apparently very humble and sincere: the third was of the Romish communion, and I trust is now a Christian indeed."

Some of the native Christians of Beteah and Crowree having shown a disposition to settle here, professedly for the sake of religious advantages, a range of tiled houses has been built, where they have taken up their quarters, to the number of 26—men, women, and children.

Mr. W. has found it difficult to obtain native assistants in the schools; and this has led him to commence a seminary for training youths as catechists and readers of the word among their countrymen. Rev. W. Smith joined the mission Nov. 14, 1830, with Mrs. Wilkinson, who returned to India with renewed health. There are 5 native assistants. The town contains 70,000 inhabitants. By the last intelligence, 15 adults had been baptized.

GOVINDAKARUTRA, a village in the province of Tanjore, Southern India, visited by the missionaries of the *G. P. S.*

GRACE BAY, a settlement of the *U. B.* on the island Antigua, W. I. formed in 1796. 49 persons were baptized between Easter 1822, and Easter 1823. "The Lord still continues to bless our endeavors," writes Mr. Robbins, May 28, 1829, "to train up the children in his nurture and admonition."

GRACE HILL, a station of the *U. B.* on the island, Antigua, formed in 1782. At this station, 104 were baptized in one year.

GRAHAMSTOWN, a station of the *L. M. S.*, among the Hottentots, South Africa, in the Albany District. John Monro, Missionary. Sunday congregation 200 to 250. Sunday school 120 to 150.

GRAND RIVER, which passes through U. Canada, and after a course of 500 m. falls into the St. Lawrence, above Montreal. The Mohawk Indians are settled on this river, on a rich reservation of land, 12 m. wide and 60 m. in length. In 1822, the Gennesee W. G. Methodist Conference appointed the Rev. Alvin Torry to introduce the Gospel among them. This he did with considerable success. He was joined by other laborers, and very gratifying results followed. In 1823, there were reckoned more than 30 converts among the Indians, and as many among the white people. A Sabbath school was opened, which was attended by from 20 to 25 children. There are now 220 church members, and 3 schools, containing 300 adults under religious instruction.

GRAPE ISLAND, an island in the Bay of Quinty, U. Canada. It is about 6 or 8 m. from the town of Bellisle, and contains 20 acres. In 1825, a portion of the Mississaugah Indians, removed to this island, and others in the vicinity, and through the exertions of the Missionaries of the Methodist Missionary Society, nearly the whole body have embraced Christianity. One island which they own contains 5000 acres. The situation, being a retired one, has saved them from those temptations to which they would be exposed on the main land. At 2 schools, there are 210 adults under religious instruction. Scholars, (children) 50. Members of the church, 108. *See Canada, Upper.*

GREECE. The boundaries of Greece as settled by the *protocol* of the allied powers of Feb. 3, 1830, are as follows. On the north, beginning at the mouth of the Aspropotamos (Achelous,) it runs up the southern bank to Angelo Castro; thence through the middle of the lakes Sacarovista *and Vrachori to Mt.* Artoleria; thence to Mt. Axiros, and along the valley of Culouri and the top of Œta to the gulf of Zeitun. Acarnania and a great part of Ætolia and Thessaly are thus excluded from the Grecian State, and a Turkish barrier interposed between Greece and the Ionian islands. Candia, Samos, Psarra, &c. are not included. The population of the State is estimated at about 635,000; 280,000 in the Peloponnesus; 175,900 in the islands; 180,000 on the Greek main land.

For six or eight years past, [illegible] religious efforts have been made by various religious and philanthropic societies and individuals in England and the United States to communicate to the Greeks the blessings of knowledge and of pure Christianity. The following Societies are now co-operating. The Am. Board of Foreign Missions; the Am. Episcopal Missionary Society; and the Church and London Missionary Societies. The following intelligent and interesting remarks are from an editorial article published in the Missionary Herald, of September, 1831.

"'Le Courrier de la Greece,' for Feb. 1, (13,) 1831, contains a brief view of the schools of instruction in liberated Greece, from which the following table is compiled.

Provinces	*Schools for teaching Ancient Greek.*	*Scholars.*	*Lancasterian Schools.*	*Scholars.*
Peloponnesus,	19	678	36	2,970
The Islands,	15	1,073	33	2,930
Western Greece, (on the continent)	1	40	4	329
Eastern Greece, (ditto.)	1	40	3	407
Totals,	36	1,831	76	6,636

The number of Lancasterian schools in the spring of 1829, was 25; and, in the spring of 1830, it was 62, containing 5,418 scholars. These are all established under the auspices of the government, and supported more or less at the public expense.—There are a few private schools of both kinds; and in the Peloponnesus, there are nearly 2,000 children taught to read on the *old method*, so called in distinction from the Lancasterian, or new

method. In the old schools the books are in the ancient Greek, which, being nearly unintelligible to the youths, they learn to *read*, and that is nearly all. The habit, thus created, of reading without thought, is lamentably prevalent among the people of the east, and must be broken up before books will exert their proper influence. The Lancasterian schools, bringing in, as they do, new books in the vernacular tongue, and a new method of instruction, are a happy innovation and improvement in every point of view; and, should they prevail through the eastern world, will do much towards reviving the sleeping intellect.

At Ægina a central school has been established, containing 117 pupils, who are all instructed in the ancient Greek and the French languages, and in history and mathematics. Connected with this is a preparatory school, with 227 scholars. The orphan asylum, at Ægina, with which very many, if not almost all, of the children of these two schools are connected, contained, at the commencement of the present year, 407 boys, gathered from all parts of Greece.

In a monastery, beautifully situated on the island of Poros, an ecclesiastical seminary was founded last autumn, with two professors, and fifteen scholars. The ancient Greek, history, logic, rhetoric, and theology, are taught, with the canons of the church, the fathers, and the method of interpreting the scriptures.

At Nauplion there is a military school, containing sixty pupils.

Near the ancient ruins of Tiryus, on the plain of Argos, is a model-farm, on which are fifteen pupils, supported by government. Six are learning the art of printing in the printing-offices of government at Nauplion and Ægina. Sixty-five are training in the national marine; and twenty-four in various professions and trades at Nauplion, Hydra, Ægina, and Syra.

REMARKS UPON THE PROSPECTS OF EDUCATION IN GREECE. The prospects of Greece, ever since the standard of liberty was raised, ten years ago, have been in a state of constant, and often of rapid, change; yet, on the whole, they have been improving from that day to this. Not that this is true of them with respect to the popular apprehension, but such has been the fact. Greece was never so likely to be an independent and respectable state, as she is at this moment. Indeed, so strongly is almost the whole territory fortified by nature —so abundantly is it furnished with water-power, and that easily and cheaply applied to use—so fertile are most of its vallies and plains in the necessaries of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities become to the people, who are industrious on land, and enterprising at sea;—that, let their independence only be fairly established, and they can hardly fail of taking a respectable rank in the great community of nations. There is such a quickness and perspicacity, too, in the national mind, and such an ardent curiosity, which every traveller acknowledges, and such a thirst for knowledge, evinced in the history of the educated portion of the Greeks from the year 1800 to 1821, when they burst the chains of Turkish slavery—that we cannot doubt the prevalence of learning again in Greece Let the country only be free, and wealth will flow in among the people, whatever shall be their form of government; and those Greeks, who so liberally patronised schools for Grecian youth, and the works of Grecian genius, during their national slavery, and in the face of every discouragement, may be expected to abound in such acts, when urged onward to literary eminence by a more powerful array of motives, than ever operated upon any other people.

The French nation is, at this time, exerting a considerable influence in modifying the systems of education in Greece, and that country seems to be destined to exert a still greater influence. This is owing in part to the interest which the French nation has taken in the affairs of Greece. French troops liberated the Peloponnesus from the Egyptian army, which was covering it with desolation. A French scientific corps lately explored the antiquities, the geography, and the resources of the country; and Frenchmen being among the Greeks in great

numbers, and always ready to impart their knowledge and render assistance, the effect, in the forming period of the national institutions, could not fail to be great. This influence is increased, and will be continued, by the fact, that a knowledge of the French language is regarded by the Greeks as an essential part of a liberal education. This opens a channel from the fountain of French literature into Greece, and the Greeks are in danger of being flooded with French infidelity. French books will be more likely to be translated by Greeks, than any others. French school-books are believed to be the only ones, of which the Greek government has ordered translations to be made. The "Manual of Mutual Instruction," which the government of Greece has made the exclusive rule of Lancasterian schools, is a French work, by Sarisin; and the Greeks plead the example of the French in suspending a picture of the Saviour in the schools for the adoration of the pupils. In this point of view, as in many others, the late revolution in France is a cheering event. Whatever is now done in France to promote free and pure institutions, must exert some influence in Greece.

The determination of the Greek government to introduce pictures and idolatrous prayers into all the Lancasterian schools patronised from its treasury, as evinced in the communications of Doct. Korck and Mr. Jetter, (see number for July, p. 219,) is much to be deplored. One is ready to attribute this, not to the free choice of the present enlightened head of the government, but to the force of circumstances, which may have given the priesthood an undue influence in the councils of state. The revolution in France, the alienation of England, and the wars of Russia, can have left the President of Greece but a very feeble guarantee of his power from without; and it is natural to suppose that, in such circumstances, with a strong party against him in his own country, he might not think it practicable to resist the prejudice and importunity of an ignorant and bigoted, and at the same time influential, clergy. However this may be, such a construction is demanded by a proper *regard for candor*. And yet, with every allowance, probably nothing has been more injurious to the reputation of the Greek government in this country, than this engrafting of idolatry upon the system of national instruction, and making it binding by law upon every teacher of every Lancasterian school. Being not less at variance with the principles of freedom, than it is with those of religion, its speedy abrogation may with some reason be anticipated.

Meanwhile the existence of such a law in reference to the Lancasterian schools belonging to the government, is no sufficient reason for discouragement, nor for abandoning the field. Mr. King certainly does not so regard it. He is earnest in his request, that he may have an associate from the Board; and Mr. Temple was never so much encouraged, in respect to the usefulness of the Greek press, as when he last wrote."

GREEN BAY; bay on the west side of Lake Michigan, about 100 m. long, but in some places only 15 m., in others from 20 to 30 m. broad. It lies nearly from N. E. to S. W. At the entrance of it from the lake is a string of islands extending N. to S., called the *Grand Traverse*. These are about 30 m. in length, and serve to facilitate the passage of canoes, as they shelter them from the winds, which sometimes come with violence across the lake. The country around is chiefly occupied by the Menominy Indians.

GREEN BAY; a post town, military post, and seat of justice for Brown County, Michigan Territory, at S. end of Green Bay, near the entrance of Fox river; 180 m. S. W. of Mackinaw; 220 N. by W. of Chicago; 366 E. Prairie du Chien. Lon. 87° 58′ W.; lat. 45° N. Here is a settlement extending about 4 m.

Rev. Mr. Cadle, of the Am. Epis. Miss. Society, successor of Rev. E. Williams, has labored for several years among the Menominy Indians, with encouraging success. The *A. B. C. F. M.* have established a mission among the Stockbridge Indians, near Green Bay. These Indians first removed from Stockbridge, Berkshire County, Massachusetts, to the western part of New York, and then to Ohio, then back to New York, and then to

GREEK WOMAN SPINNING.

GREEK WOMAN AT A FOUNTAIN.

GREEK MERCHANT.

GREEK PEASANT.

UNIV. OF MICH.

Green Bay. The following notice of the mission we take from the Missionary Herald for January, 1832.

"Begun in 1827: one station, one missionary, and one male and one female assistant. Cutting Marsh, missionary; Jedediah D. Stevens, teacher; Mrs. Stevens.

"There are about 300 of these Indians, settled in two villages. They are agriculturalists, generally industrious, and live comfortably. The Menominies belonging in that vicinity are estimated at about 4,000; who are debased and miserable. The missionaries have little access to them.

"*Preaching and pastoral labor.* Besides regular public worship twice on the Sabbath, which is attended by nearly all the people who are able to attend, there are two or three other meetings each week, which are also well attended and highly interesting.

In December the church embraced forty-three members, of whom fifteen were men. Ten persons, mostly young, were proposed as candidates for the church in July. The members of the church are thought to give as satisfactory evidence of piety, as the members of evangelical churches generally in the white settlements.

Schools. There are in the settlement sixty-eight children between the ages of five and twenty; fifty-two of whom were last winter enrolled in the school under Mr. Stevens. The common attendance was thirty-five or forty. Thirty of them could read in the New Testament; and some of the higher classes were considerably advanced in writing, and in a knowledge of geography and arithmetic. In the summer the school was taught by a native, and contained about twenty-five pupils. Nearly all are full blooded Indians.

"About sixty children and youth, with some adults, attend the Sabbath school and Bible class, where much good appears to be effected.

"A school was taught in the upper settlement three evenings in a week, last winter, by a native.

"*Various notices.* The temperance society now embraces about eighty members, including all the men and women of influence. The rules of this society are very rigorously enforced by a committee of vigilance,

"Another society for missionary and other benevolent purposes has been formed, and many have joined it, and are much interested in its objects."

GREENLAND, an extensive region towards the N. pole, which, whether continental or insular, is regarded as belonging to North America. This country was discovered in the year 983, by some Norwegians, from Iceland; and it was named Greenland, from its superior verdure to Iceland. They planted a colony on the eastern coast; and the intercourse between this colony, Iceland, and Denmark, was continued till the beginning of the fifteenth century. In that century, by the gradual increase of the arctic ice upon the coast, the colony became completely inaccessible; while on the W. a range of mountains, covered with perpetual snow, precluded all approach. This settlement contained several churches and monasteries; and is said to have extended about 200 m. in the S. E. part. In more recent times, the western coast was chiefly explored by Davis and other English navigators; but there was no attempt to settle a colony. The country is said to be inhabited as far as 76° N. lat., but the Moravian settlements are in the S. W. part. The people have some beeves, and a considerable number of sheep, for whose winter subsistence they cut the grass in summer, and make it into hay. The short summer is very warm, but foggy; and the northern lights diversify the gloom of winter, which is very severe. It is said that the N. W. coast of Greenland is separated from America by a narrow strait; that the natives of the two countries have some intercourse; and that the Esquimaux of America perfectly resemble the Greenlanders, in their aspect, dress, mode of living, and language. Cape Farewell, the S. W. point, is in W. long. 42° 42′, N. lat. 59° 38′.

The population was estimated, in 1805, at 6000: though the rambling life of the natives renders it difficult to ascertain the exact number.

The three first missionaries of the *U. B.*, Matthew Stach, Christian Stach, and Christian David, went to Greenland in 1733. They labored 6 years without any apparent success.

The year 1740 was rendered remarkable by the change which took place in the brethren's mode of preaching; which is most happily described in the following narration of an encouraging instance of usefulness:—

Johannes, an Indian of the Mahikander nation, who had formerly been a very wicked man, was the first of that tribe whose heart was powerfully awakened. Through the preaching of the missionary, Christian Henry Rauch, the Divine power was manifested in him in so powerful a manner, that he not only became a believer in Jesus Christ, but a blessed witness of the truth to his own nation.

The change which took place in the heart and conduct of this man was very striking; for he had been distinguished in all parties met for riotous diversion as the most outrageous, and had even made himself a cripple by debauchery. He afterwards became a fellow-laborer in the congregation gathered from among the heathen. At one of the meetings which the brethren held for pastoral conversation, and inquiry into the state of the congregations, he related the occasion of his conversion in the following manner, in consequence of their speaking with one another about the method of preaching to the heathen:—

"Brethren; I have been a heathen, and have grown old amongst them: therefore I know very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us, and began by proving to us that there was a God; on which we said to him—'Well; and dost thou think we are ignorant of that? Now go back again to the place from whence thou camest.'

"Then, again, another preacher came, and began to instruct us, saying, 'You must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him, 'Fool that thou art! dost thou think we do not know that? Go, and learn it first thyself, and teach the people who thou belongest to not to do these things; for who are greater drunkards, or thieves, or liars, than thine own people?' Thus we sent him away, also,

"Some time after this, Christian Henry, one of the brethren, came to me, into my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of heaven and earth; he sends me to acquaint thee that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end, he became a man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sin; to all them that receive him, by faith, he giveth power to become the sons of God: the Holy Spirit dwelleth in their hearts, and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet, if thou prayest to the Father, in his name, and believest in him, as a sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him in heaven, for ever.'

"When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep. I thought within myself, what manner of man is this? There he lies, and sleeps so sweetly; I might kill him and throw him out into the forest—and who would regard it?—But he is unconcerned;—this cannot be a bad man; he fears no evil, not even from us, who are so savage, but sleeps comfortably, and places his life in our hands. However, I could not forget his words, they constantly recurred to my mind; even though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought—this is very strange, and quite different from what I have ever heard; so I went and interpreted Christian Henry's words to the other Indians."

As the result of the preaching of the cross, an extensive awakening took place. One of the baptized Greenlanders informed the missionaries, that he had found his countrymen many leagues N. to be so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation;

and after he had retired, on the second night, some of them followed him, and constrained him to resume the subject. Even one of the angekoks, or necromancers, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible for him to describe. At the close the year 1748, no less than 230 Greenlanders resided at New Herrnhut, of whom 35 had been baptized in the course of that year.

The unusual intensity of cold, some years after, was productive of all the horrors of famine. In an account of one of their visits to the heathen, at this awful crisis, the missionaries observe—

"Near a habitation, which had been long since forsaken, we found 15 persons half starved, lying in such a small and low provision-house, that we could not stand upright, but were forced to creep in on our bellies. They lay upon one another in order to keep themselves warm; having no fire, nor the least morsel to eat; and they were so emaciated that they did not care to raise themselves, or even to speak to us. At length a man brought in a couple of fishes; when a girl, who looked pale as death, and whose countenance was truly ghastly, seized one of them, raw as it was, tore it in pieces with her teeth, and devoured it with the utmost avidity. Four children had already perished with hunger. We distributed among them a portion of our own scanty pittance, and advised them to go to our settlement; which, however, they seemed rather reluctant to do, as they evinced no inclination to hear the Gospel, and carefully avoided all intercourse with our Greenlanders."

To the horrors of famine were now superadded the calamities of disease. No less than 35 of the Greenland converts were carried off; but whilst the brethren wept over so extensive and unexpected a bereavement, they were excited to rejoice in the success of that precious Gospel which had supported these poor creatures in their most trying circumstances, and had even enabled them to exchange worlds with serenity and holy composure. They had also the most pleasing and substantial proofs of the reality of divine grace in many of their surviving disciples, when they saw the readiness with which they undertook to assist in the support of the widows and orphans of the deceased; and they were especially grateful for the triumph of divine influence, when they saw such of the female converts as were mothers alternately suckling the helpless infants, who must have perished without their timely aid, and who, if left in similar circumstances among the heathen, must have been *buried alive* with their parents; as nothing is so abhorrent to the feelings of a Greenland woman, unacquainted with the Gospel, as the idea of nourishing, with her own milk, the child of another.

Another pleasing instance of the power of Gospel truth, in expanding the heart and exciting to sympathy and active benevolence, is thus related:—"It was customary with the brethren, at some of their meetings, to read to their flock the accounts which they received from their congregations in Europe, and especially such as related to missions among the heathen. These communications were generally heard with a considerable degree of interest; but no intelligence ever affected them so deeply as that of the destruction of the Moravian settlement among the Indians at Gnadenhutten. When they were told that most of the missionaries were either shot or burnt to death, by the savages in the interest of France, but that the Indians had escaped to the settlement at Bethlehem, they burst into tears, and immediately prepared to raise a little contribution among themselves. 'I,' exclained one, 'have a fine rein-deer skin, which I will give.' 'I,' said a second, 'have a new pair of rein-deer boots, which I will cheerfully contribute.' 'And I,' added a third, 'will send them a seal, that they may have something both to eat and to burn.' Such contributions could not fail to be highly appreciated by the missionaries, and the value of them was faithfully transmitted according to the wish of the simple-hearted and benevolent donors.'

In 1758, a new station was formed,

which the brethren called *Lichtenfels*, at which the settlers were compelled to endure many privations, from the scarcity that prevailed in the district, during the continuance of which many of the savages died of absolute want; even the Greenland families were at last reduced to the necessity of feeding principally upon muscles and sea-weed, and the missionaries were often brought into the most painful straits. Amidst a succession of temporal trials, and of successes in their spiritual efforts, a third station was formed at the island of *Onartok*, where they had discovered with surprize, at the mouth of a warm spring, a verdant meadow adorned with different kinds of flowers. This was, of course, a powerful attraction in such a country; but as the situation would have been inconvenient in some respects, they fixed upon a spot a few miles distant, to which they gave the name of *Lichtenau*. This district, situated about 400 m. from Lichtenfels, contained within the circuit of a few miles not less than 1000 inhabitants. At first, considerable numbers flocked to the brethren; so that previous to the erection of a church, they were frequently obliged to worship in the open air; and during the winter of 1775, nearly 200 persons took up their abode with them. Many of these were baptized at the expiration of a few months, and in a few years the believing Greenlanders at Lichtenau exceeded in number those at either of the other settlements. Trials and deliverances still attended the progress of this mission. Some thousands have been baptized since its commencement. Numbers have died in lively hope of a blessed immortality. The missionaries have translated the New Testament into the language of Greenland, which has been printed by the *British and Foreign B. S.*; and its reception in 1823, by the natives, was accompanied by indescribable joy.

In 1825, 28 were admitted to the Lord's Supper at New Herrnhut. By intelligence received in 1828 and 1829, it is stated, that at Frederickstall "120 children receive instruction, who distinguish themselves by their diligence." From the report of *the Synodial Committee* for 1829, at Herrnhut, in Germany, we learn that the four settlements have experienced much blessing in the enjoyment of the grace and favor of God. At Frederickstall a temporary church had been constructed after the manner of a Greenland winter house. A provision house was likewise erected; and their new church, built at Copenhagen, had been landed at Julianaahaab. The following are the names of the missionaries. Eberle, Grillich, Ihrer, Lehman, Meeller, Mehlhose, Kleinschmidt, J. Kœgel, who are married. Bauss, De Fries, Herbrich, Lund, C. Kœgel, Tietzen and Ulbricht, unmarried. Converts, 1,750 Greenlanders.

GRENADA, one of the Caribbee islands, lying 30 leagues N. W. of Tobago. It is 18 m. long, and 12 broad, finely wooded, and the soil suited to produce sugar, tobacco, and indigo. It was taken from the French in 1762, confirmed to the English in 1763, taken by the French in 1779, and restored to the English in 1783. In 1795, the French landed some troops, and caused an insurrection, which was not quelled till 1796. St. George is the capital.

The *Wesleyans* commenced a mission here in 1788; but the progress of the Gospel has been slow among the negroes, who are almost wholly ignorant of the English language, and speak a corrupted dialect of French, without proper words and phrases in which to receive adequate instruction. In addition to this, they are under the influence of the gross superstitions of popery, and also of those derived from their African ancestors.

From the report of the *W. M. S.* we learn, that there are 3 stations; members in society, 6 whites; 177 free; 148 slaves; total, 331. The little success of this mission is not to be wondered at, when the smallness of the Protestant part of the population is considered, not comprising one half of the free, nor one tenth of the slaves. Scholars, 182.

GRIFFIN-TOWN, a station of the *L. M. S.* on the island Eimeo, one of Harvey islands. J. M. Orsmond, missionary; T. Blossom, artisan. In 1830, there were 20 additions to the church. In the South Sea Academy, established at this place, there are 17

boys and 6 girls. Spinning and weaving cotton, raised in the islands, has been introduced, with encouraging success.

GRIQUATOWN, a station of the *L. M. S.* 530 m. N. E. of Cape Town. The mission was commenced in 1802.

A number of Griquas, called Bergenaars (or Mountaineers), from their having stationed themselves among the mountains, committed, a few years after, many acts of depredation and violence. The Griqua chiefs had, on several occasions, commendably exerted themselves to disperse and reclaim these marauders, but without effect. In reference to one of their principal efforts made with that view, the following statement is extracted from a letter from John Melvill, Esq. government agent at Griqua Town, to the editor of the *South African Chronicle* (written for the purpose of obviating certain misstatements of a communication inserted in a preceding number of that paper), as it beautifully illustrates the moral and civilizing tendency of Christianity in relation to the Griquas :—

"The Griqua chiefs proceeded to the station of the Bergenaars, to take such measures as might put a stop to the system of depredation they were carrying on against the tribes around them. Instead of showing any disposition to alter their conduct, they set the commando at defiance, and maintained that attitude till night came on with rain, when they made their escape. The commando returned to Griqua Town with 4000 head of cattle, followed by some hundreds of the people of the plundered tribes, to whom a considerable part of these cattle belonged; and, contrary to the practice of savage tribes, a scene of justice took place which would have done credit to any civilized people. The chiefs restored to these poor people all their cattle, without reserving a single hoof to themselves to which any one of those people could establish a right. When the people had got their cattle, they were told that they might go to their own place of abode; but they were so struck with the justice of the Griqua chiefs, that they begged to be allowed to put themselves under their protection, and follow them to Griqua Town."

The following paragraphs from the same letter, exhibit pleasing evidence of missionary influence in promoting peace and security among uncivilized, or partly civilized tribes :—

"Finding it necessary to visit Cape Town (says Mr. Melvill), and to bring the chiefs and some of the leading people with me, in our absence the Bergenaars came against Griqua Town, and having attacked a place in the vicinity, they killed two people and burnt a woman in a house, to which they set fire. After this they proceeded to attack the village, but hearing that there was a missionary still residing there, they retired to a distance, and sent for him, and he brought them to terms of peace.

"Here we see a missionary, so far from being the cause of war, has so much respect attached to his character, that even the Bergenaars would not attack the place because he was there: the *presence* of Mr. Sass afforded a protection to the whole people."

Indeed, there is good reason for believing that the missionaries, either directly or indirectly, have been for many years instrumental to the preservation of peace between the colonists and the tribes beyond it; by promoting, in the former, a sense of justice; in the latter, a spirit of forgiveness, when the former have violated that principle.

Peter Wright is now (1831) missionary, and Isaac Hughes, assistant. Congregation 300 to 400. The preaching of the gospel is attended with the divine blessing. Communicants 40. Day scholars 120; the majority of them can read and write. By a new arrangement of lands, and method of irrigation, the resources are doubled. The village has 2 mission houses, and 40 good dwellings belonging to the natives.

GROENEKLOOF, a station of the *United Brethren* in South Africa, about 40 m. N. of Cape Town, among the Hottentots.

This station was commenced in 1808, under the patronage of the Earl of Caledon, the Governor of the Cape. The brethren were assigned about 6000 acres of land, on which

they permitted none to build, but such as engaged to live regular lives; and on these principles a settlement was soon formed. In 4 years, 93 were baptized.

About this time a large and handsome chapel, that had been erected, was much damaged by the rains and floods, from which the whole settlement sustained great injury. In the following year this, though still felt, was in a great measure repaired; the hearts of the brethren were animated by many proofs of the Divine regard; and the harvest was, providentially, very abundant. At the close of 1825, also, this station enjoyed much of the blessing of God.

The *B.* and *F. B. S.* has made valuable donations of Bibles and Testaments to this mission.

Number of inhabitants in 1831, 563. Missionaries, Clemens, Lehman, Meyer. The blessing of God attends his word and ordinances. During Passion Week and Easter, 42 persons made advance in the privileges of the church. Schools for young women and girls give promise of much improvement.

H.

HABAI ISLANDS; a groupe in the vicinity of the Tonga islands. They are about 20° S. lat. and not far from 20 in number. The missionaries, from the Friendly islands, under the *W. M. S.* commenced a mission in 1830. John Thomas, Peter Turner, and their wives, missionaries. In April 1831, the number of members was 28; on trial 78; baptized 38. "The king and his people have cast off their idols; not more than 2 islands out of the 20 retain their former superstitions, and each is earnestly waiting the visits or residence of additional missionaries. In Lifuka, a chapel has been prepared by the king, capable of containing 400 persons, and it is regularly crowded. Upwards of 2000 persons were present at the opening of this chapel. Scholars in 5 of the islands, 524, o whom 259 are females.

HADJEEPORE, a village in Hindoostan, near Patna, where Mr. Francis of the *C. M S.* visits and distributes tracts and books.

HADJIPORE, a town in Hindoostan, 100 m. from Monghyr, where Mr. Leslie, of Monghyr, of the *B. M. S.* occasionally labors.

HANKEY, a new station of the *L. M. S.* in S. Africa, named after its Treasurer, in a situation peculiarly beautiful, near the Chamtoos R., between Pacaltsdorp and Bethelsdorp. The Rev. W. Foster proceeded to Africa, to take charge of a seminary to be formed here for the education of the children of the missionaries in that country, and for the preparation of Christian natives for instructing their own countrymen. This place, however, is deemed by Mr. F., for many important reasons, ineligible. The attendance at the school, which is represented as in a prosperous state, is usually about 80.

A Catechist is employed. Congregations on Sundays, 100; on week-evenings from 40 to 50. Communicants 19. Candidates for baptism 5. Scholars 67. About 1000 acres of land capable of cultivation belong to this mission. A water course of 3½ miles has been formed by the diligence of the natives, which will bring more than 400 acres under irrigation. In the beginning of 1830, great interest was felt on the subject of religion by the natives. The house of the Catechist was daily frequented by anxious inquirers: 17 persons were baptized and 18 others were about to be. One man in his 84th year became a new creature in Christ Jesus.

HANKEY CITY, a station of the *L. M. S.* on Tahiti, one of the Georgian Islands. H. Nott, missionary. Congregation 300. Communicants 125. Excluded 12. Scholars 310.

HANWELL. An outstation of Colombo, Ceylon, under the care of the *B. M. S.* [*See Colombo.*]

HARDCASTLE, an outstation of Griquatown, S. Africa, under the *L. M. S.*, among the Caffres—more than 500 m. E. of Cape Town. The place is now well supplied with water, and the prospects of the mission are encouraging.

HARMONY, a station of the *A. B. C. F. M.*, among the Osage Indians, about 80 m. above fort Osage on the Missouri, commmenced under the care of the United Foreign Missionary Society in 1821, and in 1822,

transferred to the *A. B. C. F. M.* Religious meetings are held on the Sabbath, and the children of the school and mission families assemble once or twice during each week for prayer and religious instruction. The school contains 39 scholars of both sexes. The pupils have never made so good progress, nor appeared so well in any former year. During the year ending December, 1831, the girls manufactured 155 yds of cloth which was used in the mission family. Amasa Jones, missionary. Messrs. D. H. Austin, S. B. Bright, Richard Colby, John Austin—the wives of the first three, and Miss Mary Etris teachers and laborers. [*See Osages.*]

HARVEY ISLANDS, a name adopted as a general designation of the group, from one of the eight islands of which it consists being called Harvey Island, and because that island is better known in geography than any other of the group. One of them is uninhabited. [See *Aitutake, Atui, Mangeea, Mitiaro, Maute, Rarotogna.*]

HASTINGS, a station of the *C. M S.* 13 m. from Free Town Western Africa. G. W. E. Metzger, John Gerber, missionaries. 2 English and 2 native assistants.

Communicants	57
Candidates	20
Baptisms	6
Day scholars	95
Sunday "	60
Wed. Eve "	18

HAWAII, formerly spelt Owhyhee, an island in the Pacific Ocean, the largest of the Sandwich islands, 97 m. long and 78 wide, containing 4000 sq. m. Lat. 20° 19′ N., lon. 155° 58′ W., discovered by Captain Cook in 1758, and where he was killed Feb. 14, 1779. For a particular account of the island, and of the missions upon it. [See *Sandwich Islands.*]

HAWEIS, a station of the *A. B. C. F. M.*, among the Cherokee Indians. The mission was commenced in 1823. Dr. Elizur Butler, physician and catechist, was arrested (See Cherokees) by the troops of Georgia in the autumn of 1831, and is now confined in the Georgia penitentiary. Mrs. Butler, and Misses Nancy Thompson and Flora Post now reside at this station. Unusual seriousness has prevailed at Haweis, during the past year, and 3 were added to the church.

The following letter of Mr. Chamberlin, who has charge of the church, dated Feb. 21st, 1832, we take from the Missionary Herald.

"I wait here to-day for the purpose of giving you an account of this church. The number of members in regular standing is thirty-nine Cherokees and six whites, making in all forty-five. Since January 1, 1831, four members have died, all leaving very clear evidence of their having been the heirs of the great salvation. The three first, I presume Dr. Butler has noticed in communications before he was taken from the station. The last died suddenly on the 13th inst. She was formerly a woman of bad character and a great opposer to religion: but for more than a year past her walk has been such, that all her acquaintances have been constrained to say she has been with Jesus. She was received to the communion on the 4th of last December. Her Christian life here on earth has been short, but we trust she has entered into the joy of her Lord. Since the period above specified two members have been suspended for bad conduct, and six have been received. I believe the church was never in a more prospering state than at the present time. Meetings are kept up here by the Cherokee members when I am not present, and they are said to be interesting. Mr. Mills and John Wayne, are the principal leaders. There are several persons in the vicinity who are serious, and of some the hope is entertained that they have passed from death unto life. Among these are some persons of much influence. They have made application to be received to the church, and some of them will probably be baptized at our communion next week.

The members of this church are scattered over a very large region of country. Some of them, who live too far off to attend meetings here, excepting at communion seasons, hold meetings in their own neighborhoods, where they sing, pray, and exhort. By these means much good is done. One lives about eighteen

miles in a southeast direction; another lives about fifteen miles east; and two others live about twentyfour miles in a north direction. All of these live in tolerably thick settled neighborhoods, where they keep up meetings on the Sabbath, and generally bring serious persons along with them to our sacramental meetings.

By another letter it is learned that at a subsequent communion season four persons were baptized, among whom was major Ridge.

HAWEIS TOWN, in the district of Papara, Tahiti, Georgian Islands, where the work of civilization and evangelization are proceeding by means of the *L. M. S.* This station also takes its name from from the late Rev. Dr. Haweis; and for several years, it has been attended with prosperity. When visited by the deputation in 1823, they stated that the number of the baptized was 1009—of whom 559 were adults, and 450 were children. The congregation consisted, at that time, of from 1200 to 1500 persons; 450 adults could read in the Gospels, and about 100 more read elementary books. In the children's schools were 90 boys and 110 girls."

A new school-house has been erected for the children, one end of which is occupied by the boys, and the other by the girls, with their teachers.

The present missionary is John Davis. The means of instruction are regularly attended. Congregation 900; the chapel will accommodate 1600. Scholars, 500 adults, and 314 children.

HAYTI, OR HAITI (*the mountainous*) Hispaniola, or St. Domingo, one of the richest islands in the W. Indies, 370 m. long, and from 60 to 120 broad, except at the W. part, where it divides into two peninsulas, about 25 m. broad, that to the S. being the longest, and extending 150 m. It was discovered by Columbus, in 1492, who called it Hispaniola; but his son Bartholomew building a city, to which he gave the name of St. Domingo, the island became more frequently called by that name than by Hispaniola. The natives call it Hayti, or Island, for such it presents itself, particularly to the N. It has mines of gold, talc, and crystal; extensive and rich vallies, and immense verdant plains, where numerous herds pasture in common. The chief rivers are, the Artibonite, St. Jago, Neyba, Yuna, Ozama, and Nisao. The Spaniards had possession of the whole island for 120 years; in the first 15 of which they reduced a million of inhabitants to 60,000. They were afterwards forced to divide the island with the French, who had the W. part, but not equal to one third; and the Spaniards retained the E., which is the more fruitful. This joint possession continued till 1795, when the Spaniards ceded their part to the French. Since the revolution in France, this island has been subject to great calamities.

The E. part, originally settled by Spaniards, remained under the government of Spain until December 1, 1821, when a formal declaration of independence was made by the people. The resolution appears to have been unanimous, for the change was effected without the loss of blood. St. Domingo, and Port au Prince, are the capitals. The independence of Hayti has recently been acknowledged by France.

The whole island was united under the government of Boyer in 1820. The government is republican. The exports in 1825 were worth about $8,000,000.

Domingo, St., is the capital of the E. part of the island, and an archbishop's see. It is the most ancient town in America built by Europeans; and was founded in 1504, by Bartholemew Columbus. The cathedral forms the S. side of the main square; and in it is preserved the first cross Columbus planted in the island. On the right of the high altar, for many years, rested his remains, brought from Seville, in a brass coffin; but on the island being ceded to the French they were removed to Havana, in 1796. This city was the last principle place in the island retained by the French, who surrendered it, in 1809, to the British and Spanish forces. The inhabitants are estimated at 12,000; but before the late calamities they were far more numerous. W. long. 69° 50′. N. Lat. 18° 28′.

Under the Spanish and French, the *religion* was Roman catholic, and the

mass of the people was extremely ignorant. The present government supports schools in all the principal settlements.

In the early part of 1824, the government of Hayti sent an agent to the United States, who was authorized to defray the expense of transporting, during the year, 6000 colored people to Hayti, and to promise the emigrants a perpetual title to the lands which they cultivate; and, in consideration of these proposals, a society was formed in the city of New York, to promote the same design. This society, however, failed to accomplish its object and is now extinct. In 1820, the *B. & F. S. S.* reported 1300 pupils, in their schools in this island.

At *Cape Henry*, or Cape Haytien, a town on the N. coast of this island, having in 1803 a population of 20,000, a college was instituted by the late king, Henry, about 1817, for the instruction of those who were designed to fill the most important offices in the government; and the Rev. W. Morton, of the *Church of England*, was appointed to the office of classical professor, and commenced with 20 pupils. The number soon increased to 40; and in 1820 to 80. There is also a professor of surgery and medicine. About 1815, Mr. Gulliver, patronized by the *National Education Society*, opened a Lancasterian school, which increased, in a few years, to between 2 and 300 pupils.

In 1820, the Rev. Messrs. Jones and Harvey, *Wesleyan missionaries*, arrived here, and were cordially received by the king; but were obliged to leave soon on account of ill health.

At *Port au Prince*, a town at the head of the bay of Leogane, on the W. coast of Hayti, estimated to contain 20,000 inhabitants, an extensive academy has been established, in which all branches of jurisprudence and literature, and the principles of astronomy and medicine, are taught. Schools have also been established by government.

In 1817, two missionaries, from the *Wesleyan S*, were sent to this place, with the special permission of government. They were cordially received by the President, who gave them liberty to establish schools, and build churches in any part of the republic. They had collected attentive and increasing congregations in the town, and in the country villages. A society of 30 members had been formed, with 18 on trial, when the Roman catholics raised a violent opposition against them, and the President thought it expedient, that preaching should be discontinued. The missionaries removed about 2 years after their arrival, when the President addressed an obliging letter to the committee of the Society, accompanied with a benefaction of 500*l*. Since the departure of the missionaries, the *Methodist Society* has been cruelly persecuted, and some of the members have been imprisoned. In 1822, there were 56 members of the connexion.

At this period it was under the care of Messrs. Pressoir and St. Denis, natives. After having been wholly prevented, for a time, from assembling together, and suffering imprisonment, they renewed their meetings, and courageously endured the hostility of their persecutors. This was followed by heavy trials; public worship was prohibited, and the private meetings of the society were exposed occasionally to the insults of the rabble. An application was made to the government in their behalf, by a gentleman unconnected with the committee, and the reply, though not in an unfriendly tone, contains a curious exposition of the notions which prevail in Hayti, on the subject of toleration. The methodists are persecuted, it is acknowledged, by the Catholic mob; but then they are the cause of the excitement, because they have renounced Popery, and the tumults which this occasions cannot be allowed. Why, then, does not the Haytian government suppress them? for it is not the methodists, but the Catholic mob, which actually commits the riot. The answer is, that to oblige the Catholics to keep the peace, would be to persecute them for their religion! Such is the substance of this singular letter.

HEBRON, a new station of the *U. B.* in Labrador. The Brethren's Society in London kindly sent materials for erecting the necessary buildings. A desirable opportunity in thus

afforded to the northern Esquimaux for hearing the gospel.

HEMEL EN ARDE, a hospital for the relief of Hottentot lepers, about 12 m. from Caledon, South Africa, and a short distance from the sea. The Rev. Peter Leitner, one of the *U. B.*, came here in 1823, and chiefly confined his labors to the hospital, under the superintendence of of the government, which contained, at that time, 156 patients. The cordiality with which he was received, excited hopes of success, which have been more than realized.

In January 1826, he writes:— "Among our patients many are very weak and declining; and during last year, 12 baptized, and 14 unbaptized, departed this life: 25 adults, and 5 children, were baptized, and 8 were admitted to the Lord's Supper. The whole number of inhabitants of this hospital was, at the close of 1825, 106. To all of them the glad tidings of great joy are proclaimed, and they are both publicly and privately instructed in the blessed truths of the Gospel. Our people are remarkably attentive and devout at all their meetings. John Tietze, laborer. Mr. Hallbeck writes in August 1831 that "a pleasing spirit of simplicity prevails, especially among the communicants, who are 30 in number."

HERRNHUT, NEW, the first settlement of the *U. B.* in Greenland, formed in 1733. The number of the congregation at New Herrnhut, in 1827, was 370, of whom 140 were communicants.

HERRNHUT, NEW, a settlement of the *U. B.* on the island St. Thomas. It was first called *Posaunenberg*. It received its present name in 1753. For several years, 109 persons, annually, were received as members of this church.

HIGH TOWER, a station of the *A. B. C. F. M.* among the Cherokees, 80 m. S. S. E. of Brainerd, established in 1822. John Thompson, missionary; Mrs. Thompson. Miss Catharine Fuller, teacher. In consequence of political disturbances, all the missionaries have been obliged to leave High Tower for the present.

HIHIFO, a station of the *W. M. S.* on Tonga, one of the Friendly islands.

HINDOOSTAN, OR INDIA, a region of Asia, which extends from Cape Comorin, to the Himaleh mountains, by which it is separated on the N. from Thibet and Tartary. The northern part extends from the R. Sinde, or Indus, on the W: bordering upon Persia, to the mountains which separate Bengal from Cassay and the Birman dominions; in the southern part, the Bay of Bengal lies E. and the Indian Ocean S. and W. It is situated between N. lat. 8° and 35°; and E. long. 66° and 92°. Its greatest length is about 1800 m.; its breadth 1500. Area 1,280,000 sq. m. The *climate* and seasons are considerably diversified by difference of latitude and local situation; but through the regions of Hindoostan there is some similarity of climate.

This vast country consists chiefly of large plains, fertilized by numerous rivers and streams, and interspersed with a few ranges of hills. The periodical rains and intense heat produce a luxuriance of vegetation almost unknown in any other country on the globe. Hisdoostan has been known to Europeans for three centuries. The Portuguese, at that time the greatest naval power in the world, formed the first commercial establishment in the country. The Spaniards, the Dutch, the French, the Danes, and the English, have since been attracted by commercial interests; but it was reserved for the last-mentioned power to gain almost unlimited sway.

The *population* has been variously estimated, from 100 to 180,000,000, who are, principally, idolaters; and about half British subjects. Mohammedans, Christians, and Jews, are numerous.

Among the Hindoos there is a remarkable distinction of *caste*. Caste is a Portuguese word; *Jati*, the Indian term, signifies a genus or kind. The different castes of the Hindoos are, therefore, considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were four castes, which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks. The 1st were theologians,

HINDOO TEMPLE CUT IN THE SOLID ROCK.

BANIAN TREE IN HINDOOSTAN.

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or the brahmins; the 2d were kings and soldiers; the 3d, merchants and husbandmen; the 4th, mechanics and servants. This distribution is of remote antiquity. In process of time, the original distinction extended to a subdivision of employments. There are now about 100 different castes, all of which are included under the general denominations of brahmins and sooders. Subdivision has been added to subdivision. The lowest caste of sooders, for instance, admits of many subordinate castes, extending to persons of the most servile occupations, and each invariably follows the occupation of his forefathers. From generation to generation the same family follow the same business, and hold the same rank; a circumstance which, while it suppresses every aspiring aim, has greatly contributed to perfect the ingenuity of Hindoo artisans. The brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of caste, those of one may not intermarry, nor even eat or drink, with those of another. It is said none of the high castes will even drink water in the family of a white man; and in those countries where Europeans are their rulers, the heathen rank them under the lowest castes. The distinction of caste is interwoven with every circumstance of life; adherence to it is viewed as a matter of religion, and the castes become so many religious sects. If one violates the rules of his caste he is excommunicated, which is called *losing caste*. From that time his nearest relations abandon him; and he can seldom recover his former standing, and only by a large fee to the brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man, who had lost caste by means of a woman in his family; who, while the Mohammedans had possession of the province, had been compelled to live with a Mussulman. He offered £10,000 or about 44,400 dollars, for the recovery of his caste, but he could not regain it. It is said that the celebrated, and in many respects, liberal minded Ram Mohun Roy, does not eat with Europeans.

As to *religion*, three of the six schools of philosophy, once famous in India, were atheistical. The doctrines of these atheists were established for a considerable period, and they are still taught in the systems, which prevail throughout China, Japan, the Birman empire, Siam, Ceylon, &c. These philosophers, of whom Védvas, the compiler of the Védů, was one of the most distinguished, taught, that every thing we can see, or form any conception of, is to be referred to one or other of two principles; it is either spirit or matter, since, beside these, nothing else exists; that all spirit is God; and that God exists without attributes, in a state of eternal repose, intangible and unconnected with any of the forms of matter. They also teach, that the spirit of man is individuated deity; that in this connexion with matter, spirit is degraded and imprisoned; and the great and only business of man on earth is to seek emancipation, and return to the blessed source from which he (that is, spirit, for I, thou, and he, are referrible only to spirit) has been severed. The mode of obtaining emancipation, is by the practice of ceremonies denominated *jogue*, all of which are connected with bodily austeritics and tortures, having for their object the annihilation of all conscious connexion with the body and with material things. Such a deliverance, it is supposed, will leave the spirit, even while in the body, in a state of divine tranquillity, resembling that of God—for the passions alone are the sources of pain; and will fit the individuated spirit for reunion to God—for the passions are the sources of life and death; and confine the individuated spirit to a continued course of transmigrations, and rivet its union to matter. These speculations form the belief of all the Hindoos; and there are still a number of mendicants in India, who imitate the jogees. The people at large do not become jogees, because these austerities are incompatible with the existence of human society; but they make constant allusions to this doctrine of spirit; to the subjugation of the passions, and to transmigration as inevitably attaching to men, till perfect abstraction and absorption are obtained.

The popular superstitions of the Hindoos are deeply affecting. While they verbally admit the doctrine of the divine unity, they speak of 330,000,000 of gods. They prostrate themselves before dead matter; before the monkey, and the serpent, before idols, the very personifications of sin; and this animal, this reptile, and the lecher Krishnú, and his concubine Radha, are among the favorite deities of the Hindoos. Having no knowledge whatever of the divine government, they suppose the world to be placed under the management of beings ignorant, capricious, and wicked; that the three principal deities, the creator, the preserver, and the destroyer, having no love of righteousness, nor any settled rules of government, are often quarrelling with each other, and subverting one another's arrangements; and thus they know not whom to obey, or in whom to confide. Equally ignorant are they of the laws of God, and of sin as connected with a disposition different from the Divine mind, and as a moral evil. Hence they attribute to the waters of the Ganges extraordinary virtue; the whole population residing in its neighborhood crowd morning and evening to the river; the holy water is carried for religious uses to the most distant parts; and the dying are hurried, in their last moments, to receive their last purification in the sacred stream. Under the delusion that sin is to be removed by the merit of works, others undertake long and dangerous pilgrimages, in which thousands perish; or inflict on their bodies the most dreadful tortures; or sit through the day and through the year, repeating the names of their guardian deities. As to the real nature of the present state, they labor under the most fatal apprehensions; they believe the good or evil actions of this birth are not produced by the volitions of their own wills, but arise from, and are the unavoidable results of, the actions of the past birth; that their present actions will inevitably give rise to the whole complexion of their characters and conduct in the following birth; and that thus they are doomed to interminable transmigrations, to float as some light substance on the bosom of an irresistible torrent. With reference to a future state, their ideas are equally erroneous and pernicious. By this they commonly understand nothing more than transmigration, and they die with the expectation of immediately rising into birth again in some other body—in that of a dog or a cat, or a worm feeding on ordure; and if they have committed some dreadful crime, they expect to fall, for a time, into some one of the dreadful states of torment described in the Shastrú. Indeed, no Hindoo, unless he has given all his wealth to the priests, or has performed some other act of splendid merit; or except he drown himself in a sacred river, or perish on the funeral pile—has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heaven of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven held out to a Hindoo, and held out to him on conditions which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for jogees, is absorption, or a complete loss of separate existence, in union to the soul of the world.

Awful, indeed, is the *state of female society*. The anxiety of the Hindoo to obtain a son, who may present the funeral offering, upon the presentation of which he supposes his future happiness to depend, and the expenses attending the support and marriage of girls, make the birth of a female in a Hindoo family an unwelcome event. The case of female children among the rajpoots exhibits—though this relation belongs only to one of the Hindoo tribes—a strong corroborative proof of the low estimation in which even the lives of females are held in India. One of the families of the rajpoots, it is said, began the practice of butchering their female children, to prevent the fulfilment of a prediction, that through a female the succession to the crown would pass out of the family. All the tribes have since followed the royal example; and now not one female child survives—the parents, it is believed, are themselves the murderers. The boys marry in the tribe next in rank to them. "A

HINDOO PALACE AND PLACE OF PILGRIMAGE, ON THE BANKS OF THE GANGES. [Page 212.]

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bramhin from one of the western provinces," says Mr. Ward, of Serampore, (from whose statements this article is compiled,) "gave me this relation:—A rajpoot, for some unassigned reason, spared his female child, which grew up in the father's house to the age in which girls in India are married. The sight of a girl, however, in the house of a rajpoot was so novel, and so contrary to the customs of the tribes, that no parent sought her in marriage for his son. The father, suffering under the frowns of his own tribe, and trembling for the chastity of his daughter and the honor of his family, was driven into a state of phrenzy; and in this state, taking his daughter aside, he actually put a period to her existence." To the Hindoo female all education is denied by the positive injunction of the Shastrŭ, and by the general voice of the population. Not a single school, therefore, for girls, is found all over the country. With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters; even the washing is done by *men* of a particular tribe. The Hindoo girl, therefore, spends the first 10 years of her life in sheer idleness, immured in the house of her father. Before she has attained to this age, however, she is sought after by the ghutuks, men employed by parents to seek wives for their sons. She is betrothed without her consent; a legal agreement, which binds her for life, being made by the parents on both sides, while she is yet a child. At a time most convenient to the parents, this boy and girl are brought together for the first time, and the marriage ceremony is performed; after which she returns to the house of her father. Before the marriage is consummated, in many instances, the boy dies, and this girl becomes a widow; and as the law prohibits the marriage of widows, she is doomed to remain in this state as long as she lives. The greater number of these unfortunate beings become a prey to the seducer, and a disgrace to their families. Not long since, a bride, on the day the marriage ceremony was to have been performed, was burnt on the funeral pile with the dead body of the bridegroom, at Chandernagore, a few miles N. of Calcutta. Concubinage, to a most awful extent, is the fruit of these marriages without choice. What a sum of misery is thus attached to the lot of woman in India before she has attained even her 15th year! In some cases, as many as 50 females, the daughters of so many Hindoos, are given in marriage to one bramhin, in order to make these families something more respectable: and that the parents may be able to say, we are allied by marriage to the kooleens, the highest rank of bramhins. Supposing, however, that the Hindoo female is happily married, she remains a prisoner and a slave in the house of her husband. She knows nothing of the advantages of a liberal intercourse with mankind. She is not permitted to speak to a person of the other sex, if she belong to a respectable family, except to old men very nearly allied in blood; she retires at the appearance of a male guest; she never eats with her husband, but partakes of what he leaves. She receives no benefit from books or from society; and though the Hindoos do not affirm, with some Mohammedans, that females have no souls, they treat them as though this was their belief. What companions for their husbands!—what mothers these! Yes; it is not females alone who are the sufferers. While such is the mental condition of the sex, of how much happiness must husbands, children, and society at large be deprived! What must be the state of that country where female mind, and the female presence, are things unknown; for the lowest orders of females alone are seen in numbers in the streets! This vacuity of thought, these habits of indolence, and this total want of information, of principles, and of society, leave the Hindoo female an easy prey to the greatest evils. Faithfulness to marriage vows is almost unknown in India; and where the manners of the East allow of it, the females manifest a more enthusiastic attachment to the superstitions of the country, than even the men. The religious mendicants, the priests, and the public shows, preserve an overwhelming influence over their minds. Many become mendicants, and some undertake long pilgrimages; in short, the power of su-

perstition over them in India, has no parallel in any other country. But the awful state of female society appears in nothing so much as in dooming the widow to be burnt alive with the putrid carcase of her husband. The Hindoo legislators have sanctioned this immolation, showing herein a studied determination to insult and degrade woman. She is, therefore, in the first instance, deluded into this act by the writings of these bramhins; in which also she is promised, that if she will offer herself, *for the benefit of her husband*, on the funeral pile, she shall, by the extraordinary merit of this action, rescue him from misery, and take him and fourteen generations of his and her family with her to heaven; where she shall enjoy with them celestial happiness, until 14 kings of the gods shall have succeeded to the throne of heaven (that is, millions of years!) "I have seen," says Mr. Ward, "three widows, at different times, burnt alive; and had repeated opportunities of being present at similar immolations, but my courage failed me." The funeral pile consists of a quantity of faggots laid on the earth, rising in height about three feet from the ground, about four feet wide, and six feet in length. After the female has declared her resolution to "eat fire," as the people call it, she leaves her house for the last time, accompanied by her children, relations, and a few neighbors. She proceeds to the river, where a priest attends upon her, and where certain ceremonies are performed, accompanied with ablutions. These over, she comes up the pile, which may be ten yards from the brink of the river. She walks round the pile several times, scattering parched corn, &c. as she goes round, and at length lays herself down on the pile by the dead body, laying her arm over it. Two cords having been laid across the pile, and under the dead body, with these cords the dead body and the living body are now tied fast together. A large quantity of faggots are then laid upon the bodies, and two levers are brought over the pile to press down the widow, and prevent her from escaping when the flames begin to scorch her. Her eldest son, averting his face, with a lighted torch in his hand, then sets fire to the pile. The drums are immediately sounded, which, with the shouts of the mob, effectually drown the shrieks of the widow surrounded by the flames. The burying alive of widows manifests, if that were possible, a still more abominable state of feeling towards women than the burning them alive. The weavers bury their dead. When, therefore, a widow of this tribe is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap and encircling it in her arms. These relations now begin to throw in the soil; and after a short space, two of them descend into the grave and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process. She sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips—covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave and tread down the earth upon the head of the suffocating widow—the mother! By an official statement from India, it appears that every year more than 700 women (more probably 1400) were burned or buried alive in the presidency of Bengal alone. How many in the other parts of India?

At other *immolations* we also shudder with instinctive horror. Instigated by the demon of superstition, many mothers, in fulfilment of a vow, entered into for the purpose of procuring the blessing of children, drown their first-born in the Brumhu-pootru and other rivers in India. When the child is 2 or 3 years old, the mother takes it to the river, encourages it to enter, as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams, of her perishing infant! At

Saugur island, mothers were, formerly, seen casting their living offspring among a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and sucking the blood of the poor innocent! At the annual festival in honor of Muah Devo (the great god,) many persons are suspended in the air, by large hooks thrust through the integuments of the back, and swung round for a quarter of an hour, in honor of this deity. Others have their sides pierced, and cords are introduced between their skin and the ribs, and drawn backwards and forwards. While these victims of superstition dance through the streets, others cast themselves from a stage 10 feet from the ground, upon open knives inserted in packs of cotton. Sometimes one of these knives enters the body, and the poor wretch is carried off to expire. At the same festival numbers have a hole cut through the middle of the tongue, in which they insert a stick, a ram-rod, or any thin substance, and thus dance through the streets in honor of the same deity. At the close of the festival, these devotees dance on burning coals, their feet being uncovered. Thousands of Hindoos enter upon pilgrimages to famous temples, to consecrated pools, to sacred rivers, to forests rendered sacred as the retreats of ancient sages, to places remarkable for some natural phenomena, &c. &c. These pilgrimages are attended with the greatest fatigue and privations; frequently with starvation, disease, and premature death. Hundreds are supposed to perish on these journeys; and some of these places, the resort of pilgrims, become frightful cemeteries; to one of which, Jugunnaut,* in Orissa, Dr. Buchanan has very properly given the name of Golgotha. "I once saw," says Mr. Ward, "a man making successive prostrations to Jugunnaut, and thus measuring the distance between some place in the north, down to the temple of Jugunnaut, which stands nearly at the southern extremity of India. The Hindoo writings encourage persons afflicted with incurable distempers to put an end to their existence, by casting themselves under the wheels of the car of Jugunnaut, or into some sacred river, or into a fire prepared for the purpose; promising such self-murderers, that 'they shall rise to birth again in a healthful body, whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers, and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey, of Cutwa, the second son of Dr. Carey, states, that he was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll himself over and over till, at last, he fell into the pit amidst the flames. Smarting with agony, his screams became most dreadful. He called upon his family, who surrounded the pit, and entreated them to deliver him from the flames. But he called in vain. His own sister, seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; where, these relations still coolly gazing upon the sufferer, he perished, enduring indescribable agonies. Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or to some other sacred river, if near enough to one; where he is laid, in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it; and his breast, forehead, and arms, are besmeared with the mud of the river (for the very mud of the Ganges is supposed to have purifying properties.) Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream; while his relations stand around him, tormenting him in these his last moments with superstitious rites, and increasing a hundred-fold the pains of dying. Very often, where recovery might be reasonably hoped for, these barbarous rites bring on pre-

* This name is spelt variously.

mature death. It is pretty certain, that many private murders, in using these rites, are perpetrated. Human sacrifices, also, are enjoined in the védu, and certainly made a part of the Hindoo superstition in very early times, nor are they unknown at the present day. The védu describes the rites to be observed at the sacrifice of a man; and the Kalika pooran declares the degree of merit attached to such a sacrifice, compared with the offering of a goat, &c.

And while Hindooism is thus cruel, its *unchangeableness* is fully attested. The writings of the Hindoos, every class of them, even their works on ethics, are full of abomniable allusions and descriptions; so that they are to-day, what they were ages ago,—a people unrivalled for impurity. Many parts of the works, called the Tunus, of the poorans, and of their poetical writings, are so indelicate, that they cannot possibly be translated; they can never see the light. But what is a million-fold more atrocious, the object of worship appears as the personification of sin itself. One or two of the Hindoo objects of worship cannot possibly be named: but in the acts of Hindoo worship the same licentiousness prevails. In the songs and dances before the idols, at the periodical festivals, impurity throws away her mask. The respectable natives themselves are absolutely ashamed of being seen in their temples. Gopal, a brahmin, acknowledged that he never witnessed these spectacles without hiding himself behind one of the pillars of the temple. The scenes exhibited in the boats on the Ganges every year, at the festival of the goddess Doorga, in the presence of hundreds of spectators, are grossly impure; and at the annual festival of the goddess of learning, the conduct of the worshippers is intolerably offensive. The figures painted on the car of Jugunnaut, which is exhibited to the public gaze for fifteen days together, at the festivals in honor of this deity, are equally licentious. And, as might be expected, the priests and the religious mendicants, under this profligate system, are the very ringleaders in crime. The whole country is, indeed, given up to abomination to that degree, that, according to the opinion of one of the oldest and most respectable residents in India, delivered in Mr. Ward's hearing more than once, there is scarcely a chaste female to be found among all these myriads of idolaters.

Such is a brief account of Hindooism as it still exists. Thanks be to God that the efforts of various bodies of Christians in England and America, made in his strength, have already obtained a rich reward. Several hundreds of Hindoos have renounced their gods, the Ganges, and their priests; and have shaken from their limbs the iron chain of caste. A large number of converted natives have become in some sense missionaries, and have been the instruments of "turning many to righteousness." Anxiety has been generally awakened for instruction, which promises the happiest results; and a great band of agents, too numerous and too various for recapitulation, are carrying forward the work so auspiciously commenced. May He, to whom the heathen are to be given for an inheritance, still send prosperity!

HOBART TOWN; the capital of Van Diemen's Land; on the south side of the island, lat. 42° 54′ S.; lon. 147° 22′ E. It has a picturesque situation at the foot of Table mountain, which is upwards of 4000 ft. high. The town is regularly laid out with 11 streets, jail, government house &c. The climate is healthy and temperate. Pop. in 1829, 5,700. A mission has been established by the *C. M. S.*

HOLLAND NEW. *See* NEW HOLLAND.

HONDURAS, a province in Mexico, North America, bounded N. by the Bay of Honduras, E. by the Caribbean Sea, S. by Nicaragua, and W. by Vera Paz. It is 390 m. long from E. to W., and 150 from N. to S. In consequence of an urgent request of the Rev. J. Armstrong, chaplain to the English settlement, seconded by the wishes of the Commandant, Col. Arthur, the *C. M. S.* sent to their assistance the Rev. J. Ditcher, 2d chaplain, Mr. and Mrs. Moore, teachers, and Mr. Moore, printer. The principal design of this reinforcement was to diffuse the blessings of Christianity among the Musquito Indians, who inhabit a country from

1000 to 1200 m. in extent, on the southern shores of the Bay of Honduras. They are characterized by the general marks of heathenism, being indolent, ignorant, and superstitious; though not so strongly addicted to vicious habits as many barbarous nations. They are much attached to the English. Their king, who has received his education at the expense of the British government, avows himself a Christian, and has promised his support to any efforts to Christianize his subjects. Many of his chiefs wish their children to be instructed, and various circumstances combine to recommend those rude natives to the attention of the Christian world.

The *B. M. S.* stationed the Rev. J. Bourne at Belize, in 1822, which is situated on a river of the same name; who, on account of some difficulties attending a mission among the native tribes at the time, turned his attention to the disbanded African soldiers, who, with their families, resided near that place. In his labors he derives much assistance from one of his friends, a man of color, who is acquainted with the French and Spanish languages, as well as with the Indian spoken on the coast, and is diligently employed in preaching and holding prayer meetings among the people in different parts of the neighborhood. The number of communicants has recently increased from 4 to 12, and the attendance at the chapel is good. See Belize.

HONOLULU, a station of the *A. B. C. F. M.* on Oahu, one of the Sandwich Islands. Here is the principal harbor of the Island. Hiram Bingham, and Ephraim W. Clark, missionaries, Gerrit P. Judd, physician. Levi Chamberlain, superintendant of secular concerns, and inspector of schools, Stephen Shepard, printer, with their wives, and Miss Mary Ward. The mission was commenced in 1820. The two printing presses of the mission are at Honolulu. At these presses more than EIGHTEEN MILLIONS of pages have been printed. The church contains 136 members, of whom 78 were admitted in the year ending June 28th, 1831. There were besides 26 candidates for admission. The schools were 250 in number, containing 10,336 scholars, of whom 5,443 are able to read. For further particulars, See *Sandwich Islands*.

HOPEDALE. A station of the *U. B.* in Labrador, commenced in 1782. In August, 1830, the missionary writes—"The word of the cross, which we preach, has, for the past year, penetrated into the hearts of most of those, who heard it. Few have remained indifferent and many have had salvation come to their souls." 71 communicants 10 candidates, 23 received; 87 children unreceived. In all 192 persons.

HOWRAH, a populous suberb of Calcutta, on the opposite side of the Hoogly, in which reside many Englishmen, and thousands of natives. Since 1821, the *Baptist missionaries* at Calcutta have labored here with encouraging success. The Rev. Mr. Statham was fixed at this station, and a chapel, built at an expense of 10,000 rupees defrayed by subscriptions on the spot, was well attended. A school was also formed, and tracts were distributed in great numbers, which were carried to different parts of the country. A second chapel was afterwards erected. Here a Mussulman moonshee, or teacher, was baptized; an event which occasioned great surprise among that class of natives, and led to much inquiry. Among other pleasing incidents, Mr. S. mentions the following.—"A poor old woman was sick, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me; I know he is able to save me. I believe he will:' and then she prayed so sweetly, that I could not forbear crying out 'Oh, that my latter end may be like hers!'"

In another communication, he observes, "There is, and none can deny it who know any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos than

ever presented itself before. I well remember the time, when if I offered a tract, or Gospel, to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago, female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me get a place to preach in; now they say, 'Come often—tell us more about these things!' I have at this moment 36 boys, the sons of natives of good estate, reading the Scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, that the Lord is fulfilling his promises quicker than our thoughts surmise."

Mr. Statham was subsequently compelled to intermit his labors.

Mr. Thomas continues his efforts, (1831) to benefit both the English and native population at this place and at Sulkea, there are 3 boys' schools, with more than 100 scholars.

HUAIIINE, one of the Society Islands in the Pacific Ocean, 30 leagues from Tahiti. It is 21 miles in circuit, populous, and fertile, and has a commodious harbor called Owharre, W. long. 151° 5′, S. lat. 16° 44′.

Here the *L. M. S.* have a station. Previous to its formation, idolatry had been abolished through the influence of the efforts made at Tahiti; but the missionaries, on their arrival, were received with apparent coldness by the body of the people, who manifested little desire to enjoy religious instruction. The tone of feeling, however, soon changed; the missionaries were treated with the greatest deference and respect, and every exertion was made to facilitate their object. In 1822, it was stated, that the congregation on the Sabbath-days usually consisted of from 1000 to 1400 persons; that 72 adults had been baptized; and 38 children; that 400 candidates for baptism were receiving preparatory instruction; that a Sunday school had been formed, containing about 230 boys and 120 girls; that the average number of adults and children in the native schools was about 450; and that the contributions at the Third Anniversary of the Huahine *A. M. S.* amounted to 12 balls of arrow root, and 6349 bamboos of cocoa-nut oil. Civilization was also rapidly advancing.

Some time after this, a code of laws was drawn up, approved by the king and chiefs, and adopted by the people; some works were prepared for the press; and a society for the relief of the sick and disabled was established by the natives. After describing the particulars of the change produced by this mission, the Deputation proceed as follows:—"In fact, the improvement of the people in industry, and their advancement in the scale of society are so evident, that every foreigner who comes here is struck with surprise and delight. We seemed rather to be in an English town than in a country so lately in a barbarous state. That all this mighty change should have been effected in so short a time as six years, would appear almost incredible, did we not witness the fact with our own eyes. But it is the work of God and not of man. The intervention of an Almighty agency can alone account for the effects produced. At the same time, we will not withhold our meed of praise from those who have been made the honored instruments of effecting this great work." The Deputation conclude their report as follows:—"On a general and minute view of both the temporal and religious condition of this mission station, there is every reason for gratitude to God, and encouragement to that society which has had the honor of conferring so many blessings on this people. Had nothing more been done by the *L. M. S.* than has been effected in this one station, all its labors and expenses would have been most amply compensated."

The children's school, which contains about 300, and that for the adults, which comprises the chief part of the inhabitants of the station who have arrived at years of maturity, are still in a flourishing state. The children are taught reading, writing, and arithmetic; and make good progress. Of the adults, the greater number are able to read the Scriptures, and write a tolerable hand.

As the greater part of the people have been dedicated to God in baptism, the number who appear from time to time, as candidates for that ordinance, necessarily becomes smaller.

The week-day meetings for exhortation, religious conversation, and prayer, in which a very lively interest prevails, are attended with profitable results. Mrs. Barff every week meets the female members of the church, about 200 in number, for religious conversation and prayer.

The chapel, which has been rebuilt on an enlarged scale, will hold about 2000 persons, and contains a gallery that accommodates 400 children.

Mr. Barff has in hand a translation of the prophecy of Jeremiah.

Civilization continues to advance. Several new houses have been lately erected, and many more are in progress. More ground has also been brought into a state of cultivation.

After these pleasing statements, it is the more painful to add, that a calamitous event, which happened nigh to this station during the year 1826, has been made an occasion, on the part of some of the natives, for acts highly discreditable to their character. It seems that an American vessel called the *Hyxeo*, commanded by Capt. Coffin, on the 21st of November struck on the reef. The people belonging to the vessel, considering their situation perilous, abandoned it to a body of the natives, who were requested by the captain to make every possible effort to save the property on board. These natives having, during the night, found a quantity of spirits, and drank of them immoderately, proceeded to appropriate to their own use a number of articles belonging to the ship. They afterwards restored a part of this property, but not the whole. Mahinè, the principal chief of Huahinè, who was at the time on the opposite side of the island, on being informed of what had taken place, acted in a most commendable manner. He made a present to the captain, as some compensation for the loss he had sustained, adopted measures for the protection of the remaining property, and even himself personally engaged in watching it. The greater part of the natives who were involved in the guilt of the above-mentioned transactions, had *no connexion with the mission;* but it is painful to state, that some of them made a profession of religion. With few exceptions, these have since manifested repentance, and have been restored to their accustomed intercourse with their fellow Christians. A spirit of holy jealousy and self-examination appears to have been excited very generally among the people of the station by these occurences, and a more diligent attention to the means of grace has been the result.

By the latest accounts (1831) this mission continues to flourish. The meetings for public worship and religious instruction are well attended; a congregation, of from 1000 to 1400 usually assembles in the chapel, which is capable of containing 2,000 persons. The communicants are steadfast in the faith, and consistent in their deportment. The schools contain nearly 500 adults, and 300 children, whose progress is encouraging. The Common Prayer Book is in preparation, in the Rarotoa dialect; in which dialect 8,000 copies of a small elementary book by Mr. Williams have been printed. The whole settlement presents the appearance of one continued garden, and the natives are multiplying their resources by the cultivation of coffee and sugar.

I.

INDIA, see *Hindoostan*, and the principal towns and cities in that peninsula.

INDIES, WEST, see *West Indies, Jamaica, Barbadoes, Hayti, St. Thomas, &c. &c.*

IONIAN ISLANDS; a republic in the South of Europe, under the protection of Great Britain, situated in the Ionian Sea, along the western coast of Greece and Albania. It is often called the *Republic of the Seven Islands*, on account of the 7 chief islands of which it is composed. Lat. 35° 50′—39° 57′ N., lon. 19°—23° 17′ E. The inhabitants, about 227,000 in number, are of Greek origin. There are 8000 Italians and 7000

Jews. In 1825, the exports amounted to $660,000. The commercial flag of the Islands is acknowledged as an independent flag, though the islands are entirely dependent on Great Britain. There is a British high commissioner at Corfu, and Great Britain has a right to occupy the fortresses, and keep garrisons. These Islands having been preserved from the ravages of war, education has advanced, under the continued and zealous patronage of Sir Frederick Adam, more rapidly than in other quarters. The following is the state of the schools, as reported in April, 1831.

Islands.	*Schools.*	*Scholars.*
Corfu	23	900
St. Maura	11	400
Cefalonia	26	1000
Ithica	7	500
Zante	49	1500
Cerigo	5	200
Paxo	4	159
Total	123 schools;	4650 scholars.

In all the islands, except two, female schools have been established, in which there are from 500 to 600 scholars. Female education has advanced very rapidly under the care of Miss Robertson, the late Mrs. Croggon, Mrs. Kennedy, Mrs. Dickson, and other excellent ladies.

IRWIN HILL, a station of the *U. B.* on the island, Jamaica. Brother Light is the missionary at this station.

ISLE OF FRANCE, see *Mauritius*.

J.

JAFFNA, OR JAFFNAPATAM, a peninsula in the northern part of the island, Ceylon, 40 m. long and 10 m. wide, and inhabited by Malabars. They use the Tamul or Malabar language, which is spoken by 8 or 9 millions on the neighboring continent. In 1816, the Rev. Messrs. James Richards, Edward Warren, Daniel Poor, and Benj. C. Meigs, under the care of *A. B. C. F. M.* commenced a mission in this district. In June 1819, Rev. Messrs. Levi Spaulding, Miron Winslow, Henry Woodward, and John Scudder, M. D. reinforced the mission. Boarding schools and free schools were soon established, and afterwards, seminaries of a higher order. Several interesting revivals of religion have been enjoyed. Mr. Richards and Mr. Warren have died; all the others remain. It does not seem to accord with the views of the British government to admit any more American missionaries upon the island, though the government of the island has given an efficient patronage to the mission. We shall notice some particulars under the various stations. The following summary is given in the last report of the Board.

"EDUCATION. In this department of the operations of the mission, a distinct, though summary, account will be given of the *Theological School*, the *Seminary*, the *Boarding Schools*, and the *Free Schools*.

"The *Theological School* is under the care of Mr. Winslow, and is composed chiefly of young native men, who, having completed their course in the Seminary, are employed on a salary as assistants in the mission. They pay the expenses of their own board and clothing, and divide their time between teaching and study. Their services are important, and their progress in learning, especially in the knowledge of the Scriptures, is highly gratifying and auspicious. A few have received license to preach the Gospel.

"*Seminary.* Mr. Poor is the Principal of this institution, and is assisted by several natives.

"A class of 30 having been admitted in September of last year, from the preparatory school at Tillipally, the number of scholars is 91,—22 in the first class, 20 in the second, 19 in the third, and 30 in the fourth. Including those who have finished their studies, and are employed as teachers in the Seminary, the number is 102.

"The principal building is called Ottley Hall, in honor of Sir Richard Ottley, chief justice of Ceylon, corresponding member of this Board, and for ten years past an influential and liberal patron of the mission. This edifice, including virandah-rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its

height is two stories. It is designed for public examinations, lectures, the library, &c. A sufficient number of rooms has been erected within the college yard to accommodate 100 students.

"The Seminary has been furnished with a respectable philosophical and other apparatus. The pneumatical and mechanical instruments, with the orrery and telescope, have been particularly useful in illustrating various branches of study, which could not be effectually taught without such helps; especially where the prejudices to be encountered are so inveterate, as not readily to yield even to ocular demonstrations.

"The mission library contains more than 600 volumes, (besides class-books procured for the Seminary,) and is in general, well selected. The members of the Seminary have the use of the library.

"The sum of $5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been expended in erecting the necessary buildings. The residue of the expenditures for buildings, together with the cost of books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

"*Boarding Schools.* Of these there are two. The one at Tillipally, under the care of Mr. Spaulding, is designed for boys. The number of pupils in July 1830, was 66. In the following September the first class, consisting of 30, entered the Seminary, as has been stated. In December, the number of scholars was 51.

The missionaries have resolved to receive no more students into this preparatory school, except such as are able and willing to pay in part for their board, or else have made some progress in learning English. To facilitate the acquisition of this language, they have established English schools at several of the stations.

The other Boarding school is at Oodooville, under the particular care of Mr. Winslow, and is intended exclusively for girls. Originally this school had to contend with strong prejudices among the people against female education. It was thought not only unimportant, but injurious and disgraceful, for girls to learn to read and write; and so great were the difficulties in the way of procuring female pupils, and retaining them and overcoming their repugnance to everything like mental application, that nothing except the advantages which would result to the cause of Christianity among the natives, by raising the female sex to its proper rank in society, prevented the missionaries from relinquishing the design. A happy change has since taken place; not only among the girls in the school, a considerable number of whom have become hopefully pious, but, to some extent, in the views of the people with regard to the education of females. In the summer of last year, when it became known that a few more girls would be admitted into the school, not less than 70 were brought, and their reception strongly urged. Only 12 could be received. The whole number in the school is 37, of whom seven are members of the church.

"As an argument, in addition to such as are commonly used in favor of female education, Sir Richard Ottley states it as a fact in Jaffna, and peculiar to that district, that the landed property is principally vested in the females.

"*Free Schools.* The number of free schools connected with the five stations is 89, containing 2,732 boys, and 635 girls; or 3,367 in the whole.

"These schools are intended for the gratuitous instruction of children at large, in reading, writing, and the fundamental principles of the gospel: and the necessity of such schools is apparent from the fact, that by far the greater part of the population is wholly unable to read. Mr. Meigs, on one occasion, when the public road was filled with people returning from a great idolatrous festival, ascertained that all the women, and nearly all the aged men, and almost every one of the poor, were wholly ignorant of this simple but immensely important art. During the past twelve years, several thousands of boys and young men, and some hundreds of females, in the

populous district of Jaffna, have been taught to read, and more or less of them to write, in the native free schools of the mission; and have, at the same time, been made acquainted, in some degree, with the fundamental principles of Christianity. These, in general, are the natives who receive the books distributed by the missionaries; and it has been ascertained to be a fact, that comparatively few, who are unable to read, come under the stated preaching of the gospel.

"In addition to the common free schools, there is a Sabbath school at each of the stations. There are also the schools already mentioned for teaching the English language, and a number of schools for educating masters and monitors. Quarterly meetings are held, by the missionaries, with the schoolmasters, a special design of which is to instruct them in the Christian religion. These meetings usually occupy three hours, and upwards of a hundred masters and superintendents have been present at one time.

Summary.

Theological School,	20 scholars.
Mission Seminary,	91
Academy for Boys,	51
Academy for Girls,	37
Free Schools,	3,367
Whole number,	3,566

"PREACHING. Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of the children and youth belonging to the schools. When the *curiosity* of a heathen people is once satisfied, nothing can be expected to bring adults to the house of God, except views of worldly interest, or real inclination to hear the gospel.

"The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the high-ways and villages. One of the native preachers thus contrasts his present reception, with that which was common in *times*. 'In former times,' he says, 'when I went to Chillalle to instruct the people, they abused me, and blasphemed the Christian religion. If they saw me in the streets, they would murmur. When I went to their houses, they would drive me away. Now, many call on me to come to their houses, and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation.'

"MISSION CHURCH. The number of native members in regular standing, is 114. Many of these are connected with the Seminary, and a considerable part of the remainder with the boarding schools, either as teachers or pupils. Several were admitted during the period embraced by this Report. And it is stated, that at one time not less than a hundred native members sat down together at the Lord's Supper. Excommunications have never been frequent; but cases of discipline are more common than in Christian lands; and every year's experience deepens the conviction in the minds of the missionaries, of the extreme moral degradation, into which the heathen around them are sunk; of the perilous circumstances under which native converts are called to maintain their Christian profession; of the need of wisdom, patience, and faith, in the performance of pastoral duties towards them; and of the special necessity of the power of God to keep the native converts in the faith, that they may be saved from the perdition of ungodly men.

"SPECIAL ATTENTION TO RELIGION. The Ceylon mission has been repeatedly blessed with effusions of the Holy Spirit. Previous the year 1824, thirty-four natives had been received into the mission church. During the first three months of that year, the mission was visited with very special divine influence, and 41 natives were added to the church. Another time of refreshing was experienced near the close of the same year; and there were hopeful conversions in the succeeding years.

"A third revival of religion, more extensive than either of the preced-

ing, was experienced by the mission, near the close of the last year. It seems to have begun in a missionary prayer meeting, and both the missionaries and the native members of the church soon became greatly animated in the work of the Lord. Of those not members of the church, the children of the missionaries were first affected, and several were in a short time hopefully converted. Special exertions were made to promote the revival in the Seminary, and were greatly blessed. Nearly all the members of that institution were in a greater or less degree awakened to feel the importance of attending to the concerns of their souls. Very evident tokens of the divine presence were seen in the boarding schools at Tillipally and Oodooville, and indeed at all the stations. The schoolmasters and superintendents of the free schools were assembled at Batticotta, and solemnly addressed, and many of them received deep religious impressions. On the 18th of November, about 800 of the older boys and girls in the free schools were assembled at Oodooville. Most of them were able to read; and this meeting, which was novel in its kind, was believed to have had an important bearing on the momentous question, whether these children, when they take that lead in society to which they are destined, will be Christians or idolaters.

"It would have been premature, at the date of the last communications from the mission, to have mentioned the number, concerning whose conversion hopes were entertained, but there can be no doubt that this third gracious visitation was one of the waves of that flood of mercy, which, at no distant day, is certain to roll over all India."

Jaffna, or *Jaffnapatam*, a populous town, the capital of the district of Jaffna. Lat. 9° 42′ N., lon. 80° 18′ E. The *W. M. S.* established a mission here in 1814. 2 missionaries, 2 assistants, 90 members, 884 scholars, of whom 88 are girls.

JAMAICA, an island of the West Indies, discovered by Columbus in 1494, and occupied by Spain in 1559. It was attacked by the British, and ceded to them in 1656. It lies 30 leagues W. St. Domingo, nearly the same distance S. Cuba, and is of an oval figure, 170 m. long and 60 broad. It is divided into 3 counties, Middlesex, Surrey, and Cornwall, and contains upwards of 4,080,000 acres. A ridge of hills runs lengthwise from E. to W. whence numerous rivers take their rise on both sides, though none of them are navigable. In the valleys are sugar-canes, and such a variety of fruit-trees, as to make the country exceedingly beautiful. The year is divided into 2 seasons, the wet and dry; but the rains are not so frequent as formerly, which is supposed to be owing to the cutting down of the woods. The products and fruits are in great variety and plenty. This island is now the most valuable of the British West India colonies.

In 1795, the Maroons, or original natives, who inhabited the mountains, rose against the English; they were not quelled for nine months. St. Jago de la Vega is the seat of government, but Kingston is the mart of trade.—In this island the *U. B.* have labored amidst many trials and difficulties, since the year 1754.

In 1804, 50 years from the commencement of the mission, the brethren observe:—"Though we cannot exult over an abundant in-gathering of souls, or even our present prospects, yet we have sufficient cause of gratitude to the Lord, for having preserved a seed in Jamaica, which, in his own good time, may grow up into a rich harvest. It appears, that from the beginning of this mission to the present period, 938 negroes have been baptized."

New stations were afterwards commenced, which appeared to be the scenes of a very serious and progressive awakening. The following accounts will describe the state of the various departments of the mission, at the dates affixed.

New Eden. May, 1823.—"When I came to this place, 12 years ago," says Brother Becker, "I found very few who knew any thing more than that they had been formerly baptized by a missionary. Not long after, I perceived, that by the power of his word, preached in simplicity, the Lord caused convictions to arise in

the minds of the negroes, and their blind eyes to be opened: many came to be inquire what they must do to be saved. At present this is still more frequently done. Our new church is too small to hold the congregation. About 500 may find room in it, and our auditory is generally 900. April 27th being our prayer day, 12 persons were baptized, and 22 added to the candidates for baptism. From Easter, 1822, to Easter, 1823, 99 adults have been baptized, or received into the congregation, and 52 have become partakers of the Lord's Supper."

Irwin, September 7, 1825, Brother Light remarks:—"During the ten years of my residence here, I have baptized, on the estates of Messrs. Hall and Lawrence, 140 adults, and 182 children; and received 63, baptized by others, into church fellowship. The congregation at Irwin consists of 118 persons; of whom 40 are communicants, 19 candidates, and 59 baptized adults, not yet communicants: to these may be added 32 baptized children, under 12 years of age: in all 150. At *Mosquito Cove estate*, in Hanover parish, 20 m. off, which I visit every 9 weeks, there are 26 adults, and 14 children, baptized at the special request of the proprietor."

Fairfield, February 14, 1826, Brother Ellis announces the finishing and opening of a new church at this place, and observes:—"In the year 1825, the number of persons at Fairfield who attained to further privileges in the church, were as follows:—admitted candidates for baptism or reception, 110; baptized as adults, 22; received into the congregation, 74; admitted candidates for the holy communion, 91; communicants, 99; readmitted to the congregation, 9; children baptized, 31. In the course of the year, 27 persons, exclusive of Europeans, have departed this life. At the end of the year, the congregation consisted of 328 communicants; 97 candidates for the communion; 135 baptized adults, not yet communicants; baptized children, 130; candidates for baptism and reception, 125; new people, 375:—in all 1190; 143 more than last year."

In 1789, the Rev. Dr. Coke of the *W. M. S. visited Jamaica*, and preached a few times to increasing congregations, and with but little opposition. Mr. Hammett, however, who was afterwards appointed to labor in Kingston, where a commodious chapel was erected, experienced so much persecution, that his life was frequently endangered, and he was absolutely compelled to refrain from preaching by candle-light. Some of the members were under the necessity of guarding their place of worship, lest the outrageous mob should demolish it; and one night, between 11 and 12 o'clock, some persons actually broke down the gates of the court leading to the chapel, and would probably have committed still greater outrages, had they not been checked in their lawless proceedings by the arrival of the town-guard. Through the remonstrances of a gentleman of influence in the town, the magistrates were induced to publish an advertisement, which, for some time, kept the rioters within tolerable bounds. "But the newspapers," says Dr. Coke, "were filled, for several months, with letters for and against us. Every thing bad was said of Mr. Hammett, and every disgraceful name was given to him. With respect to myself, they published an anecdote of my being tried in England for *horse-stealing*, and flying to America to escape from justice, though few persons, if any, I believe, credited the report. Some of the rioters were prosecuted, but the jury acquitted them, against the clearest evidence. Harrassed with persecution, opposition and fatigue, Mr. H. was compelled to relinquish his labors; and as I was shortly to visit the continent, I determined to take him with me, as two other missionaries were sent to the island."

The flames of persecution, which had hitherto raged so furiously, now began to subside, and the brethren who were left in Jamaica were soon enabled to extend their ministrations to *Port Royal*, *Montego Bay*, and several plantations in the country; and they had the pleasing consciousness of knowing that their labors were not in vain.

In April, 1802, some of the local preachers, belonging to the society at Kingston, paid a visit to a village called *Morant Bay*, and found many

of the inhabitants disposed to join in public worship. They were seconded in their endeavors by Messrs. Fish and Campbell, then residing in the island; and in a short time a small society was formed. The enemies of religion, however, viewed these proceedings with indignation, and resolved, if possible, to crush the rising cause. They accordingly presented the houses in which divine service was performed as nuisances, at the quarter sessions; but, as they could substantiate no charge, their malignant attempt proved unavailing; and the meetings were continued with every appearance of increasing prosperity. Severe trials and imprisonments still awaited the laborers, and at length the House of Assembly thought proper to pass an act, which, whilst it professed to recommend the instruction of the slaves in the doctrines of the established church, strictly prohibited the Wesleyan missionaries from presuming to teach them, or even to admit them into their houses or places of worship, under the penalty of fine or imprisonment.

The situation of the missionaries was now painful indeed. "Frequently," says Dr. Coke, "before the chapel was completely shut, while men of free condition entered, to hear the preaching, the slaves crowded about the doors, which the edict forbade them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence. Indeed, we do not envy the feelings of that man who could hear unmoved these pathetic expressions, accompanied with tears;—'Massa, me no go to heaven now. White man keep black man from serving God. Black man got no soul. Nobody teach black man now!' If ever the words of Sterne had a meaning, when he says, 'I heard his chains, and the iron entered into his soul!' it must have been on this occasion; and the man who stood at the chapel doors, to forbid the entrance of the slaves, must have felt them in all their force."

The intolerant act passed by the House of Assembly was no sooner transmitted to England, than it was set aside by his late Majesty. But though the enemies of religion were thus frustrated in their attempt, they contrived, by temporary ordinances, to throw insuperable obstacles in the way of the missionaries, whose chapel was, in consequence, shut up for a succession of years. In December, 1815, however, it was re-opened by Mr. John Shipman, who succeeded, after several unsuccessful applications, in obtaining a licence to preach the Gospel. The same privilege was afterwards obtained by other missionaries; and in 1818, a second chapel was opened in Kingston, and the magistrates in Montego Bay consented to licence a new place of worship in that part of the island.

The *W. M. S.* have now (1831) the following circuits:—Kingston, Spanish Town, Morant Bay, Grateful Hill, Stoney Hill, Montego Bay, Falmouth, St. Ann's, Port Antonio, and Savannah-La-Mer. 10 circuits, 28 stations, 12,130 members in society, (of whom 8,937 are slaves) in the schools, including 116 adults, 1,258.

In compliance with the solicitation of a mulatto *Baptist* preacher, named Moses Baker, who had for some years labored among the negroes in Jamaica, the Rev. John Rowe, of the *B. M. S.*, arrived in February, 1814. In April, he took a house at Falmouth, and opened a school, with the hope of lessening the expenses of the committee on his account. He also opened a gratuitous Sabbath school, for the children of poor people, and slaves, whose owners would permit them to attend. Preaching was subsequently commenced; and the persons who assembled to hear the word of life, both negroes and white people, conducted themselves with the utmost decorum and apparent attention; though a spirit of persecution had, for several years previous, raged in the island, and numbers of the inhabitants were said to be strongly prejudiced against the Baptist denomination.

On the 21st of Nov. 1815, Mr. Lee Compere, accompanied by his wife and two of the members of Dr. Ryland's church, in Broadmead, sailed from Bristol to occupy other stations in Jamaica, with an especial view to the instruction of the slaves, and the children of slaves, under the sanction of their respective proprietors. On their arrival, they at first fixed their residence near Old Harbor, St. Doro-

thy; but afterwards removed to Kingston, at the pressing invitation of the negro Baptists, who are said to amount to some thousands in and near that place. Here Mr. Compere obtained a license from the Mayor; and he had the pleasing prospect of becoming useful. Mr. Rowe, meanwhile, was removed from his labors by the hand of death.

As assistance was much needed, the Rev. James Coultart arrived in Kingston harbor, May 9, 1817, and in less than a fortnight succeeded in obtaining a license to preach among the negroes. Both he and Mrs. Coultart were, however, much grieved on finding Mr. Compere in such a debilitated state, from repeated attacks of the ague, that he was scarcely able to walk across his apartment; and when he partially recovered, he judged it advisable to quit the West Indies, and remove to America.

Thus unexpectedly deprived of his fellow-laborer, and left to sustain the whole weight of the mission in which he had merely anticipated employment as an assistant, Mr. Coultart was doomed to encounter still more serious difficulties, and to submit to a loss much more distressing. He was for some time severely afflicted in his own person; and towards the close of September, the partner of his affections was seized with a violent fever, which, in a short time, put a period to her mortal existence.

Subsequently to this, Mr. Coultart's indisposition increased to such an alarming degree, that it became indispensably necessary for him to return, at least for a season, to England. The Rev. Messrs. Kitching and Godden were, therefore, sent to Jamaica, the former of whom proceeded, in the autumn of 1818, to his place of destination, and the latter sailed from England early in the ensuing spring. Their reception appears to have been extremely kind; and they were encouraged, by the circumstance of the congregation increasing so rapidly, to enlarge the place of worship, so as to accommodate 250 persons more than had ever previously attended. Scarcely, however, had they entered fully upon their labors, and congratulated themselves on the promising aspect of *the mission*, when Mr. Godden was deprived of his amiable and excellent wife; and within less than two months after that afflictive providence, Mr. Kitching, who had transmitted the "heavy tidings" to England, was himself numbered with the dead.

Mr. Coultart, in the mean time, having derived much benefit from a residence of several months in England, and having entered a second time into the conjugal state, returned to Jamaica, and resumed his labors at Kingston. In his public ministrations, however, he appears to have suffered severely from the confined limits of the place of worship, and the heat arising from an overflowing congregation.

At Spanish Town, the scene of Mr. Godden's labors, a most brutal attempt was made, in July 1820, to burn that devoted servant of the Redeemer in his bed; and though this barbarous design was providentially prevented, the house in which he resided was reduced to ashes, and his health, which had been previously in a delicate state, was much affected by the alarm connected with so lamentable a catastrophe. The following anecdote affords an affecting instance of strong attachment to a spiritual instructer:—On the night of the fire, a female slave, who had been previously baptized, exerted herself greatly in carrying water from the river, in order to assist in extinguishing the flames. When her strength was nearly exhausted, she eagerly inquired of the by-standers, "Where my minister?" A person answered, "He has been burnt in his bed." The poor creature was so affected by this dreadful intelligence, that she fell down and expired immediately without uttering another word!

At Kingston, Mr. Coultart had, in the mean time, commenced the erection of a neat, substantial chapel, situated on lofty ground, near the entrance into the city, and calculated to hold 2000 persons. He had, also, many encouraging evidences that the power of God attended the dispensation of the word of truth, as nearly 200 persons had been admitted into church fellowship within the space of 12 months, notwithstanding the utmost discrimination appears to have been exercised.

Mr. C. relates the following proof of high estimation of religious privileges:—"A slave wished his owner to give him permission to attend with God's people to pray: his answer was, 'No; I will rather sell you to any one who will buy you.' 'Will you,' said he, 'suffer me to buy myself free, if me can?' 'If you do, you shall pay dearly for your freedom; as you are going to pray, two hundred and fifty pounds is your price.' 'Well, massa,' said the negro, who knew that the common price for a slave was about 140*l.*, 'it a great deal of money, but me *must pray;* if God will help me, me will try and pay you.' He has been a long time working hard, and at last sold all himself and his wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!"

Towards the close of the year, Mr. Coultart was induced, by the pressing invitation of a friend, to pay a visit to the parish of Manchioneal, and make an excursion to Montego Bay, where he found the venerable Moses Baker blind with age. He was much gratified with the interview, and received from the proprietor of the estate on which Mr. Baker resides, a most satisfactory testimony to the moral improvement which had taken place among his negroes, in consequence of the pious instructions of that excellent man. So convinced, indeed, was this gentleman of the advantages resulting from an attendance upon the Gospel, that he expressed an earnest wish for some person to be sent thither, under the sanction of the *B. M. S.*, who might take charge of the congregation, which Mr. Baker was now unable to supply in consequence of his years and attendant infirmities. The Rev. Mr. Tripp was afterwards appointed to this station.

In January, 1822, the new chapel at Kingston was opened, and was both numerously and respectably attended. Upwards of 2000 persons were numbered within the edifice, and above 500 were accommodated with benches on the outside. Mr. Coultart having offered some remarks on the reports and other statements of the society, some unknown gentlemen were induced not only to espouse but to advocate the cause, and to solicit the public to support an institution which appeared "so likely to be advantageous to the general welfare." On the first Sabbath in March, the Lord's Supper was administered, in the new edifice, to about 1600 communicants, and Mr. Godden came over from Spanish Town to assist in the pleasing solemnities of the day.

In a letter dated March 18, 1822, Mr. Knibb, who had recently arrived, wrote—"You have, perhaps, been informed that we have opened a house at *Port Royal*, about 5 m. from Kingston, on the opposite side of the harbor. It is a very wicked place; a short time ago, it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and, in 1811, almost the whole town was consumed by fire. —22 persons are received as candidates for baptism."

In the course of the year 1823, some hundreds of members were added to the churches in Kingston, and from that time, notwithstanding various personal and relative afflictions, the missionaries have had much cause of rejoicing. The last Report says—"The increase of members in the first church at Kingston has been considerable; and though Mr. Coultart has been constrained, on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood; the last of whom left England shortly before the last anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school have become members of the church, and others are candidates for the same privilege."

"The chapel hitherto occupied by Mr. Tinson's congregation, having been found, in point of situation and otherwise, inconvenient, premises hav-

ter adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging."

The following is the state of the Baptist Missions, as detailed in the last report:—42 stations, 12 missionaries, 250 catechists, 9,980 church members, 11,423 inquirers, annual expense of the Mission, £4,145. The names of the missionaries are, James Coultart, Joshua Tinson, John Clarke, J. M. Phillippo, H. C. Taylor, T. Burchell, Francis Gardner, W. W. Cantlow, Wm. Knibb, Edward Baylis, James Flood, Samuel Nichols.

On the 31st of December, 1831, a dreadful insurrection of the slaves broke out in Jamaica. Martial law was proclaimed; 150 plantations were destroyed; loss of property, £15,000,000; about 2,000 negroes were killed; not far from 30,000 men were under arms at one time. The Baptist and Methodist missionaries were for a time strongly implicated as the authors of this insurrection, but they have been completely vindicated. Lord Goderich has expressed his sense of the discretion and judgment manifested by the Wesleyan Missionaries. The only immediate cause, which has been ascertained is, that the negroes were deprived of the Christmas holidays, which they had long enjoyed. The great reason is the bitterness of their cup of slavery. The Earl of Belmore is governor of Jamaica, Dr. Lipscomb, bishop.

Whites,	15,000
Free Blacks,	40,000
Slaves,	331,000
Total,	386,000

Great excitement has prevailed in England for several years in reference to West Indian Slavery. The day of redemption for the captive is evidently drawing near.

JAUNPORE, an outstation of the *C. M. S.* near Gorruckpore, Hindoostan. A chapel has been erected at this place, and schools, established.

JAVA, a large island in the eastern seas, between 60° and 90° of S. *lat., and between* 105° and 115° of E. lon. Its length is 642 m. and its greatest breadth 128. The population in 1815, was about 5,000,000. 10,000,000 pounds of sugar are annually raised. The *L. M. S.* have a mission on this island. (See Batavia.) The Rev. David Abeel, of the *A. B. C. F. M.* who visited this island, in 1831, gives the following statements in his journal.

"Wednesday morning, 6 o'clock, we left this place (Batavia) in a government vehicle and reached Bitenzorg, the residence of the governor, in about four hours. The distance is thirty-nine miles. The governor, it is said, performs the journey in two hours and a half, and men of less distinction and fewer advantages, in three. The palace, as the residence of his excellency is called, is rather a splendid edifice, built in the form of a crescent, though with a glaring architectural blunder. It has one window more on one side than the other, and when standing in front of the door there appears to be a deficiency in the curve. It has a park in front, stocked with deer, and an extensive garden in the rear laid out and ornamented in handsome style. The plot is undulating, the trees and shrubbery are exceedingly diversified and beautiful, the walks broad and well gravelled, and the scene adorned with lakes, bridges, and a small islet, jet d'eau, and cascade. It is kept at an expense to government of 7,000 rupees a month.

"Between Bitenzorg and the neighboring mountains, whose summits are said to tower 10,000 or 12,000 feet above the sea, the surface of the country is much more elevated and diversified than the low unvarying level of Batavia. I hoped to have a clear view of the crater, the smoke of which is distinctly seen from Batavia; but an intervening peak completely shut it in before we reached Bitenzorg.

"Our time was principally spent in visiting the Chinese and native villages, and endeavoring to impart Christian instruction. The Chinese camp (as their villages are called) is large and populous at this place. My companion, Mr. Medhurst, was received as an old acquaintance, and listened to with attention. His

books, a large bag full, were disposed of with the greatest facility.

"In fact a Chinaman never refuses a book, if he can read, and there is little doubt, but that he generally finds out its contents. We called at the palace of the former reigning family, who still exercise the highest functions, entrusted by government to the natives. The present chief is fifty-seven years of age, and his father, who resigned the highest office to become a priest, is about eighty-one. There are five generations of them now living, and the old man numbers among his descendants 250 living souls. Our books were well received at the palaces, and a number of them distributed in the villages. At one place about thirty were assembled at a feast. It is the custom of the Mohammedans of Java, to have a number of feasts, at certain intervals after every death, and the present was one of these occasions. A great variety of eatables were arranged on the floor, covered with mats, and the guests were seated around. After asking a blessing, and before they commenced eating, they passed round a number of vessels and poured water upon their hands, reminding us of the Pharisees who, "except they baptize oft, eat not." Thus again we have enjoyed the opportunity of scattering the seed of eternal life, where no fruits have yet appeared. The Lord prepare the hearts of these perishing thousands for its reception.

"I have now given some of the facts recorded in my journal, during a residence of more than 4 months. A part of almost every day has been employed in accompanying the missionary to those places most advantageous for communicating oral and written instruction. The greater proportion of these visits have been omitted, because destitute of features of peculiarity. The Lord in his wisdom, has withheld the early and the latter rain, and with a few encouraging exceptions, suffered the husbandman to toil in hope. As success, though eventually certain, is beyond the province of instruments; and as the command of God and the opportunity of obeying it are decisive of *duty, Java urges many* appeals to the charities and obligations of the Christian world. *With a population, nearly half as numerous as the whole United States, there are but two missionaries on the island.* The Dutch have sent forth many missionaries to their other colonies; but the widest field is suffered to lie in desolation. Those who reside in Java are generally appointed and supported by the local government, and either instructed, or disinclined to stretch themselves beyond the narrow limits of a small congregation of Dutch, Portuguese, or native Christians. There is very little question that other missionaries would be allowed to co-operate with Mr. Medhurst, and thus amplify the field of gospel culture. I have heard of no instance where they have been prevented, and two or three instances have come to knowledge where liberty was granted and not improved. In my own case it was extended to one year, probably as a term of probation, although such limits were never prescribed before, and no doubt the permission would have been extended beyond the time. The island is by no means as insalubrious as is generally supposed. With caution there appears but little danger, although in the mind of a devoted missionary such an objection has but little weight, when he thinks of himself; and it certainly should not have any weight when he thinks of the objects of his compassion as exposed to death as himself."

JERUSALEM. This celebrated city is now subject to the pacha of Damascus. Its environs are barren and mountainous. It lies on the western declivity of a hill of basalt, surrounded with rocks and deep valleys. It is about 2 m. in circuit, with pretty high walls, and 6 gates. Of 25,000 inhabitants, 13,000 are Mohammedans, and 4,000 Jews. At Easter, the pilgrims often amount to 5,000. There are 61 Christian convents, of which the Armenian is the largest.

All that remains now of this once splendid city, is a Turkish walled town, enclosing a number of heavy, unornamented, stone houses, with here and there ruined heaps and vacant spaces, seated amid rugged hills, on a stony and forbidding soil,—"a cemetery in the midst of a desert."

Jerusalem is, in fact, no more; what exists on its site seems only to mislead topographical inquiries. Not a monument of Jewish times is standing, the very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the sites of the sacred places; but neither Calvary nor the Holy Sepulchre, much less the Dolorous Way, the house of Caiaphas, &c. has the slightest pretensions to even a probable identity with the real locality to which the tradition refers.

The general aspect of the country in the immediate neighborhood of Jerusalem is blighted and barren: "the bare rocks look through the scanty sward, and the grain seems in doubt whether to come to maturity, or to die in the ear." On approaching the city from the W. toward the Jaffa, or Pilgrim's gate, little is seen but the embattled walls, and the gothic citadel,—the greater part of the town being concealed in the hollow formed by the slope of the ground toward the E. But, from the high ground in the road to Nablous and Damascus, where the distant city first bursts on the traveller, the view is exceedingly noble and picturesque. Amid a seemingly magnificent assemblage of domes, and towers, and minarets, it is said, the eye rests with delight on the elegant proportions, the glistening gilded crescent, and the beautiful green blue color of the mosque of Omar, occupying the site of the temple of Jehovah; while, on the left, the lovely slope of Mount Olivet forms a soothing feature in the landscape. The general character is a sort of forlorn magnificence; but the distant view is all. On entering the Damascus gate, meanness, and filth, and misery, soon reveal its fallen and degraded state. The traveller is lost among narrow, unpaved, deserted streets, where a few paltry shops expose to view nothing but wretchedness: the houses are dirty and dull, looking like prisons or sepulchres; scarcely a creature is to be seen in the streets, or at the gates; and throughout the whole city, there is not one symptom of either commerce, comfort, or happiness. "How doth the city sit solitary, that was *full of people*! How is she become *a widow*! she that was great among the nations, and princess among the people; how is she become tributary! From the daughter of Zion all her beauty is departed. All that pass by, say, Is this the city that was called the perfection of beauty, the joy of the whole earth?"

But even that distant view of the modern town, which has been pronounced so exceedingly beautiful, is revolting to the mind; for what can reconcile the feelings of a protestant Christian to the monstrous incongruity of Turkish domes and minarets towering over the site of the temple, and the triumphant symbol of the Mohammedan imposture glittering amid the towers of convents and churches dedicated to fraud and idolatry? The features of nature, however, possess an unchangeable interest; and it is on these, not on the pretended holy places, and intrusive shadows, that the eye reposes with complacency,—with these it is that the heart communes. "The beautiful gate of the temple," remarks Dr. Clarke, "is no more; but Siloa's fountain haply flows, and Kedron sometimes murmurs in the Valley of Jehoshaphat." A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam. The gardens of Gethsemane, the vale of Fatness, are in a sort of ruined cultivation; the olive is still found growing spontaneously in patches at the foot of the mount to which it has given its name; there, too, the road to Bethany still winds round the declivity, and Mount Olivet itself retains a languishing verdure.

To Jerusalem the attention of various societies has been directed, as furnishing favorable opportunities for the distribution of the Scriptures and of tracts.

Among others, the Rev. C. Burckhardt, of the Malta Bible Society, the Rev. J. Conner, and Wm. Jowett, of the *C. M. S.*, Rev. Jonas King, Pliny Fisk, Levi Parsons, and Isaac Bird, of the *A. B. C. F. M.*, Rev. Mr. Cook, of the *W. M. S.*, and Rev. Mr. Wolff, of the *L. J. S.* have temporarily resided in this city. There is now no resident missionary.

JESSORE, a town of Hindoostan, in Bengal, capital of the district of Jessore, which extends into the Sun-

derbunds. It is 62 m. N. E. Calcutta. long. W. 89° 15′, N. lat. 23° 7′.

A church was formed at this place through the instrumentality of the *Bapt. M. S.* in 1807, and visited monthly by one of the native teachers. Not only were many converted, but one individual was happily restored, and his wife and mother were baptized. In 1810, the church consisted of four branches, each about 30 miles distance from the other; the whole comprehending an extent of country of little less than 100 miles in diameter. At this period 4 native brethren were stationed at these different branches, to assist Carapeit in his indefatigable labors, which had been the means of greatly increasing the church. The Rev. Mr. Thomas afterwards occupied this station, in connexion with the natives. Additions were made to the number of believers, but some the brethren were compelled to exclude; who, happily, retained a sufficient knowledge of the Gospel to keep them from relapsing into idolatry. One of them, in his last sickness, declared that his dependence for salvation was on Christ alone; and calling his wife, pressed her in the most earnest manner to renounce every other hope,—enforcing this, indeed, with so much earnestness, as almost to make it a condition of her inheriting the little property he possessed Every year additions are reported as being made to the church; and, in 1824, the district in which it is situated, is described as "one of the best cultivated fields in Bengal;" Mr. Thomas, and his itinerants, being perpetually employed in traversing the numerous villages, fields, and roads, and in visiting the bazars, ghats, and other places of public resort, through a considerable extent of country. The church, at this time, consisted of nearly 80 members, inhabiting 10 different villages. At *Neelgunj*, in this district, a school was formed at the expense of the *Serampore School Institution*. 3 native youths were sent by Mr. Thomas to the Serampore college; and the distribution of the Bengalee Testament in this quarter was very considerable.

The present *state of this* mission is *rather discouraging*. As great alterations have lately taken place in the residence of many members, an exact statement of their numbers cannot be given: it is feared the members in communion do not exceed 30.

The whole population, nominally Christian, amounts to about 100. Mr. Thomas resides at Sahebgunj, which is the civil station of the district. Formerly the greater part of his flock were situated at Christianpore, 16 m. N. Sahebgunj; but, during the year 1826, they have been brought into Sahebgunj, that they might enjoy the benefit of his constant instruction and care. Other portions of his people are situated at Bakuspole, a village 12 miles to the south of Sahebgunj, and at several villages scattered in different directions through the district, and some at great distances.

Mr. Thomas conducts regular services on the Sabbath, and on several days of the week, chiefly for the edification of the native Christians. He likewise visits different parts of the town and neighborhood, to preach the Gospel to the heathen and the Mussulmen, and he superintends 4 native schools, which are supported by funds for that purpose, by gentlemen formerly resident at the station. In the schools the Scriptures are read, and Christian catechisms taught; and one of the gentlemen, now at the station, takes a deep interest in their welfare, and promotes it both by his visits and liberality in rewarding the children.

A considerable portion of Mr. Thomas's time should also be spent in visiting those parts of the district where Christian families reside; but interruptions continually occur in this part of his duty, from weather and other circumstances.

There has been an addition of one person, a female, to the church during the year 1826.

No recent intelligence has been received in respect to Jessore.

JEWS. After the Babylonish captivity, the Hebrews were called Jews, the greater part of the nation, having remained in the middle and eastern provinces of the Persian empire, and only 42,360 men, with their families, principally of the tribes of the kingdom of Judah, having returned to

their country, when permission was granted by Cyrus (536 B. C.) Here the nation remained, though with many changes, till A. D. 70, when Jerusalem was taken by Titus, the Roman emperor. He burned the temple, demolished the city, and put to death, or drove into slavery and exile all the population. 110,000 Jews perished at the siege, and during the destruction of Jerusalem. Egypt, the northern coast of Africa, and the Grecian cities were filled with exiles. They have since been found in all the nations of Christendom. At various times they have suffered grievous persecutions. In most countries, they have been most unjustly deprived of their civil rights. There is no distinction whatever between Jews and Christians, by the Constitution of the U. States, but, in some of the states, certain officers, as the governor, councillors, representatives, are required to profess, under oath, their belief in the Christian religion. In May, 1830, an attempt was made in the Parliament of England, to remove the civil disabilities, affecting the Jews, but was opposed by the ministry, and the question was lost. In France, the Jewish ministers are paid, by an ordinance of 1830, from the public chest, as the Catholic ministers are. In Germany, a number of Jews have lately abandoned the system of the rabbins, and performed divine worship in the German language, approaching that of the Christians. Hamburgh is the seat of this society. By a ukase of March, 1817, important privileges were conferred on the Jews in Russia, who embrace Christianity. Land is given to them gratuitously, where they may settle under the name of the "Society of Israelitish Christians." They are exempt from military service, and from taxes for 20 years. The following is an estimate of the number of Jews taken from a late number of the German Weimar Geographical Almanac.

Russia and Poland	658,809
Austria	453,524
European Turkey	321,000
Germany	138,000
Prussia	134,000
Netherlands	80,000
France	60,000
Great Britain	12,000
Cracow	7,300
Other Europ. countries	15,420
Total in Europe	1,918,053
In Asiatic Turkey	300,000
Arabia	200,000
Hindoostan	100,000
China	60,000
Other Asiatic countries	78,000
Total in Asia	738,000
Africa	504,000
America	5,700
New Holland	50
Grand Total	3,218,000

Various societies have labored for the conversion of the Jews to Christianity. The Boston Female Jews' now support the Rev. Wm. G. Schauffler, who has departed on a mission to the Jews in European Turkey. By the last report of the London Jews' Society (1831) we learn that they employ 30 missionaries, besides 3 who are engaged in India. Of these, 10 are Jews. There are also 5 others engaged as teachers in the Grand Duchy of Posen, making a total of 38 missionary agents. The missionaries have translated the entire Bible into Judæo-Polish. The translation was effected by a Jewish convert. In the Jewish school, near London, there are 30 boys and 38 girls; in the missionary seminary, 5 students. The Jews in London have sometimes attended the preaching of the Rev. M. S. Alexander, a converted Jew, in great numbers. The American Jews' Society, in 1830, sent out to the Mediterranean, the Rev. J. I. Abraham.

K.

KAAVAROA, a station of the *A. B. C. F. M.* on the island, Hawaii, one of the Sandwich islands. It is now vacant.

According to the report of the missionaries, June 28, 1831, the number of church members was 58, admitted during the previous year, 31. The number of schools 60, of scholars 4,400. The following information was given about 10 months previously.

"Since the illness of Mr. Ruggles,

much of the care of the church and congregation at Kaavaroa has devolved on us (Thurston and Bishop), and we have alternately visited and supplied them each Sabbath, when the weather would permit us, going down in a canoe on Saturday, and returning the Monday following.

"Since the departure of Mr. R. and family from Kaavaroa, the station has been destitute of a resident missionary. We have done what we could to supply that deficiency, though attended with no little labor and self-denial in leaving home and exposing ourselves to the dangers of the sea in an open canoe. But such is the interesting state of that people, that we feel ourselves amply repaid for all our toil, in witnessing the word of the Lord thrive and prosper among them. They are not a whit behind our own beloved Kairua in their eagerness to receive divine truth, and we never fail to return home impressed with a sense of the kindness and hospitality, with which we have been received among them.

"The congregation still continues to increase, and there are now upwards of 2,000 souls, who regularly attend worship on the Sabbath. We still assemble with them in the open air when the weather will admit of it, as the old chapel will not contain the one half of them. The new house of worship, which was in contemplation last year, has been deferred in consequence of the late tax for sandalwood, but it will shortly, we hope, be commenced. They only wait for an opportunity, and several thousand people stand ready to lend a helping hand.

"Since our last communication, 29 persons have been received into the church at Kaavaroa, viz. 14 in February last, and 15 on the ninth of the present month, making 46 in all, who have been received at Kaavaroa.

"There has been, during the past winter, a more than ordinary excitement of a religious nature among the people of Kaavaroa and vicinity, which we trust has resulted in the saving change of a goodly number, who have been born into the kingdom of Christ. *The people still continue in a very lively frame of religious attention, and many we trust are making progress in Christian knowledge.*"

KAILUA, a station of the *A. B. C. F. M.* on the island, Hawaii. Asa Thurston and Artemas Bishop, missionaries, with their wives. In June, 1831, the church members were 74 in number, 31 admitted during the preceding year. Candidates 24. Schools 50; scholars 3,814. The following extract describes a special revival of religion, which took place in the autumn of 1830.

"At our communion season on the 25th of October, seventeen were baptized and admitted to the church, among whom was John Adams, the governor of Hawaii. On this occasion, it was judged that there were 3,000 people within and about the house. It was a day of deep and solemn interest, and one long to be remembered. The Lord was evidently in the midst of us with the influences of his Spirit, subduing the hearts of sinners, and sanctifying, strengthening, and cheering the souls of his people.

"From this period the attention became more general, and for three or four months our houses were thronged from morning till night with inquirers after salvation. They came principally in companies of from ten and under to one hundred and more. To have conversed with them all individually, would have been impracticable. Generally one of them would give expression to his feelings as the sentiments of the whole, after which they were addressed on the plain, simple, fundamental truths of the Gospel. In their confessions they would generally enumerate the crimes of which they had been guilty in their heathen state, the particulars of which the apostle, in his description of the Gentile nations, has accurately given in the first chapter of his epistle to the Romans. They would also state the opinions, which they entertained respecting the missionaries on their arrival here, and how they had treated their instructions, and the word of God which has been put into their hands. We have heard, say they, with our ears, we have read with our mouths, the word of God as a mere novelty, or for the purpose of knowing more

than others, supposing that this was all that was necessary for salvation, without at all thinking it a matter of personal concernment to attend to, believe, and obey the truth. But the Spirit of God has come into our hearts, and taught us that our hearts are as full of all manner of wickedness, as our lives have been of evil deeds. We have been living in darkness and in the shadow of death, and have come to be directed to the way of light and eternal life. No doubt the feelings of many have been those of sympathy merely; still we have grounds for believiug, that many also have sought the Lord in earnest, and have found him. During the period embraced in this letter, the Moral Society for males has increased to 2,500, and that of females to 2,600, and there continue to be frequent additions. A Sabbath school has also been established, composed of adults and children, which includes a considerable part of the congregation, in which the catechism, the ten commandments, and other parts of scripture are taught. A goodly number, it is believed, have been turned from darkness to light, and from the power of Satan unto God, none of whom have as yet made a public profession. A few have been received to our select meeting, which now contains 77, exclusive of the members of the church, most of whom give evidence of piety.

"On the second instant, 22 were baptized and admitted to the church, which, with the above, make 39 who have been admitted since we last wrote. The whole number, that has been received at Kairua, is 65.

"Could our patrons and friends be with us on one of these seasons of communion, they would then have occular demonstration, that they had not labored in vain, and expended their substance for naught; and your missionaries are daily cheered with renewed evidence that the Gospel does not fall upon the ear, like an unmeaning sound, but, through the influences of the Spirit, and by its own intrinsic and living energy, finds its way to the heart."

KANDY, a kingdom of Ceylon, *containing about a fourth of the island, in the interior part towards the* S. The country is mountainous, very woody on the frontiers, and difficult of access from the great quantity of jungle.

The central part consists of mountains cultivated to their summits, interspersed with villages, rivulets, and cattle, fields of rice and other grain, well trodden foot-paths in all directions, and fruitful valleys, with groves of areka, jacca, and cocoanuts, limes, oranges, &c. In many parts of the interior, volcanoes have burst forth at different times; and the hills seem to possess the principle of those eruptions. Iron and other ores are to be met with; but the Kandians, for years past, have paid no attention to discovering or working any of the veins. The air is subject to heavy fogs and dews at night, succeeded by excessively hot and sultry weather by day; rain and thunder are also frequent and violent. The inhabitants use fire-arms and bows and arrows for weapons of offence. The king was long absolute; and he was clothed in all the state and splendor of other Asiatic princes, with the peculiar distinction of a crown. The tyrannical government of the last ruler, and his cruelties, were in the extreme; so that many of his subjects removed to the British settlements. His atrocities continuing to spread, the British, in 1815, took up arms against him solely, promising security and protection to his subjects. They entered the capital, which was found deserted, and stript of all valuable property; but the king's retreat being soon known, he was taken prisoner, sent to Colombo, and thence to Vellore, where he is still in confinement. The conquest was bloodless on the part of the British, who, with the Kandian chiefs, settled a treaty for deposing the King, and establishing his Brittanic Majesty's government in the Kandian provinces.

Kandy, the capital, stands at the head and widest part of an extensive valley, in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Budhu and the gods are numerous; and that of Malegawa is

the most venerated of any in the country, as it contains a precious relic,—the tooth of Budhu. The houses that constitute the streets are all of clay, of one story, standing on a low terrace of clay; and are all thatched, except those of the chiefs, which are tiled. Kandy was entered by the British troops in 1803, the king and principal inhabitants having previously fled; but the expedition terminated in the massacre or imprisonment of the whole detachment.

In 1815, it was again entered, and with better success, as noticed in the preceding article. The town is nearly surrounded by the river Mahawelle, and an artificial lake, made by the late king, 65 m. E. N. E. Colombo. E. long. 80° 47′, N. lat. 7° 18′.

The directors of the *C. M. S.* having determined on sending four clergymen to Ceylon, the Rev. Mr. Lambrick was appointed to Kandy.

In a letter dated Oct. 27, 1818, he says, "I have had full employment for the exercise of my ministry among the numbers of our countrymen here, both civil and military, and especially in the crowded hospitals; but hitherto I have been precluded from any public missionary exertions. The town, indeed, has been almost deserted by the native inhabitants ever since the rebellion broke out; but we have the greatest encouragement to hope that God is about to restore the blessings of peace, and with it the people will return. I cannot, at present, be permitted to preach to the natives; but I have obtained authority to open schools, and have engaged two of the priests to be masters of them, as they have promised to conform to my directions.

"A few days ago, the Governor, in the prospect of the rebellion being speedily terminated, proposed returning to Colombo, and desired that I might be asked whether I would remain here after he had left. And, on my signifying my assent, his Excellency conferred on me the appointment of assistant chaplain to the forces in Kandy; which, as long as I retain it, will save the society my personal expenses."

In this situation, Mr. L. had *continual calls of duty among his countrymen, and the best opportunities of* studying Cingalese in its purity. He also established a large school on the national system. The Rev. Mr. Browning joined him in 1820; and on the arrival of an additional chaplain, Mr. L. retired from the office he had held to Cotta, on which occasion he received the thanks of the government for the exemplary attention which he had paid to the Europeans. Mr. B., however, continued his efforts at this station,—conducting Cingalese services, visiting the gaol, in which from 60 to 70 prisoners were confined, and actively superintending 5 schools.

A school-house was opened with divine service, on the 19th of Jan. 1826: besides Sunday services, Mr. B. has a Cingalese service on Wednesday evenings, and one in Portuguese on Thursday evenings. The attendance at public worship had previously been small; many of the scholars were kept away by their parents; few adult heathen could be prevailed on to attend; and of the prisoners, though some listen to the word, others are indifferent and callous; but he continues to avail himself of various opportunities to make known the Gospel. Sickness having again disabled the chaplain, it devolved on Mr. Browning, early in the year 1826, to take such part of his duty as could be done without material injury to his own.

At the annual meeting in September, Mr. Browning reported that the service in Cingalese was somewhat better attended than it had been a few months before, and particularly by the females; and that there were 5 schools, with an average attendance of 105 scholars.

It is gratifying to learn, that the sons of the Kandian chiefs, who attend to learn English, have lately, of their own accord, come forward to purchase the Cingalese and English New Testament, to read and compare at home.

The following is the summary for this station, for 1831. T. Browning, missionary; a reader; a school visitor; 5 schoolmasters, and 4 mistresses. Average attendance on the various services, 112 adults, and 80 children. Communicants, 15. Confirmed by Bishop Turner, in his last visit, 36. An aged woman has been baptized: a young woman died hopefully. The

minds of inquiring natives are much employed on the truths of scripture. Seminarists, 2; schools 10, and 189 boys and 30 girls.

KARASS, a village in Asiatic Russia, at the northern base of Mount Caucasus.

The Rev. Messrs. Jack, Patterson, and Galloway, from the *Scottish M. S.* commenced exertions here in 1802, with a view to introduce the Gospel among the Tartars. Though for some time they had many difficulties and discouragements to encounter; yet they experienced evident tokens of the divine favor and protection, and great good has resulted from their persevering efforts. Soon after they had established themselves at Karass, the Russian government, in consequence of an urgent solicitation, gave a grant of land, of more than 14,000 acres, for the benefit of the mission, with certain immunities flattering to its future prospects. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the missionaries, and placed in schools, where they received instruction in the Turkish and English languages, and were taught the useful arts and the principles of Christianity. Among those who early embraced the Gospel, was the Sultan, Katagerry, who has rendered essential aid to the mission, and advocated its cause in the metropolis of England. In 1805, a reinforcement of missionaries, with a printing-press, was sent to this place. The New Testament, which had been translated into the Turkish language by the assiduous labors of Mr. Bainton, together with some tracts written by him against Mohammedanism, were immediately printed, and circulated among the people. Some, perceiving the great superiority of Christianity, renounced their former superstitions, to embrace it; while the confidence of others in the truth of their system was greatly shaken, among whom were some effendis, or doctors. One priest is said to have exchanged his Koran for the New Testament.

James Galloway is now laboring *at this station.* Testaments and tracts *find a ready* sale among the Cossacks *in* [illegible]borhood. The Tartars [illegible]ry unsettled state, and most of them indifferent or careless about all religious concerns. They resist as blasphemy the doctrine of the atonement by the incarnate Saviour. There is a great want of faithful ministers to improve the awful visitation of the Cholera Morbus.

The *German M. S.* has also a station at Karass, which is increasing; and, in consequence, Mr. Fletnitzer was removed from the neighborhood of Odessa, to assist Mr. Lang. The latter has labored with success in the German congregations committed to him, and has itinerated with Mr. Galloway among the Tartar tribes. Speaking of these visits, he says:—"In general, the more sensible among them acknowledged, that, on our side, there is more truth than on theirs; but also among them it is said, What is truth? Their indifference toward every serious thought can hardly be endured. *There is not one that understandeth: there is none that seeketh after God.* The missionaries have, however, lately contemplated the trial of a school among these people." Of *Madchar*, a second German congregation of which Mr. L. has the care, he writes:—"With feelings of great delight do I turn to my dear congregation: with sure hope I am waiting for the day of their salvation. At my last visit to this people, I examined more particularly into their real state; and oh, how delightful was it to my soul, to find many a precious plant in this garden of our God—in this otherwise barren field! What feelings of adoration and thanksgiving filled my breast, when I heard, during divine service, the sacrifices of prayer and praise rise with deep veneration to God Almighty, from this newly awakened people! How lovely sounded the voice of the little children! And how many a heart exclaimed, O Lord hear us! O Lord have mercy upon us! The zeal among the school-children is very great. The spelling-book sent from Basle is already committed to memory; and it is with difficulty the parents can keep the children from school. The Lord's day is kept holy; dedicated to the exclusive worship of God our Saviour, and to the building up in our holy faith and religion. The defaults of a few members of the congregation were noticed

by the elders of the chapel; and reproved in Christian love, according to the Gospel. The flourishing state of this church is the more interesting, as it is surrounded with numerous tribes of Tartars, to whom their Christian conversation, by the grace of God, may become a light to guide their feet into the way of peace."

Rev. C. G. Hegele has lately joined Mr. Lang.

KENT, a town of Africans, in the parish of St. Edward, at Cape Shilling, about 40 m. S. Freetown, Sierra Leone, W. Africa. Population, in 1823, 418, of whom 318 were liberated slaves.

This station was commenced by the *C. M. S.* in 1819. About 200 people were placed under the care of Mr. Randle, who was brought to a serious concern for his own salvation under the ministry of Mr. Johnson at Regent's Town He had at this time an evening school of nearly 70 boys and adults. Painful circumstances arrested his labors, and Mr. Renner was in consequence appointed to the station. The sum of 2*l.* 13*s.* 11*d.* was contributed by a missionary association, formed here in September 1820, in the first 4 months. A singular circumstance occurred on this occasion, in the opposition of an African, which, however, he soon withdrew: his country people, he said, had sold him for a slave; he had no wish, therefore, to do *them* any good, who had done *him* so much injury; but he relented, after a suitable admonition, and became a subscriber to its funds. Mr. Renner being removed by death, Mr. Beckley was appointed his successor, while Mrs. Renner was left in charge of the females.

The official return of scholars, in January, 1821, was 35 women and 58 men and boys. A large stone building, the floor of which was to be appropriated to divine worship, was finished; the liberated negroes were making progress, and cultivation was extending. The average number of adult scholars, through the year 1824, was between 89 and 90. Both the boys' and men's schools continued to improve under the care of a native youth from the *Christian Institution.* At this time *Mr. Beckley* remarks:— "*With much sorrow I state*, that this settlement has received injury in spiritual things, on account of my frequent absence from it. The church is by no means so well attended as before, though, at the same time, I have great reason for thankfulness. It has pleased God to continue his grace in the upholding of such as profess to love him. In outward things, such as building and cultivation, the settlement has prospered. A wall has been completed, enclosing the superintendant's house, with boys' and girls' school-houses in the respective wings, containing 10,200 feet of mason work, and the boys' school is so far finished, as for them to be able to live and keep school in it. The quantity of cassada purchased by government during the last two quarters, has been 3620 bushels; which, contrasted with the state in which the settlement was when I first came, gives me much satisfaction: a bushel of cassada, not quite 3 years since, was not to be found throughout all Cape Shilling." The number of communicants was 13.

The Rev. Mr. Gerber at present labors at this place. Besides the Sunday services, he has others on Wednesday and Friday evenings. The average attendance is, at the former about 120, and at the latter about 15. At Midsummer, 1826, there were 10 communicants, but at Michaelmas he had felt it his duty to exclude 3. The heavy rains which had fallen between Midsummer and Michaelmas, and frequent indisposition, had prevented him from regularly visiting the neighboring stations. At Michaelmas there were in the school 146 boys and 95 girls. "The increased average number," says Mr. G. "inclusive of children, is, on Sundays from 369 to 419, and on week-days, from 229 to 239. Our present place of worship has become too small to contain so large a number, so that many have to sit outside in the piazza." Mr. G. had also 30 persons preparing for baptism and the Lord's supper, and mentions the following interesting case of one of them:—

"A woman at Housa, who was a strict worshipper of two idols made of wood, in the figure of a man and woman, whom she called Bacumbagee, and to whom she from time to time sacrificed a fowl; when convinced by

the Spirit of God that she was thus ignorantly worshipping the devil, cut her idols to pieces and threw them away, and is now worshipping God in spirit and truth."

Two days after Mr. G. settled at Kent, one of the Commissioners of Inquiry visited the settlement, and wished an examination of the schools to take place. In consequence, 166 boys and 75 girls were examined: of the boys, 9 only could read the Scriptures tolerably well, and 14 could read the New Testament imperfectly: of the girls, 11 could read the Scriptures fluently, and spell very well, and 13 could read the New Testament imperfectly, and were incorrect in spelling. The commissioners, on seeing the state of the schools, advised Mr. G. to obtain assistants more adequate to the proper instruction of so large a number of scholars. William Neville and his wife having been placed at Kent with that view, and the boys being withdrawn from that labor which had for a considerable period left them far too little time for instruction, Mr. G. was enabled to report at Michaelmas a remarkable improvement in the schools. Examinations are now held every quarter—which plan acts as a great stimulus to the children.

No missionary now resides at this station.

KERIKERI, a station of the *C. M. S.* in New Zealand, on a river which falls into the Bay of Islands on the west side, commenced in 1819. Alfred N. Brown, missionary, James Kemp, C. Baker, catechists, James Smith, printer.

KHAMIESBERG, a station of the *W. M. S.*, near the northern boundary of the Cape Colony, and S. of the Great Orange R.

At this place, and in its neighborhood, two *Wesleyan missionaries* are employed. A large part of the tribe of the Little Namaqua Hottentots have been reduced from migrating habits to the cultivation of the ground, to the practice of useful arts, and, above all, have wholly renounced superstition and idolatry. Buildings, fields, and gardens, have taken the place of the former Hottentot Kraal, and the chapel and the school are regularly attended by the christianized adults and their children. From almost the first commencement of the mission, the most satisfactory instances of true conversion have taken place, and they still occur. One converted Hottentot family alone has furnished three native teachers, of decided piety and suitable knowledge of the truth, and others have acquired such a maturity of religious experience as to be useful to their fellows.

See Lily Fountain.

KHODON, an outstation of the *L. M. S.*, in Siberia, 190 m. N. N. E. of Selenginsk, commenced in 1828. Edward Stallybrass, the missionary, has some interesting youths under his instruction, and avails himself of the opportunities, which his situation offers to proclaim the Gospel to the people, and manifests its philanthropic spirit, by assisting them with advice and medical aid when sick.

KIDDERPORE, a station of the *L. M. S.* near Calcutta. C. Piffard, A. Lacroix, missionaries. Services are held regularly on Sunday mornings and Tuesday evenings. There are 4 boys' schools, 2 of which have 70 scholars each; and 1 girls' school.

KIMKYOU, a village near Arracan, Farther India, where the Serampore missionaries labor.

KINGSTON, a seaport of Jamaica, founded in 1693. It has been of late greatly extended, and has many handsome houses. It has two churches, 1 Episcopal, the other Presbyterian. Population, 10,000 whites, slaves 17,000, people of color, 25,000; free negroes, 2,500. Lon. 76° 39' W., lat. 18° N. The *B. M. S.* have a mission here. James Coultart, Joshua Tinson, missionaries; 4256 church members. Added last year 183. The Wesleyans have 5 missionaries in Kingston, J. Pennock, Whitehouse, Wood, Duncan, and Corlett. There are 478 scholars at the schools.

KISSEY, a town in the parish of St. Patrick, Sierra Leone colony, W. Africa, about 3 m. E. Freetown.

The *C. M. S.* commenced its benevolent efforts here in 1816. By an official return of April 1, 1817, it appears that the Rev. C. T. Wenzel had the charge, at that time, of 404 negroes, of whom 74 males and 77 females attended school. On Mr. W.'s death, soon after, the Rev. G. R. Ny-

lander, from the *Bullom* shore, and Stephen Caulker, a native usher, proceeded to this station. In 1819, Mr. N. gives the following account of his situation and labors:—

"I have family prayers, morning and evening, with about 200 adults and children; and, through the day, my time is taken up with the affairs of the settlement. On the Lord's day, there is a congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. However, seeing so many precious souls assembled before me, I am often refreshed in speaking to them, and encouraged to continue in the work; though sometimes much dejected because I see no fruit, as others do.

"The school is carried on by Stephen Caulker and another lad from Rio Pongas. We have also an evening and a Sunday school; and if I could spare a little time, I would introduce a Bullom school here; as there are about 50 Bullom and Sherbro children, who understand one another, and converse in their tongue.

"Here are about 500 people, young and old, on rations from government; and, of course, under my immediate care. About 450 more live in scattered huts, near Kissey, and the Timmanees and Bulloms are in our neighborhood; so that if a missionary were not so confined by the care and management of the affairs of the settlement, he might make himself useful in visiting all the places in the vicinity. I have introduced a weekly prayer-meeting, on Wednesday evenings: about a dozen adults attend."

In 1822, the number of inhabitants being greatly increased, Mr. N. says —"Divine service is attended on Sundays by 600 people and upward; and about 400 attend morning and evening prayers on week days. About 50 mechanics attend evening school: 100 boys and 100 girls are at the day schools; a few married women attend, but very irregularly." In October, a *M. A.* was formed, when 4*l.* 6*s.* 9*d.* was collected, and the subsequent monthly contributions were pleasing.

In March, 1826, Mr. Metzger reported that the people were very *negligent about spiritual things*, few besides the communicants attending the ministry of the word.

The following were the returns in the autumn of 1831.

Communicants,	104
Candidates,	52
Day Scholars,	152
Average Attendance,	140
Sund. Sch. Av. Attend.	93

Mrs. Boston and Charles Moore conduct the school regularly.

KOMAGGAS, a station of the *L. M. S.* on the frontier of Little Namaqualand, within the Cape Colony, about 22 days' journey from the Cape. Commenced in 1828. J. H. Schmelen, missionary. Scholars 70. Sunday congregations 100 to 150. Communicants 18. The 4 Gospels, translated by Mr. S. into Namaqua, are in the press.

KORNEGALLE, the chief town in the Seven Korles, or districts, of the Kandian territory, about 25 m. N. W. of Kandy, and 60 N. E. of Colombo. Early in 1821, the Rev. Mr. Newstead, of the *W. M. S.*, was enabled, by permission of the Lieutenant Governor, and by the friendly offices of Henry Wright, Esq. the Resident, to commence here a missionary establishment.

On the first Sabbath day after his arrival, he preached in an unfinished bungalow, intended for a temporary hospital. Sir E. Barnes having unexpectedly arrived, he was waited upon by Mr. N., who was informed that he might build upon any place he deemed eligible; and a piece of ground about 600 feet in circumference was therefore allotted for that purpose.

"Here is," said Mr. N., "a garrison of 200 soldiers, many officers and European children; houses are building, and streets forming, every day; a rest-house is also to be immediately built, and new barracks; hence it is easy to see the station is one of growing importance. Schools have been opened, and we have gained admission on a very friendly footing to two Budhist temples in the neighborhood. The most interesting fact, however, is, that a small company have begun to learn the English language in the house of a Budhist priest, contiguous to his temple; himself being one of the scholars, and at his own request. The temple-school arose from a con-

versation with the [redacted], who solicited instruction; I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day, I had the priest's house ornamented with large English alphabets, spelling and reading lessons, &c., and several young Kandian students were seated on their mats round our schoolmaster, who continues to visit them every day.

"There will be an European congregation every Sabbath, of at least 200 persons, and the natives are not at all indisposed to assemble; having already come together, both priests and people, in considerable numbers, to hear the preaching.

"The 31st of December, 1821," says Mr. N. "was the day appropriated to the purpose of dedicating to God the first house erected to the honor of his glorious name in the Kandian kingdom, and we trust it will be remembered through eternity with joy."

In 1823, Mr. N. reports: "The last quarter has, I think, produced more pleasing instances of real good than any preceding one. Several native chiefs of different ranks have lately come from considerable distances, voluntarily bringing their sons to place under our instructions. It is a circumstance which has been a real support to me, to see the constant attendance, every Sabbath, of two entire village schools, all of Kandian children, without objection attending the ordinances of Christian worship; it has excited my surprise almost as much as my gratitude; and their frequently being accompanied by their parents and friends has rendered our native congregation far less fluctuating and uncertain than the English. The latter continues, of course, extremely small; not from neglect, but because of their number. The Kornegalee *school* begins to revive, and we have the prospect of many additions. Two village schools will be regularly opened in a few days, the bungalows having been completed, and all things in a fair train for permanent usefulness."

In 1826, it is said,—"The prospects *of usefulness* in the Seven Korles are *as encouraging as* can be expected in a country professedly heathen, considering the confined means possessed of communicating religious instruction during the past year. The few members of society we have in that district being school-masters, are necessarily separated much from each other, and seldom are able to meet in class; but it is hoped that by their Christian conduct and conversation, a willingness to consider the truths of our holy religion has been induced among the natives. Although much ground may not have been gained during the year; yet it is satisfactory to know that none has been lost, but that some progress is perceptible."

Members, in 1831, 126. Scholars 15. The prayer meetings are kept up with considerable spirit "When the natives embrace Christianity," say the missionaries, "it will probably be heartily. We have several applications to commence schools in the interior." [See *Kandy*.]

KOTENGHERRY, a village on the Nilgherry Hills, in Southern India. Lat. 11° 19′ N. It is 15 m. from the foot of the Hills, and 6,500 feet high. It is a place of great salubrity, where invalids from the missions resort.

KURMAUL, a station of the *C. M. S.* 70 m. N. of Delhi. Anund Messeeh, native catechist. At the last report, there were 33 scholars, 9 of whom are Zemindars, or grown-up young men. They are learning to read literally day and night. Anund's qualifications are highly spoken of.

KUTTALEM, a village in the Tinnevelly District, South India, where there is a school, visited by the missionaries of the *C. M. S.* containing 61 children.

L.

LABRADOR, an extensive country in N. America, situated on the N. E. part of New Britain: bounded W. by Hudson's Bay; N by Hudson's Straits; E. by Davis's Straits, the Atlantic, and the Straits of Belisle; and S by the Gulf of St. Lawrence, and L. Canada. Between 55° and 79° W. long. and 50° and 63° N. lat. The number of the inhabitants has not been accurately ascertained;

INHABITANTS OF THE NORTHERN REGIONS.

MANNER OF RESTING AT NIGHT IN THE NORTHERN REGIONS. [Page 241.]

it has been estimated at about 1,600. The *exports* are fish, whalebone, and furs; the latter of which are of superior quality.

The first idea of sending out missionaries to the Esquimaux appears to have originated in a conjecture that a national affinity subsisted between those people and the Greenlanders; and though the excellent and devoted Matthew Stach did not succeed in his application to the Hudson's Bay Company for permission to attempt the evangelization of the Indians belonging to their factories, a ship was fitted out in 1752, by some of the *U. B.* and several other merchants, for the purpose of trading on the coast of Labrador. Four missionaries sailed from London on the 17th of May, taking with them the frame and materials of a house, a boat, various kinds of seeds, and different implements of agriculture; and, on their arrival in a fine bay, they went on shore, and fixed on a spot for their future residence, to which they gave the name of Hopedale; but some painful circumstances occurring, the mission was for a time abandoned.

Jens Haven, however, sailed for Labrador in May, 1765, accompanied by C. L. Drachart, formerly one of the Danish missionaries in Greenland, and 2 other brethren. On this occasion they penetrated farther into the interior of the country; and on their return to the coast, they had an opportunity of addressing several hundreds of the natives, who seemed to listen to them with profound attention; but on several other occasions they either evinced a total indifference to the truths which were sounded in their ears, or spoke in a way which demonstrated the hardness of their hearts, and the blindness of their understandings.

A tract of land in Esquimaux Bay was afterwards granted, by an order of council, for the establishment of a mission; and a brig, of about 120 tons burthen was purchased, with the design of annually visiting Labrador, and trading with the natives. In the month of May, 1770, Messrs. Haven, Drachart, and Jensen, sailed from England, in order to explore the coast, and to fix on a convenient situation for a settlement. On their arrival they availed themselves of the first opportunity of preaching; and, notwithstanding the grant which they had previously obtained, they deemed it advisable to purchase from the savages the piece of ground which they intended to occupy as a missionary station. They then returned to England, to make further preparation for the accomplishment of their benevolent design.

The interest excited by an attempt to introduce the cheering light of revelation among the wretched and benighted Esquimaux was very great, and several members of the Moravian church, both male and female, avowed their willingness to abandon all the comforts of civilized society, and to expose themselves to every species of inconvenience and privation, for the furtherance of so important an object. Accordingly, in the spring of 1771, a company of 14 persons, comprising 3 married couples, a widower, and seven single brethren, sailed for Labrador; and after a tedious and hazardous voyage, arrived on the 9th of August at their place of destination. The day after their arrival, they took possession of the spot which had been purchased in the preceding summer, and gave it the appellation of *Nain*. They also immediately commenced the erection of a mission-house, the frame and materials of which they had brought from England; but great exertions were required to complete it before the commencement of winter, which, in these northern regions, is so intensely cold, that rum, placed in the open air, freezes like water, and rectified spirits in a short time become as thick as oil.

In this situation the brethren could obtain but few of the necessaries of life; and as a considerable delay occurred in the forwarding of supplies from England in the ensuing year, their provisions were almost entirely exhausted; but, happily, deliverance appeared.

The conduct of the Esquimaux had been uniformly friendly towards them from their first arrival; and as the brethren acted, upon all occasions, in the most open and ingenuous manner, entire confidence was soon established between them. In former

times, no European could have passed a night among these savages, then characterized as thieves and murderers, without the most imminent danger; but now the missionaries, regardless of the inclemency of the season, travelled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights successively. These visits were afterwards returned; and in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but even chose them as umpires in their disputes, and invariably submitted to their arbitration. They also listened with silence and attention to the preaching of the Gospel; and, in a few instances, the hope was entertained that impressions were made which might, at a subsequent period, be productive of some fruit to the honor of the Redeemer. Generally speaking, however, they were too little acquainted with their own guilt and wretchedness to discover the necessity of salvation, or the suitability and preciousness of that Saviour who was represented to them as the only refuge from the wrath to come. Though devoted to the gratification of the most brutal passions, and habitually committing the grossest sins with delight, they were never destitute of excuses and causes of self-gratulation. The angekoks, or sorcerers, also, as might naturally be expected, employed all their arts to prevent their countrymen from receiving the Gospel.

A man named Anauke, however, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren; and, after hearing them repeatedly, he pitched his tent in their settlement in 1772, and remained there till the month of November, when he removed to his winter house. Even then his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few days more with the heralds of the *cross; though* the Esquimaux were *never accustomed* to travel in that *manner; as* in summer they pass from one place to another in their kajaks, and in winter they perform their journeys in sledges. From the time of his second departure, the missionaries heard nothing of him till February, 1773, when his wife came to Nain, stating that he had died, calling on the name of the Lord Jesus. Though no Christian friend was present to direct or influence him, he would not permit one of the angekoks, who are considered as the physicians of the Esquimaux, to come near him; but committed himself unreservedly into the hands of that great Physician who descended from heaven to bind up the broken hearted, and with whom he was enabled to hold sweet communion even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives as "the man whom the Saviour took to himself."

The brethren now resolved to select from among their hearers such as appeared most seriously inclined, and to form them into a class of catechumens, in order to prepare them, by suitable instructions, for the holy rite of baptism. At the same time they determined to erect a church capable of containing some hundreds of persons, as the apartment in the mission-house, which had been hitherto used for the celebration of divine service, could no longer hold the congregation.

In the summer of 1775, in compliance with the instructions which they had received from Europe, Messrs. Haven and Jensen set out with the design of commencing a new settlement at a place called *Okkak*, about 150 m. to the northward of Nain. As this spot appeared peculiarly eligible for the purposes of a mission, being abundantly furnished with wood and fresh water, contiguous to an excellent haven, and surrounded by a numerous population of the heathen, the land was immediately purchased from the Esquimaux; and as soon as the ensuing season permitted, the missionaries took up their residence here, and began to preach the glad tidings of salvation to the natives in the vicinity. At first they met with much discouragement; but at length some indications of success began to appear; and

in 1781, they had the satisfaction of ministering among 38 persons who had been baptized in the faith of Christ, besides 10 others, who, as catechumens, were receiving particular instruction.

In the month of August, 1782, the brethren proceeded to form a third settlement, at a place to the southward of Nain, to which they gave the appellation of *Hopedale*. This spot had been formerly reconnoitered, and considered particularly suitable for a missionary station; and it was now hoped that great numbers of the Esquimaux would rejoice in the opportunity of receiving religious instruction. This pleasing anticipation was, for the present, disappointed; and for several years the preaching of the Gospel on this spot appeared to be attended with so little success, that both the missionaries and the directors in Europe felt inclined to relinquish such an unprofitable station. The great Head of the church, however, had otherwise determined, and Hopedale, in the sequel, became the scene of an awakening which afterwards extended its blessed influence to the other settlements, and constrained the friends of the Redeemer to exclaim, "What hath God wrought!"

At the commencement of 1804, the missionaries were much discouraged on a review of the small success which seemed to have attended their faithful ministrations among the heathen in Labrador; but before the end of that year, it was their privilege to behold the dawn of a brighter day, and to witness effects which they were aware could only have been produced by the agency and influences of the Holy Spirit. In former times it had been a subject of deep regret that the instructions received by the Esquimaux in the different settlements, during the winter, were too generally forgotten in their summer excursions, when, by associating with their heathen countrymen, they laid themselves open to temptation, and in many instances relapsed into their former practices: on the return of the professing natives to Hopedale, however, *in the year to which allusion is now made, the brethren were abundantly gratified to find that their souls* were prospering, and, by their means, many who had previously possessed nothing more than the form of religion, were awakened to a sense of its vital importance, and began earnestly to inquire how they might be delivered from their offences and received into the divine favor.

The awakening, so happily commenced at Hopedale, soon communicated its sacred influence to Nain.

On the 9th of August, 1820, the missionaries at Nain had the satisfaction of seeing the new ship called the Harmony come to an anchor in their bay, just 50 years after the first vessel arrived there, with 14 brethren and sisters on board, with the view of forming a Christian settlement in a land which, previously to that period, had been covered with thick darkness. They endeavored, therefore, to express their joy, by hoisting two small flags, and a white one, on which some of the sisters had formed the number 50 with red ribband, and surrounded it with a wreath of laurel. Their small cannon were also discharged, and answered by the guns of the ship, and the Esquimaux fired their muskets as long as their powder lasted. Some tunes of hymns expressive of thanksgiving for divine mercies were, in the meantime, played on wind instruments; which altogether made a suitable impression on the minds of the converts, and afforded them a tolerable idea of a jubilee rejoicing. The missionary, Kohlmeister, explained to them that the number on the flag was intended to denote that this was the fiftieth time that a ship had come safely to the settlement for their sakes, and that the gracious preservation which had been afforded during that long period was the cause of the present rejoicing. They listened to this with profound attention and then exclaimed, "Yes! Jesus is worthy of thanks! Jesus is worthy of thanks indeed!"

"In the public services of the day," the missionaries observe, "a spirit of joy and thanksgiving prevailed throughout the whole congregation; and the baptism of two adults tended greatly to solemnize this festival."

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the

Esquimaux afterwards observed that it had been a most important and blessed season to their souls.

The most important benefits appear to have resulted from the translation and printing different parts of the New Testament in the Esquimaux language; and the contributions which the people made of seals' blubber is a striking illustration of their gratitude.

The brethren wrote from *Hopedale*, July 27, 1825:—"We have, indeed, even in the year past, richly experienced that the good seed has not been sown in vain. The Spirit of God accompanied the testimony of the life, sufferings, and death of Jesus, with power in the hearts of our people; and we enjoyed with them many rich blessings whenever we meet in His name. It gave us peculiar satisfaction to perceive, that all those who had for some time past been excluded from the congregation, returned with true signs of repentance, bemoaning their sins and transgressions, and crying to the Lord for mercy. We could, therefore, at different opportunities, re-admit them all to fellowship with the believers. Several persons advanced in the privileges of the church; two girls and eight children were baptized; four persons, baptized as children, were received into the congregation; seven became candidates for the holy communion; six partook of it for the first time; a youth was added to the class of candidates for baptism. One child departed this life. The Esquimaux congregation at Hopedale consists of 65 communicants, 35 baptized adults, 83 baptized children and youths, 7 candidates for baptism, and 2 children yet unbaptized;—in all, of 192 persons!

"In externals we have cause to thank our heavenly Father for his care for his poor children. Though few seals were caught by our Esquimaux during the last autumn and winter, they never suffered real want. The rein-deer hunt turned out well, and many partridges were shot in the country; so that we could always procure a good supply of fresh meat. Towards the end of spring, the Esquimaux were remarkably successful *in catching seals*, which enabled them to dry a considerable stock of meat. We had little snow during the winter; but from the 24th of Nov. to the 9th of June, this year, our bay was frozen."

On August 13, 1825, the missionaries wrote from *Nain*:—"The internal state of our Esquimaux congregation has, by the Lord's mercy, afforded us more joy than pain. Most of the baptized have been desirous of experiencing the power of our Saviour's grace, to enable them to walk worthy of the Gospel, and to give honor to Him who has delivered them from darkness and the power of sin. Some painful occurrences may be expected; for the enemy of souls is ever active, seeking to do harm for the cause of God. Nor has he spared us, but even sought to lead the children into mischief, and create disturbance among them. But the spirit of God, ruling in the congregation, proved more mighty; and the evil being brought to light, the machinations of the enemy were soon destroyed. We thank the Lord, that we perceive the spirit of our people is with us, and all are intent upon putting away that which is evil in the sight of God. Against such a spirit, which is his gift, Satan cannot long exert his craft with success. May the Lord preserve it among us! As to externals, we can declare with gratitude, that our merciful heavenly Father has cared for our people. None have suffered extreme hunger. They caught but few seals in kayaks, or upon the ice, but more in nets; by which they obtained a sufficiency for their subsistence. Nor have they suffered much from severe illness.

"During the winter season, 5 adults and 4 children were baptized; 3 persons were received into the congregation; 14 were added to the candidates for the Lord's Supper, and 3 became partakers. At present our Esquimaux congregation consists of 207 persons, of whom 82 are communicants. None have departed this life.

About 70 children attend the meetings and schools, with diligence and profit."

In a letter dated *Okkak*, August 24, 1825, it is said:—"Since the departure of the ship last year, 9 chil-

dren and 13 adults were baptized; 13 become partakers of the Lord's Supper; 3 youths were received into the congregation; 23 persons came to live here, desiring to be converted to the Lord; a family of 6 persons removed to Nain; 7 adults and 3 children departed this life. They all gave evidence of their faith, and expressed their desire to depart and be with Christ. Our congregation consists of 338 persons, of whom 97 are communicants."

The latest intelligence from this interesting station is under date of August 3, 1830. "During the past winter we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord's Supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls, and some have deviated from the right way. Their number however is comparatively small, and even such declare that they yet hope to be truly converted. The number of inhabitants at Okkak is three hundred and eighty-eight Esquimaux, of whom three hundred and fourteen are members of the congregation. Thirteen adults, and two children above two years old have been baptized; eight were received into the congregation; sixteen became partakers of the holy communion; six couple were married; fourteen children born; and three adults and three children departed this life."

"As to the spiritual course of our Esquimaux, we cannot find words sufficient to express our thankfulness for the mercy, truth and grace of our Saviour made manifest among them. Most of them have grown in grace, and in the knowledge and love of Jesus; They know that his atonement and meritorious death constitute the foundation of all their hopes; and they experienced the power of the word of the cross in their souls. Of this not only their expressions, but their walk and conversation, have satisfactorily testified."

In 1829, the congregations at Hopedale and Nain were visited by a malignant disorder which carried off many of the society. In four weeks upwards of one hundred and fifty of the members of Nain lay ill. A missionary writes—"The situation of the poor people was deplorable in the extreme. In such cases, every thing is wanting; nor could the patients assist one another. In many tents, all the families lay in a helpless state; nor could any one give the other so much as a drop of water. Those who have recovered a little, walk about as shadows. We were employed early and late in preparing medicines; visiting and nursing the sick; and all our spare time was occupied in making coffins, and burying the dead; on some days we had two or three funerals. Our stock of medicine was all expended, and at one time, we feared we should lose the majority of our congregation.

"Our greatest comfort was the state of mind of those who departed this life. They all declared that they rejoiced at the prospect of soon seeing Him, face to face, who by sufferings and death, had redeemed them from the power of sin, and the fear of the grave. In watching the departure of many, we felt as though heaven was indeed opening upon them. Thus the Lord gathered in a rich harvest."

In August, 1830, the missionary from Hopedale writes—"The word of the cross, which we preach, has in the past year, penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found in the doctrine of Christ's atonement, salvation and deliverance from sin. Some young people who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait with patience for the time when the good Shepherd will find them, and bring them to his fold.—In our schools we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well and turn to Scripture texts and hymns with great facility.

The signal success which has attended the labors of the brethren in Nain, Hopedale and Okkak, has determined the friends of the cause to undertake a fourth station at a place called Kangertluksoak now called Hebron about eighty miles to the north of Okkak. This measure was strongly urged by the Rev. F. G. Mueller who returned to Europe in October, 1829, after a faithful service of thirty five years.

LAGEBA, one of the Fejee islands. 18° S. lat. 178° W. lon. The *L. M. S.* commenced a mission on this island in 1826. Three native teachers are employed. They were all well received, but the king declined to profess Christianity until he had consulted the chiefs of the different islands.

LAHAINA, a station of the *A. B. C. F. M.* on the island of Maui, one of the Sandwich islands. Wm. Richards, L. Andrews, J. S. Green, missionaries, with their wives, and Miss Maria C. Ogden. 98 church members. 56 admitted in 1831. 173 schools, 11,000 scholars. For further particulars see *Sandwich Islands*.

LATTAKOO, a city and capital of the Matchappee tribe, about 730 m. N. E. of Cape Town, South Africa. In June, 1813, the Rev. John Campbell, of Kingsland, visited this place, with the hope of obtaining permission to send missionaries to that part of South Africa. After waiting a considerable time for an interview with the king, Mateebe, and overruling his objections, the king said—"*Send instructors, and I will be a father to them.*"

Encouraged by this assurance the directors of the *L. M. S.* sent out 4 missionaries, Messrs. Evans, Hamilton, Williams, and Barker, in February, 1815. On their arrival, Mateebe and several of his people shook hands with them with great cordiality, supposing them to have been traders come for the purpose of exchanging goods; but on finding that they were the missionaries promised by Mr. C. the king appeared much chagrined, some of his captains seemed to express their disapprobation, and in their feelings the people concurred.

Deeply grieved by this unexpected disappointment, the brethren returned to Griqua Town. Mr. Read was, however, resolved to attempt the establishment of a mission; and soon after this he proceeded thither with 7 wagons, and a number of persons of different nations. On their arrival, Mateebe appeared very cool, and repeated his former observations with respect to the ancient customs of the Bootchuanas, and their aversion to instruction. "To these objections," says Mr. Read, "I gave little heed; but told him, that in conformity to the agreement with Mr. Campbell, the good people of the country beyond the great water had sent missionaries; that they had rejoiced at his having promised to receive such, and had sent by them a variety of articles to make him and his people happy. Mateebe now seemed satisfied, and said we might unyoke our oxen under a large tree which stands near his house; and two days afterwards, on his being asked where we should get wood and reeds for building, and where we should build, he replied that wood and reeds were at hand, and that we might build where we pleased."

Mateebe's mind was deeply affected by a defeat he experienced about this time; and he not only acknowledged that he had done wrong in refusing to listen to the advice of the missionaries, who attempted to dissuade him from war, but declared that, in future, he would be guided by their directions.

On the 25th of April, Mr. and Mrs. Hamilton arrived at Lattakoo, and were very kindly received by the king, who told them that they must consider his country as their own, and spend the remainder of their lives with his people.

On the 4th of June, the missionaries, in compliance with the wish of the king, removed to the Krooman R.; and on the 8th, arrived at the place of their destination, which appeared to be well situated for a permanent settlement. "The plain," says one of the brethren, "is as large as the city of London, and surrounded by lofty trees, which afford a delightful shade in the summer, and give it a very pleasing appearance." On this occasion they were accompanied by Mateebe and several of his chiefs, who went with them in order

QUEEN OF LATTAKOO IN FULL DRESS.

HOTTENTOTS HOLLAND KLOFF, A DANGEROUS PASS IN SOUTH AFRICA. [Page 116].

to determine on the spot where the new town should be built. Many of the chiefs were extremely averse, both to the king's removal and to his protection of the missionaries. Mateebe, however, declared his determination of acting according to the dictates of his own judgment; and observed, that the brethren had evinced their attachment towards him by regularly attending to dress his wounds, after his own captains had left him sick and wounded in the field, to be devoured by the birds of prey.

In a letter, dated New Lattakoo, March 9, 1818, one of the missionaries observe,—"Things are going on better here than we expected in so short a time, as we have no longer any opposition from the Bootchuanas; but, on the contrary, some of them are thanking God for sending his word among them, and praying that we may never leave them. Some of them begin to see the vanity of their former ways, and to entertain a desire for the 'one thing needful;' and last Sabbath I counted 52 in attendance on the preaching of the Gospel."

In a communication, dated Sept. 24, 1818, it is stated that two of the natives, who had obtained some knowledge of the Gospel, had recently taken a long journey; and in every place through which they passed, they told all they knew of Jesus Christ to the inhabitants, who, for the most part, listened to them with attention and pleasure. In one place, indeed, they met with violent opposition, and their lives appeared to be in danger. Undismayed by this circumstance, however, they continued to speak on their favorite subject, observing to their persecutors, "You may kill us, if you please; but we are determined to tell you all that we know." On two occasions, the interposition of God's special providence was strikingly manifested on their behalf, when they were almost ready to perish with hunger. Once they found an elk which had been killed by a lion; and at another time a knu which had been caught by a tiger. Thus they obtained a supply of food in the hour of extremity, and thus *their faith in the providence of God was abundantly strengthened.*

In March, 1820, the Rev. John Campbell paid a visit to New Lattakoo, and had the satisfaction of finding that a commodious place of worship had been erected, capable of containing about 400 persons, and a long row of missionary houses, with excellent gardens behind; a neat fence, composed of reeds, had also been placed in front of the houses, which tended to improve the general appearance; and the name of *Burder's Row* was given to the new buildings, as a token of respect to the late respected secretary of the *L. M. S.*

Among the improvements effected by the laborious and unwearied exertions of the missionaries, a canal must be noticed, which, with the assistance of the few Hottentots attached to the mission, they had dug from a distance of 3 miles above the town, for the purpose of leading the waters of the Krooman into their fields and gardens. Mr. Campbell went, one morning after breakfast, to view this useful work, and found extensive fields of Caffre corn, belonging to the natives, on both sides of the canal; whilst similar cultivation extended two miles higher up the river in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than before, in consequence of 12 or 14 fountains issuing from the ground, about a quarter of a mile lower down than the dam, and discharging nearly an equal quantity of water at all seasons of the year.

"Old and New Lattakoo," says Mr. Campbell, "are about 50 m. distant from each other, and contain the same number of inhabitants, perhaps 4000 each. The houses and cattle-kraal are of the same form, and arranged in a similar manner."

"We visited 3 of the public enclosures, where the men usually spend the day together, at work, or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner; and to this they retire when the heat of the sun becomes oppressive. It is composed of strong branches of trees, so bent as to form a roof, which rests upon a pillar placed in the middle of the house; and the whole is neatly covered with thorn-branches twisted together."

The Matchappees, who constitute

one of the most numerous tribes of the Bootchuanas, are extremely fond of potatoes; but they have never been induced to plant any, because nothing of the kind appears to have been cultivated by their forefathers, to whose customs and manners they are as strongly attached, as the Hindoos or the disciples of Mohammed. It is possible, also, in this case, that indolence may be united with a bigoted adherence to ancient practices; as Mr. C. observes, that on Mr. Moffat requesting two strong Matchappees, who were walking with him in Mr. Hamilton's garden, to assist in gathering some kidney-beans, they complied with his solicitation; but in less than ten minutes they desisted, and complained that "their arms were almost broken with the labor."

The exertions of the missionaries to form a school had hitherto been attended with little success; as the children seemed to consider that they were conferring an obligation on them by attending to their instructions, and that their attendance ought to be remunerated every day, either by a supply of victuals, or presents of beads, &c. The same feeling, also, prevailed among many of the adults, with respect to coming under the sound of the Gospel; so that when a captain was ordered to attend regularly for a short time, who had not previously been in the habit of hearing the word, the missionaries generally anticipated an early application for the loan of their wagon, or their plough, or something which he particularly wished to obtain.

Notwithstanding these discouragements, however, Mr. Campbell found that some of the young people had paid considerable attention to the instruction of the missionaries, and had evidently profited by them.

Previous to his final departure, a poor female Matchappee called on him, and said, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, and where she might hear about a crucified Saviour, *even though she* might starve.

After the removal of Mr. Campbell, the missionaries continued their labors among the Bootchuanas, preaching, catechising, and conversing with them. The attendance on public worship, however, fluctuated extremely; the number of hearers being sometimes very considerable, and at other times very small. Mr. Moffat occasionally itinerated among the neighboring kraals, where, as in the town, his congregations varied considerably as to numbers, and the people listened to his message with more or less attention.

A defeat of the Mantatees was afterwards overruled for good. In the report of 1824, the Directors observe, "The expulsion of the Mantatees from the Bootchuana country, effected, under Providence, chiefly by the courage of the Griquas, and the promptitude and intrepidity of Messrs. Moffat and Melville, has given an entirely new aspect to the mission at New Lattakoo. Mateebe and his people, aware that they owe their safety to the missionaries, are far more disposed to listen to their counsel. The King has consented to remove the town to a neighboring valley, where, it is expected, many advantages will be obtained, and many evils obviated. Of this valley he had formerly ceded a portion for the exclusive use of the mission. The chiefs, who formerly revolted from Mateebe, observing that New Lattakoo, where the missionaries reside, has been protected from the invaders, while the old town, where they themselves remained, has been destroyed by the barbarians, have again submitted to his authority, and engaged to remove with their people to the Krooman. Thus the inhabitants of Old and New Lattakoo will be re-united, under the same government; and all of them, more or less, with impressions favorable to the missionaries, naturally resulting, as to each party, from the late events."

The Bootchuanas, it appears from the last report, manifest increased attachment to the missionaries, and listen to the preaching of the Gospel; but no spiritual change is, as yet, apparent. The school, which has been placed under the care of Mr. Hughes, is chiefly confined to the children of those natives who are connected with

the mission. 2000 copies of a spelling-book and catechism, in Bechuan, prepared by Mr. Moffat, have been, during the year 1826, printed in London, and, in part, forwarded to Africa. A mission-house has been completed. Several gardens have been formed by the Bootchuanas for their own use. Mateebe and his people have at length removed to the fine valley in which the missionaries reside, where they purpose to erect their new town. During the year 1826, the surrounding country was visited by swarms of locusts, which destroyed all vegetation. It is remarkable, that while these insects seemed to threaten nothing but famine, they themselves furnished means of support to the natives, many of whom appeared entirely to subsist upon them.

In 1823, the following very interesting scenes occurred at this station, as related by the missionaries.

"From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected) till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men, (natives,) the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the mountaineers.

About eight months ago, Aaron Yosephs, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot, (Younker Swartboy,) and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former, in particular, for a time seemed inconsolable. On Monday last we held our missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruc-

tion. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell has rung, the half of the congregation was assembled at the doors.

"*Experience of Converts.* Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome; while the prayer of the church is,

"Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light," &c.

The experience of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and *brought* to his mind sins which he *thought* he had forever forgotten. *While conversing* with the Bashuta *chief, he remarked* with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognize the workings of the Spirit of God. Among those under spiritual concern, there are Batalapis, Barolongs, Mantatees (Bakuens,) and Bashutas." Let us hope and pray that the present may be but the beginning of a glorious day of grace."

In 1831, the number of inhabitants was about 800. Houses from 200 to 300. Robert Moffat, John Baillie, missionaries. Robert Hamilton and Rogers Edwards, assistants. Congregation from 200 to 300; increasing recently with every Sabbath. Native communicants 12. Scholars 98. The Gospel of Luke, and a spelling-book translated into Sitshuana, by Mr. Moffat, have been printed at Cape Town. The crops of 1830 were abundant, and the mission in a state of great prosperity.

LEICESTER TOWN, a hamlet of liberated negroes. 4 m. from Freetown, W. Africa. It is the oldest of those settlements, having been formed in 1809.

In 1816, a school was established here by the *C. M. S.* and the missionaries have labored with some success.

The station remains under the care of Wm. Davis, a native teacher. Divine service is held twice on Sundays, and three times in the week. In the latter part of 1825 and the beginning of 1826, the Rev. Mr. Lisk, from Gloucester, assisted Wm. Davis on Wednesday evening and Sunday afternoon. The building used as a place of worship, and a school, has fallen into ruins; but another is about to be erected. The people continue to be very attentive. Wm. Davis visits the sick in the hospital at Leicester Mountain, and those who live about the town. The communicants have decreased to 4,—several having been excluded for sinful conduct. The scholars were, at Michaelmas, 1826, 9 boys and 4 girls: they

were anxious to improve. The inhabitants are very industrious.

LEOPOLD, a town of liberated Africans, in the Parish of St. Peter, Sierra Leone. Inhabitants, 1083. This station was commenced in 1818, by the *C. M. S.*; and in the following year, there were about 300 persons collected under the care of the Rev. M. Renner. The scholars, of whom about 50 were mechanics, amounted to 103. Shortly after, the population was much augmented; and among the young, in particular, the prospect was very promising. A missionary association was formed here June 20, 1820, and 6*l.* 0*s.* 9*d.* collected. At this period, there were 40 communicants. Cultivation was also happily advancing.

In 1823, there were 213 scholars; the place of worship was under enlargement, so as to receive upwards of 1000 persons; contributions to the society amounted to 17*l.* 12*s.* 6*d.*; the people had sold to government during the year, 6112 bushels of cocoa and cassada, for which they received 296*l.* 18*s.* 7½*d.*; and the Rev. Mr. Davey, their superintendent, gave pleasing proof of the right use which some of his people made of the Word of God.

In the accounts of the year 1826, it is said:—"The attendance at public worship increased in the early part of the year, but afterwards somewhat declined. 4 adults were baptized by Mr. Raban; and the number of communicants had increased to 14. The average number of persons attending divine worship, was, at Christmas, 100. The following were the numbers in the *Schools* at Christmas:—boys 166; girls 188. The secular business in which Mr. Weeks is engaged (having had, since Mr. Raban's removal to Freetown, the charge of Regent in addition to Gloucester and Leopold), has prevented his attending to the boy's school so often as he wished. Notwithstanding this disadvantage, he reports of the boys at Michaelmas—'I think that, on the whole, their progress is satisfactory: 18 of the larger boys have been sent to prepare farms, and build houses for themselves; most of them attend *evening prayer during the week, and all on Sundays.*'"

Of their spiritual state, Mr. Weeks remarks:—"I cannot say any thing with respect to the love they have to the ways of God; yet charity leads me to hope, that, while they continue to be in the way of hearing and receiving spiritual instruction, they will find Christ, as many others have found him, to be the way, the truth, and the life."

At Michaelmas Mr. Weeks gives the following satisfactory statement relative to the girls' school:—"The greater part of the girls in the school can read tolerably well; the first and second classes are very worthy of notice, for the proficiency which they have made in sewing, reading, and the understanding of the Scriptures: this has not been attained by any rapid progress, but is the result of many years' labor bestowed on these girls by one Mrs. Davey, whose name remains dear to them all; 3 of her girls, who were baptized by Mr. Raban, just before her departure for England, are, I believe, sincerely following Christ." The operations of this station has since been suspended.

LIBERIA. The plan of colonizing the free people of color in the U. S. seems to have had its origin in Virginia. About thirty years since, the Legislature of that State passed a resolution requesting Gov. Munroe, since President of the United States, to correspond with the General Government on the subject of establishing a colony in Africa. In 1816, a resolution expressing cordial approbation of the measure passed the legislature with but eight dissenting voices. General Mercer says, that the plan had been long discussed in secret council, and revolved in the inmost meditations of a few distinguished men, and that the news in 1817, that it was maturing, brought with it the first ray of light upon a subject, which his own mind had been long and deeply pondering. As early as 1787, Dr. Thornton, of Washington, proposed the subject to the people of color residing in Boston and Providence, and induced many to consent to accompany him in a proposed expedition. But the community refused to furnish the means, and the enterprize failed,

In 1816, the Rev. Mr. Finley of

New Jersey, whose mind had long been occupied with this subject, visited Washington, and immediately began to make arrangements preparatory to a meeting of the citizens. He conversed with President Munroe, the Heads of Departments, and with many Members of Congress. The zeal and ability with which he pleaded the cause had considerable influence in collecting people to the meeting. The evening before, a small circle met to supplicate the blessing of the Most High upon the undertaking. Samuel J. Mills arrived at Washington just in time to attend this meeting. The Society was hardly organized before Dr. Finley was summoned from the prosecution of his loved enterprise to his eternal reward.

The first object of the society was to procure information in regard to the most suitable place for the establishment of a colony. For this purpose Messrs. Mills and Burgess visited Africa, in behalf of the Society. About five weeks at the commencement of the year 1818, were employed in surveying the coast to the south of Sierra Leone, as far as to the Island Sherbro. Several conversations were held with the native chiefs on the subject of purchasing land, and much valuable knowledge was collected. On the homeward passage Mr. Mills died. Not the least among the important objects which were accomplished by this enterprise was the excitement of a powerful sympathy in this country, in favor of a cause, to which the noble spirit of Mills had fallen a sacrifice. Public attention was awakened, and the treasury of the Society was so much replenished, that it was determined to fit out an expedition as speedily as possible. In consequence of the representations of the Society, the Government of the United States determined to establish an agency on the African coast, for the purpose of providing an asylum for re-captured slaves; and that it should be located at the place where the Society should establish a colony. Early in 1820, the Elizabeth sailed from the United States, with its two agents on the part *of the Government*, and one in behalf *of the Society*, and eighty emigrants. *This ill-planned* expedition arrived in the midst of the rainy season, and was landed, through the treachery of some of the native chiefs, on the island Sherbro, one of the most unhealthy spots that could have been selected. The agents and 24 settlers were soon swept away. The surviving colonists experienced a complication of sufferings. The news of these events, though disastrous in the extreme, did not discourage the fast friends of the Society. Early in 1821, 28 emigrants, under the direction of four agents, joined the wretched remains of the settlers at Sherbro. In obedience to orders, the whole were removed to Sierra Leone, and placed under the protection of the British government. The agents sailed down the coast and made several fruitless attempts to purchase land of the natives. Two very soon fell victims to the fever of the climate, and a third returned to the United States. The slave trade was the source of these failures to purchase land. The people of the Bassa country were perfectly willing to receive their brethren from the United States, but, on no consideration would they consent to renounce the slave trade.

In the spring of 1821, Dr. Eli Ayres was appointed agent of the Society. Soon after his arrival, in company with Lieutenant Stockton of the Alligator, he proceeded down the coast from Sierra Leone. On the 15th of December, they succeeded in purchasing a territory embracing the whole of Cape Montserado, and a most valuable tract of land, on a river of the same name.

We have never seen any negociation with the Indians of this country, admirable as some have been for tact and talent, which could be compared, for perfect knowledge of human nature, and unconquerable perseverance with this negociation of Lieut. Stockton and Dr. Ayres.

Cape Montserado lies in about the sixth degree of north latitude. The territory first purchased presents the form of a tongue of land, twelve leagues in extent, joined to the main land by a narrow isthmus formed by the approach of the head waters of the Montserado and Junk rivers. The northwestern termination of this narrow tract of country is Cape Mont-

serado, rising towards its extremity into a bold and majestic promontory. The Montserado river is 300 miles in length, being the largest African river from the Rio Grande to the Congo.

Early in the year 1822, measures were taken to transport the settlers from Sierra Leone to the Cape. In consequence of the refusal of the natives to permit a landing, a small island was purchased lying at the mouth of the river Montserado, and temporarily occupied. At length a secret arrangement was made with king George, who resided on the Cape, in virtue of which the settlers were permitted to remove from the island, and commence clearing the heavy forest for the site of a town. But their happy anticipations were soon overcast. An English schooner having been stranded about a mile from the extremity of the Cape, king George's people immediately rushed out to seize the plunder The Americans were summoned to the assistance of their English visitants. After a sharp skirmish the assailants were compelled to retire. During the engagement, fire from a field piece, was unhappily communicated to the storehouse, and provisions, ammunition, &c., were consumed to the amount of $3000. By these unhappy dissentions the minds of the natives were exceedingly exasperated. Two boats, which the colonists had despatched up the river to procure fresh water, were fired upon, on their return, and two persons were killed.

But in this day of gloom, God interposed for their deliverance. Boatswain, a chief of great power and influence among the surrounding tribes, was induced to interpose his authority for the settlement of difficulties. He immediately appeared on the Montserado, not as he said *to pronounce sentence, but to do justice.* Having assembled the various parties and ascertained the prominent facts, he laconically remarked to the hostile tribes, 'Let the Americans have their lands immediately. Whoever is not satisfied with my decision, let him tell *me* so.' Then turning to the agent he said, 'If they oblige me to *come again to quiet them,* I will do *it to purpose, by taking* their heads from their shoulders, as I did old king George's on my last visit.'

The settlers immediately resumed their labors on the Cape. But as it was supposed that the cloud had dispersed only to collect again its fury, the agent came forward with a proposal to re-embark the settlers and convey them back to Sierra Leone. A small number accepted the proposal. Twenty-one persons only, capable of bearing arms, remained behind. The rains had now set in with uncommon violence; the houses were destitute of roofs, and the store of provisions was almost exhausted, but with a fortitude and perseverance which would almost place them on a parallel with the Plymouth pilgrims, they soon provided themselves with comfortable houses, and prepared as fully as possible, against the adverse circumstances, which were soon to overtake them. About this time both the agents returned to the United States.

On the 8th of August, the brig Strong, from Baltimore, with fifty-five emigrants, and Mr. J. Ashmun, joint agent of the Society and the Government, arrived at the Cape. Mr. Ashmun immediately proceeded to survey the military strength of the colony, as from many appearances, an attack was anticipated. In consequence of fatigue and exposure to heavy rains, a large number of the emigrants were wholly disabled. Mr. Ashmun for a long time was subjected to extreme suffering and very frequently to delirium. His amiable and affectionate wife died on the 15th of September.

Secret meetings now began to be held by the native kings, at which many hostile measures were proposed and discussed. In the course of a few days, the native forces were known to be collecting from various quarters, and every possible preparation was made to place the colony in a state of defence. On the 11th of November, the enemy suddenly appeared from the woods, and at the distance of sixty yards, delivered their fire, and rushed on with great impetuosity. A part of the colony's forces were thrown into confusion. The second discharge of a brass field piece, however, brought the enemy

to a stand; their fire suddenly terminated; a savage yell was raised which echoed dismally through the surrounding forests, and they all vanished; four of the colonists were killed and four wounded. The carnarge on the part of the enemy was great. An ineffectual attempt was now made to negociate a peace. Efficient preparations were made against a renewed attack. In imitation of the Pilgrims of New England, a day was set apart for fasting, humiliation, and prayer. On the 30th, the enemy appeared with a force of 1,500, and attacked the works, nearly at the same time, on opposite sides. But after receiving a few well directed shots from the large guns, they turned and fled.

An English schooner now arrived on the coast, having on board the celebrated African traveller Captain Laing. Through his influence, the hostile chiefs were induced to sign an instrument, binding themselves to an unlimited truce with the colonists, and referring existing disputes to the arbitration of the Governor of Sierra Leone. Much disinterested assistance was rendered by the British seamen, as well as by the officers and crew of the United States ship Cyane, which about this time visited the colony. On the 24th of May, 1823, the Oswego arrived at the Cape with 61 colonists, who went out, notwithstanding that a full disclosure had been made to them before they sailed, of the recent events which had occurred at the colony. In consequence of the little preparation which had been made for their reception, a fever soon commenced, and eight persons fell victims to its ravages. A division of land was now made—a measure which greatly promoted the prosperity of the colony. Dr. Ayres, who went out in the Oswego, was compelled, through severe indisposition, to return to the United States and resign his commission.

On the 13th of February, 1824, the ship Cyrus arrived at Liberia, with 105 emigrants. Through the favor of Heaven, the fever, which visited *them soon* after their arrival, proved *fatal in no cases* except those of three *children. This* band of emigrants *exhibited* a spirit of subordination, industry, and piety, which was attended with the happiest effects upon all the interests of the colony. A most important measure, which was accomplished, through the united exertions of Mr. Ashmun and Mr. Gurley, who visited the colony during this summer, was the organization of an energetic government By its operation, the despondent were encouraged, the disorderly were quieted, and the whole state of affairs wore the aspect of peace and obedience. In September of this year, the colony enjoyed a special visitation of the influences of God's Holy Spirit. About 50 of the colonists, of all ages and characters, became pious, and most of them publicly professed their faith in the Redeemer. 'To the days of eternity,' remarks Mr. Ashmun, 'a countless host of the children of Africa saved, will look back and date from this event, the first effectual dawning of that heavenly light, which shall at length have conducted them to the fold and city of God.'

The next event of importance was the arrival of the brig Hunter with 67 emigrants. Near the close of the year, 1826, an effort was made in New England to fit out an expedition. By the indefatigable exertions of the Rev. Horace Sessions, 34 emigrants were collected, a printing-press, printer, a valuable library, and large stores of provisions were procured. Before they sailed from Boston, 18 of the emigrants were formed into a church. On their arrival at the colony, they were visited with an unprecedented mortality. About half the number, among whom were Mr. Force the printer, Mr. Holton, an ordained missionary, and Mr. Sessions, were swept away. This disastrous calamity is in part to be attributed to the fact, that they left a cold region in the coldest part of the year, and arrived at Liberia in the hottest season of the year; and that many of them most imprudently neglected the prescriptions of the Rev. Lot Carey,—a very successful physician—and depended on medicines which they had brought with them, and which could not fail to prove injurious.

During the year 1825, Mr. Ashmun purchased of the natives an extensive and fertile tract of country, ex-

tending nine miles on the coast from the Montserado river to the St. Paul's, and indefinitely in the interior. The St. Paul's is a noble river, half a mile wide at its mouth, its waters sweet, and its banks fertile; it is connected to the Montserado by Stockton creek. Soon after this purchase, the Indian Chief arrived from Norfolk, Virginia, with 154 emigrants; of which 139 were from North Carolina. Not an individual of the latter number suffered mortality from sickness, while some who left Norfolk in bad health ultimately derived benefit from the change of climate. The territory of the Young Sesters—a tract of country, 90 miles south of Montserado, in the midst of a country very productive in rice, palm oil, camwood, and ivory, was ceded to the society.

In April, 1827, the brig Doris arriven at the colony, with 93 emigrants. In consequence of a decree of the Supreme Court, 142 recaptured Africans, in the State of Georgia, were placed under the provisions of the law, which authorises the government of the United States to restore to their native land all such Africans as may have been illegally introduced into this country; and the ship Norfolk was employed to convey them to the Agency in Liberia. As a proof of the resources of the colony, it is stated that not more than 20 remained, seven days after their arrival, a charge to the United States. In November the Doris sailed from Baltimore with 105 emigrants; in December the Randolph with 26; and subsequently the Nautilus with 164 emigrants. 88 individuals in the two first of these expeditions, were emancipated slaves. The population of the colony now exceeds 1,200 persons, of whom 533 were sent out in the year 1827.

The following facts will show the present condition of this most interesting enterprise.

The country called Liberia, extends along the coast one hundred and fifty miles, and reaches twenty or thirty miles into the interior. It is watered by several rivers, some of which are of considerable size. The *soil is extremely fertile*, and abounds *in all the productions* of tropical climates. *Its hills and plains* are covered with perpetual verdure. It would be difficult to find in any country, a region more productive, a soil more fertile. The natives, with very few of the implements of husbandry, without skill, and with but little labor, raise more grain and vegetables than they can consume, and often more than they can sell.

The land on the rivers is of the very best quality, being a rich, light alluvion, equal, in every respect, to the best lands on the southern rivers of the United States.

Captain Woodside, after his return from Africa, thus speaks of Caldwell, situated seven miles north of the outlet of Montserado; "The beauty of its situation, *the fertility of its soil*, and the air of comfort and happiness which reigns throughout, will remain, I hope, an everlasting evidence of the unceasing exertions of our departed friend, Ashmun."

The colonists have not, as yet, paid much attention to agriculture. Many of the emigrants cannot wait for the slow returns of agricultural industry, but prefer mercantile speculations. The advantages, however, of the older merchants in trade, will diminish the chances of success to the new-comers, and thus they will be led to turn their attention to agriculture. The settlement of Caldwell is more of an agricultural establishment than the other towns, and is in a very flourishing condition. Its farmers hold agricultural meetings to discuss the best methods of tilling.

The colonists have all the domestic animals of this country, and raise, in great abundance, many varieties of fruits and vegetables. They are turning their attention to the cultivation of coffee. This article, it is believed, will prove a great source of wealth to the colony. The labor and expense of cultivation is small; they have only to clear away the forest trees, and the plantations are ready to their hands. There are two descriptions of this plant indigenous; one is a shrub, the same, probably, as that of Mocha; but yielding a superior flavor. The other is much larger, and often attains the height of forty feet.

By the position of the colony great commercial advantages are enjoyed. It is the central point in a

long extent of sea-coast, and relations of trade may be established between it and the interior. Millsburg, situated twenty-five miles north east of Monrovia, having several navigable streams, may easily be made the medium of commerce between the interior towns and the coast. The harbor of Monrovia is formed by the mouth of the river Montserado, and is convenient for vessels of moderate size.

The commerce of the colony is increasing rapidly. The amount for 1831, greatly exceeded that of any previous year. During this year forty-six vessels entered the port of Monrovia, twenty-one of which were from America. The articles of export are rice, palm oil, ivory, gold, shells, dye-wood, &c. The amount of exports the last year was $88,911. Some of the colonists own small vessels, which are employed in the carrying trade between cape Montserado, and the factories along the shore, under the direction of the government. Some individuals in the colony have already acquired property to the amount of several thousand dollars. Francis Devany, an emancipated slave, who went out to the colony eight years ago, testified before a committee of Congress, in 1830, that in seven years he had accumulated property to the amount of $20,000.

Among the numerous arrivals at Monrovia, mentioned in the Liberia Herald for 1831, is a vessel from *France, consigned to Devany.* The trade with the nations of the interior is, of all others, the most profitable. The large profits, which it yields, may be seen by reference to the travels of Laing, Clapperton, and Bowditch. In the article of salt, for instance, which may be made in great abundance by evaporation all along the coast, the colonists enjoy a very profitable trade. Bartering in this article, they receive in exchange gold dust, ivory, dye-wood, &c. at the rate of two dollars per quart.

The nett profits on the two articles, wood and ivory, which passed through the hands of the colonists in the year 1826, was more than $30,000.

A system of government, in which the colonists take part, as far as prudence will admit, has been established, and is now in full and successful operation. The supreme government is yet in the hands of the society. The colonial agent is recognized as governor. Great care is taken by the agent to habituate the colonists to republican forms, and to the real spirit of liberty. The election of their magistrates takes place annually. A court of justice has been established, composed of the agent, and two judges chosen from among the colonists. This court exercises jurisdiction over the whole colony. It assembles monthly at Monrovia. The crimes usually brought before it, are thefts committed most commonly by the natives admitted within the colonial jurisdiction. *No crime of a capital nature has yet been committed in the colony.* The trials are by jury, and are decided with all possible formality. The political and civil legislation of Liberia is embraced in three documents.

1. The constitution. This grants them rights and privileges, as in the United States. The fifth article of which forbids all slavery in the colony. The sixth declares the common law of the United States to be that of the colony.

2. The forms of civil government. By the thirteenth article of which, censors are appointed to watch over the public morals, to report the idle and the vagabond, and to bring to legal investigation all that may tend to disturb the peace, or injure the prosperity of the colony.

3. A code of procedures and punishments. This has been extracted principally from American digests. Experience has fully shown, that these laws are sufficient to preserve the public order, and secure the prosperity of the colony.

Of this government, the colonists in an address to their brethren in America thus speak: "Our laws are altogether our own: they grow out of our circumstances, are formed for our exclusive benefit, and are administered either by officers of our own appointment, or by such as possess our confidence. We have all that is meant by liberty of conscience; the time and mode of worshipping God, as prescribed in his word, and dictat-

ed by our conscience, we are not only free to follow, but are protected in following. 'In Monrovia, you behold,' says the editor of the Liberia Herald, 'colored men exercising all the duties of officers; many fulfilling their important trusts with much dignity. We have a republic in miniature.'"

The subject of education has ever been one of primary importance with the Colonization Society, and its interests have been promoted as far as circumstances would permit. In 1827, there were six schools in the colony. The education of children has been considerably retarded for want of suitable teachers—a difficulty which has, in part, been removed. In 1830, the Board of Managers determined to establish permanent schools in the towns of Monrovia, Caldwell, and Millsburg. They adopted a thorough system of instruction, which is now in successful operation. There are also two female schools, one of which was established by the liberality of a lady of Philadelphia, who sent out the necessary books and a teacher. A law was passed the last year in the colony, taxing the real estate of the colonists one half per cent.; which tax, together with the proceeds of the sales of the public lands, and duties on spirituous liquors, is to be devoted to the interests of education.

A public library has been established at Monrovia, and a journal (the Liberia Herald) is published by Mr. Russwurm, one of the colonists, and a graduate of Bowdoin College. It has 800 subscribers. The commander of the United States' ship Java, thus speaks on the subject of education: "I was pleased to observe that the colonists were impressed with the vast importance of a proper education, not only of their own children, but of the children of the natives; and that to this they looked confidently, as the means of accomplishing their high object, the civilization of their benighted brothers of Africa."

Much is done to promote the cause of religion in the colony. There are three churches, a Methodist, Baptist, and Presbyterian. Divine service is regularly attended in them on the Sabbath, and on Tuesday and Thursday evenings. In these societies Sabbath schools have been established, to which all their most promising young men have attached themselves, either as teachers or scholars. Bibles and tracts have been sent to the colony for a Sabbath school library. A gentleman in Baltimore, the last year, gave $200 for this specific object. Several young men of color in the United States are preparing to go to Liberia as ministers of the gospel.

Captain Abels, who visited the colony in 1831, and who spent 13 days at Monrovia, says: "My expectations were more than realized. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the gospel, I preached both in the Methodist and Baptist churches, to full and attentive congregations of from four to five hundred persons each. I know of no place where the Sabbath seems to me more respected than in Monrovia." The colonists are remarkable for their morality and religious feeling. One who had resided seven years in the colony, said, that during all that time he had seen but one fight, and that was provoked by a person from Sierra Leone. To prevent intemperance, they require $300 for a license to sell ardent spirits. Many of the settlers are engaged in acquiring religious instruction.

The little band at Liberia, who are spreading over the wilderness around them an aspect of beauty, are in every respect a missionary station. Many of the neighboring tribes have already put themselves under the protection of the colony, and are anxiously desirous to receive from them religious instruction. "We have here," says the colonial agent, "among our re-captured Africans many who, on their arrival here, were scarcely a remove from the native tribes around us, in point of civilization, but who are at present as pious and devoted servants of Christ as you will find in any community. Their walk and conversation afford an example worthy of imitation. They have a house for public worship, and Sabbath schools, which are well attended. Their church is regularly supplied every Sabbath by some one of our clergy. As to the morals of

the colonists, I consider them much better than those of the people in the United States; that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and Sabbath breakers, than in Liberia. Indeed, I know of no place where things are conducted more quietly and orderly. The Sabbath is more strictly observed than I ever saw it in any part of the United States." The Rev. Mr. Skinner (the Baptist missionary, who went out to the colony a few years since, but who, like other devoted servants of Christ in the same field, has fallen) said, "I was surprised to find every thing conducted in so orderly a manner, and to see the Sabbath so strictly observed. Thus we see that light is breaking in upon benighted Africa. May it be like the morning light, which shineth brighter and brighter until the perfect day!"

The colonists have but little to fear from the native tribes around them. These they have completely intimidated, so that they have no fears of an incursion from any or all of them. The exposure of the colony is on the sea-shore. Their means of defence here are, a fortification, and several small vessels, six volunteer companies of 500 men, which compose the national militia, twenty field pieces, and 1000 muskets. They have reason to fear an attack from the pirates, those enemies of human happiness, who frequent the western coast of Africa to kidnap the blacks. These freebooters have sworn eternal enmity against the colony. And it is feared, should two or three such vessels, well armed, attack Monrovia, they might do very great injury, notwithstanding all the means of defence which the colony could bring against them.

In no one year has the society gained such important accessions of strength as during the past. The insurrectionary movements among the slaves at the south, have opened the eyes of many on this subject. Men of influence and distinction have laid aside their opposition and warmly espoused the cause of the Colonization Society. The State of Maryland has set a most benevolent example to her *sister States*, in granting from her State Treasury $200,000 to enable the free blacks of that State to remove to Africa. It is truly a noble, patriotic act!

Up to October, 1831, the society had fitted out nineteen expeditions, and landed upon the shores of Africa 1,831 persons, including re-captured Africans, to all of whom a farm or town lot had been granted. Four towns have been established—New Georgia, Millsburg, Caldwell, and Monrovia, which are all in a flourishing condition. The colonists have now good and substantial houses, some of them handsome and spacious. In view of the efforts of the society, and the flourishing state of the colony, the venerable Thomas Clarkson, not long since, remarked to the society's agent in England, "that for himself he was free to confess, that, of all things which had been going on in our favor since 1787, when the abolition of the slave trade was first seriously proposed, that which was going on in America was the most important." To the same individual, Wilberforce, no less benevolent, said, "You have gladdened my heart by convincing me, that sanguine as had been my hopes of the objects to be accomplished by your institution, all my anticipations have been scanty and cold compared with the reality."

The last accounts from the colony represent the aspect of things there, the health, harmony, order, industry, and general prosperity of the settlers, in a light peculiarly pleasing to every friend of the injured African. During the past year, several distinguished gentlemen have visited Liberia. Captain Kennedy thus speaks of the colony, "With impressions unfavorable to the scheme of the Colonization Society, I commenced my inquiries. I sought out the most shrewd and intelligent of the colonists, and by long and wary conversations, endeavored to elicit from them any dissatisfaction with their situation (if such existed), or any latent desire to return to America. Neither of these did I observe. But, on the contrary, I could perceive that they considered that they had *started into a new existence*—that disencumbered of the mortifying relations in which they formerly stood in society, they felt themselves proud in their attitude.

"Many of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and for their children, in Liberia, than they could do in any other part of the world."

The colony now consists of 2,500 persons. It is provided with two able physicians and a full supply of medicine. A hospital has been erected during the past year, intended particularly for sick emigrants. The progress of improvement is rapid. The elements of wealth and greatness, namely, commerce, agriculture, and a Christian population, are fully enjoyed.

"Nothing strikes me," says Dr. Mechlin, "as more remarkable, than the great superiority in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their brethren in America. The prospects of the colony were never brighter than at present. (1831.) The improvements in agriculture, commerce, buildings, &c. during my short visit to the United States, have been astonishingly great. In Monrovia, upwards of twenty-five substantial stone and frame dwelling-houses have been erected within the short space of five months. Indeed, the spirit of improvement has gone abroad in the colony, and the people seem awake to the importance of more fully developing the resources of the country. Our influence over the native tribes in our vicinity is rapidly increasing. Several tribes at their urgent request have been admitted under our protection. This I find the most effectual way of civilizing them; associating with the colonists, they insensibly adopt our manners, and thus, from a state of paganism, they become enlightened Christians."

How forcibly do these facts teach us that there is nothing in the physical, or moral nature of the African, which condemns him to a state of ignorance and degradation. Extraneous causes press him to the earth. Light and liberty can, and do, under fair circumstances, raise him to the rank of a virtuous and intelligent being.

LICHTENAU, a station of the *U. B.* in Greenland, commenced in 1774. The progress of the mission, during the year, 1831, was cheering. The number of Greenlanders, under the care of the brethren, amounted to 671, of whom 300 were communicants; the youth evinced a great desire for instruction, and about 60 children, out of a still greater number who regularly attend the school, were able to read. Of the members of the congregation, generally, it may be said, that they walk in the fear of the Lord, and in the comfort of the Holy Ghost.

LICHTENFELS, a station of the *U. B.* in Greenland, commenced in 1758. Missionaries, Eberle, Mehlhose, and Koegel. There is no return of numbers. *See Greenland.*

LIFUKA, the chief of the Habai islands where there is a station of the *W. M. S.* commenced in 1830. Members 28; on trial 78; baptized 38. Scholars 320.

LILY FOUNTAIN, a station of the *W. M. S.* in Little Namaqualand, near the Khamiesberg. The Rev. B. Shaw, who has long labored at this place, was joined in Aug. 1825, by Mr. Haddy. The members in society are 83. Mr. Threlfall, who came hither for the recovery of his health, having attained this object, set forward at the end of June, 1825, with 2 native Christians, on a journey towards the coast, in search of a suitable place for a mission; but they appear to have met a melancholy end by assassination, in the bloom of life, —not one of them being, it is believed, 30 years of age.

Of the influence of the Gospel on the people at this station, Mr. Haddy gives an animating view:—"The number of persons who regard Lily Fountain as their home, is between 7 and 800; and though the Namaquas are naturally addicted to wandering, yet now they seldom leave the institution, unless circumstances compel them: the Gospel, the means of grace, their property and friends,—all tend to give them an interest in the place, and to unite them together;—a rare sight this, in this thinly inhabited and barren part of the globe! They have derived another great advantage—the absence of those hostilities, which none of the tribes of Africa, yet discovered, in a purely

heathen state, are free from. Before Christianity was introduced, their neighbors the Bosjesmans were frequently making attacks on them, and stealing their cattle; the consequence of which was, that much blood was shed: but since they have been concentrated into a body, and have had a missionary residing among them, they have had nothing to fear, either from enemies without, or from any who might be disaffected within; for the Bosjesmans dare not venture to attack the Namaquas now, and the Namaquas *will* not attack the Bosjesmans—having been taught by the Gospel to regard them as the offspring of the same common parent. Their spiritual and moral improvement is seen in their regard to truth and sincerity in their intercourse with one another, and with all men. While enveloped in darkness, having no fear of God before their eyes, but little, if any, regard was shown to honesty; but, on the contrary, he who most excelled in deception, judged himself the most praiseworthy. Their veneration of Jehovah, as the God of Providence, and the Sovereign Disposer of all things, is great and affecting. Although the Namaquas were not idolaters, in the common acceptation of the term, yet many degrading customs and ridiculous ideas prevailed among them: divine light has shone into their hearts, and most, if not all, of these are laid aside. They have been taught to look above the earth for fruits, and higher than the clouds for rain.—Even to Him 'who gives both the former and the latter rain,' and commands 'the earth to yield her increase.' Of many it may be truly said—'their conversation is in heaven, from whence also they look for the Saviour;—their souls breathe after God.' I have been frequently struck with gratitude and admiration, while hearing them, in their rudely constructed huts, offering praise and supplication to the God of Israel; and several times, late at night, after I have gone to rest, I have heard them continuing to sing the songs of Zion. I do not mean to convey the idea that they have all received and obeyed the Gospel. No! much remains yet to be done; but surely *these fruits* of the Gospel of the grace of God—call loudly for gratitude, and furnish the most encouraging motives to be 'stedfast, immoveable, always abounding in the work of the Lord.'"

LOVEDALE, a station of the Glasgow Missionary Society, among the Caffres of South Africa. Messrs. Ross and Bennie, missionaries. It is 12 m. from Chumie, in a very populous vicinity. The gospel of John has been translated into Caffre. Mr. Bennie has compiled a Caffre vocabulary, and has printed it at Lovedale.

LUCCA, a station of the Scottish M. Society on the island Jamaica. Mr. Watson, the missionary, at Lucca, and 2 outstations, at the last report, had 600 catechumens and 91 communicants.

M.

MACAO, a city in China; lon. 135° 13′ E.; lat. 22° 13′ N. It is built on a peninsula or small island, of 106 m. sq. and contains 33,800 inhabitants. It is the only European settlement in China, and was ceded to the Portuguese in 1580. It has a Portuguese governor and a Chinese mandarin; and the English and other nations have factories here. Since the decline of the Portuguese trade, the town has sunk into a place of comparatively little importance. Dr. Morrison of the *L. M. S.* and Mr. Bridgman of the *A. B. C. F. M.* reside occasionally at Macao. From the journals of Mr. B. bearing date in August, 1830, we make a few extracts.

"Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reached a favored spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among 200 or 300 houses, in the European style, 12 or 15 chapels, which seem to invite to the worship

of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, 40 or 50 in number, not one comes forth to read and expound the Scriptures.

"The British Factory have a chapel here, in which, during their residence, which is usually half of the year, divine services are regularly performed by their chaplain.

"Dr. Morrison usually has worship at his own house, where he is joined by a few English and American citizens. Yesterday it was our privilege to join in that worship, and after an appropriate discourse to sit down to the table of our common Lord, where, as he remarked in his sermon, the distinctions of rich and poor, learned and unlearned, of nation, and class, and original character, are all forgotten, under the common character of redeemed sinners. Such a communion table is the epitome of heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Saviour's praise.

"Went on board a Cochin Chinese junk, anchored at the entrance of the inner bay. Its appearance, and that of the men, was quite like the Chinese. They had just arrived, with a passage of six or seven days. One of the men, for whom we carried some medicine, was sick. They treated us kindly, offered us both tobacco and opium to smoke, of which they seemed very fond. Two of the crew we discovered to be Catholics. The time may not be very far distant, if proper efforts are made, when the Gospel shall be introduced and received in Cochin China. Pure Chinese is, at the present time, the language of the court. Christians are there left to enjoy their religion unmolested."

"In a postcript, dated December 18, Mr. Bridgman states," says the editor of the Missionary Herald, "that the French corvette, La Favorite, Capt. La Place, which sailed that day, took on board from Macao, Catholic missionaries for Cochin China. Every intelligent friend of the Bible and pure Christianity, must feel, in view of this fact, that it is exceedingly important that devoted Protestant missionaries, who will preach the simple truths of the Gospel, should stand ready to enter every heathen country as soon as providence opens a way of access, before the minds of the people shall be preoccupied, and all entrance hedged up again by the introduction of papal doctrines."

"Attended meeting here and at Wampoa yesterday, as on the preceding Sabbath. Immediately after the service we had, as our custom is, a short season of social prayer. Three were present. Soon after this, Leang Afa called and wished me to take his little son, a boy of ten years. He desires him to learn the English language, and be familiar with the Scriptures in that tongue, that he may, by and by, assist in a revision of the Chinese version. In the evening, as usual on Sabbath evenings, we spent an hour in social worship at Dr. Morrison's.

"Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of new gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents of rain, and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah, than they are degrading to the character of man. And on each successive night, the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light."

MACKEE GARDEN, a village near Madras, Hindoostan, where Mr. Schaffter, of the *C. M. S.* occasionally labors, and where there is a school.

MACKINAC, OR MICHILIMACKINAC, a post-town and military post in Michigan territory. It is situated upon an island in the strait connecting lake Huron and lake

Michigan. The town and island is now called *Mackinac*, and the county and the strait, *Michilimakinac*. The common pronunciation is *Mack-i-naw*, and the name is not unfrequently written in this manner. The island is about 9 miles in circuit. The town is on the S. E. side of the island, on a small cove, which is surrounded by a steep cliff, 150 ft. high. It consists of two streets parallel with the lake, intersected by others at right angles, and contains a court house, a jail, and several stores. Population of the county, in 1830, 877. It is much resorted to by fur traders, and during the summer is visited by thousands of Indians. Lon. 84° 40′ W.; lat. 45° 54′ N. It is 313 m. N. of Detroit. In 1823, the Rev. Wm. M. Ferry commenced a mission on this island for the benefit of the Indians. Mr. F. was under the care of the United Foreign Missionary Society. In 1827, Mr. F. was transferred to the *A. B. C. F. M.* Through the blessing of God, the mission has been almost uniformly prospered. Some of the fur traders, and individuals connected with the United States' army, have been hopefully converted to God. Many of the Indians have also experienced his renewing grace. The following narrative, furnished by Mr. Ferry, of the conversion of one of these poor outcasts of the forest will be read with interest.

"As was promised in my last, I will now give some account of the religious exercises of C. W. R. Her Indian name was Ma-sai-ain-se. She was a half-blooded Indian girl, though by habit of life and language, a full native of the wilderness, far in the interior, south or south west of Magdalen island, or Saint Michael's Point, upon Lake Superior. Her home, previous to entering the mission family, was about two days' march distant from what is called Lac Coutree. She lived with an aunt, and belonged to a class, by distinction or ceremonies, known as Me-ta-wee. The summer she left her home, she was to have been received as a full priestess or conjuress. She had gone *through* all the previous mummery, *and was then* on the ten day's singing, or finishing scene; when an *uncle*, who had given her her name, and hence had a right to control her, arrived, and said that he had been told in a dream that she must not become one of the Me-ta-wee. This was enough. All was in consequence abandoned, and he took her away. She was also, that summer, while with her uncle, one of the party in the Indian dance around the scalps of those whites murdered by Indians, who were afterwards imprisoned at Mackinaw. Another singular circumstance in her early history was, that, while living with her aunt, during the hunting season, she used to be left alone with her; and sometimes, with no food but what they could obtain themselves, by hunting or otherwise. Hence they suffered much. And when crying with hunger, her aunt frequently said to her, 'Don't cry,—perhaps by and by you may go with the white people, where you will have plenty, and be like them."

"When she came to the Warren Station, at Magdalen Island, she heard of this mission, and determined, though against the will of a brother, that she would come here; and accordingly came down with the traders, and was received into the family three years ago last July. She understood only the O-jib-e-way language, and was probably between 14 and 15 years old.

Her own Account of her Conversion.

"The following is a faithful statement of C.'s exercises, as taken from her own lips in her native tongue, and given to me sentence by sentence in English. At my request she gave the account, (which in substance had been given to us all before,) with this solemn injunction, that she would give what she knew to be truth, and no more nor less.—It will be seen that there is something of sameness in the narrative, because I have only felt at liberty, while following her track, to shape her own ideas into the most intelligible English. From her hopeful conversion to the present time, she has generally enjoyed much peace of mind. She says she has had seasons, when conscious of little spirituality, she has been much distressed for fear she should be deceived, because it was not with her as it

days past: but never, she says, has she been conscious of such a state of feeling, that she could not say from the heart, I am ready and willing to live and die for Christ. And her whole deportment has been strikingly characteristic of such a state of mind. She was received into church fellowship, with two other girls, at our communion season in April; and I presume I speak but the feelings of the family, when I say that there has been no more faithful missionary to her friends and others among us, this summer, than she.

"'Two years ago the present summer, I began first to have serious thoughts about my soul. When hearing the Scriptures interpreted, what God says in them respecting the wicked, and especially when hearing M. (a pious girl of the family,) praying in the native language, for the salvation of poor ignorant Indians, I first began to think, "Perhaps I am one of those ignorant wicked ones." And I began to use some Catholic prayers, which I had in part learnt, thinking these would do me good. But M. told me these were only prayers of the mouth, and not right with God; that God knew all our hearts, and that we must pray from hearts as we felt, if we hoped to have God hear us. With this said to me, which I supposed to be true, I used to try to pray. Sometimes I could only use a few words, and did not know what was the matter with me; but often in meeting and at other times, I was distressed with the thought, that I might be sent away with the wicked. I can now see, I had then no sense of the wickedness of my heart. The more I heard the word of God explained, and was questioned respecting it, and informed, that not only our actions were bad in God's sight, but our thoughts and feelings were displeasing and wicked before him; the more was I led to look at my life, at particular things which I had done; and from this review, to think more of my heart, that there was something very bad, and which I began to see was wicked, in my thoughts and feelings.

"'*Preparatory to the first season of communion after my uneasy state of mind, while helping to prepare the* table service, I was told that none but those who loved God had any right or privilege at his table. I then felt as if I should never be permitted to come there, as I knew nothing of God. All the night following I lay awake, distressed at the situation in which I began to see myself; and thought, as I had lived so long without thinking of God, or rather knowing that there was such a glorious Being in the heavens, that he would never have any thing to do with me; that I was too bad to have him think upon or help me. The next day Miss O. read and had interpreted to the girls that portion of Scripture where Christ instituted the Supper, and explained to us the reason and design of the sacrament. Afterwards, when seeing the church around the table, with all the affecting scene before my eyes, I had a *feeling* that there was truth in these things, such as I had not had before. And not only was my mind more deeply distressed for myself; but seeing so many around me, compared with the small number at the table, whom I supposed must be in the same wicked and dangerous condition with myself, my feelings of anguish became indescribable. On leaving church, while alone in my room, the thought came to my mind, Why need I be so distressed? there are no others who appear to feel as I do: perhaps it is because these things are new to me: when I become more used to them, they will not affect me so; and it may be, that I too, may come to love God.

"'After this, while any of the family were giving me and the other girls instruction, I used often to think, I won't let these things trouble me much. And if at any time I found my mind considerably excited, I would immediately try to check and do away my feelings; as it were saying to myself, It is enough for me to learn little by little: I won't be such a fool: by and by I shall do well enough, when I come to know more. With this impression I almost neglected prayer. To such a degree did I give myself up to this feeling, that for a long time it was but seldom that I would attempt to pray, lest my mind should be too much frightened or distressed.

"'The next thing that troubled me was the parable of the sower, which I heard read to me, and upon which I was requested to meditate, and give my opinion, when I supposed I understood the meaning. This troubled me much, because, after fixing on what I supposed the way side and the stony ground meant, I thought they both represented much of my heart: nor could I resist the anxiety which the thought produced. This state of mind remained and grew worse for some time, until I was arrested with this thought, that it might bring me to sickness, or derangement, or a worse evil: and I determined that I would try and do as far as possible what was right for God, and in the mean time would avoid indulging in anxiety.'

"Here she related a train of feelings, for several months, amounting to nothing essentially more favorable. The narration exhibited a fluctuating, unhappy state; sometimes awaked to anxious distress under instruction, and again endeavoring to settle into indifference or ease of mind. At one time this struggle was severe, occasioned by the death of a little boy in the family. At another, on the arrival of her relatives last summer, Miss O. asked her why she did not talk with and instruct them. Here her mind was again aroused. She says she felt in keen distress for a time, shuddering at the thought of showing others what to do, when this condemned herself. This she thought would be to look after a mote in their eye, with a beam in her own. At length, when Miss Mc F. was lying very sick, and her death daily expected, she came into the room, and among other things Miss Mc F. said to her, 'I suppose you are not willing to have me die; but if you only had a good hope in the Saviour, it would not be long before we should meet again in heaven, and be forever happy together.'

"'This,' she said, 'came home to my heart. It was more than I could well endure; and I resolved that I would pray for mercy *as long as I had life.* From that time I was much *in prayer;* and often able to get little *or no rest* through the night. When *Miss* Mc F. and Mr. F. were about leaving home for their journey last fall, my mind was deeply affected and distressed. I thought it would be right in God, who had been so merciful as to send them here to instruct us and be a father to us, to take away their lives; and that I, with the other children who had not believed in Christ, might never see them again. How can I endure the thought! I will try, I will pray, and perhaps, though I don't deserve it, God will send them back and give mercy to my soul, that I may love the Saviour. When I saw the vessel under sail, I went alone and prayed earnestly that God would preserve them; and that I might, if he could be so merciful, have a heart given me to improve the providence of taking them away.

"'This anxiety continued. I felt after this no inclination to give up prayer. I often thought how I had promised to God, and were I not to do as I had promised, I should lie to him; and then he would have no more mercy on me. I felt this to be my last time, my only hope. My mind was so pressed, that many times I could not sleep, and was often compelled, as it were, to get up and seek relief in prayer.

"'One Wednesday evening, after meeting, Mrs. C. fell in with me, having walked out as I also had done, and had a long talk with me: and though I did not express to her any other than anxiety of mind for salvation, yet I was angry. In my agony of distress and anger I had such thoughts as these, 'What business have you to talk so to me? it don't concern you what becomes of my soul: you have not to suffer for my sins: why not, then, let me alone, and not torment me.' After Mrs. C. left me, reflecting on the feelings I had indulged, I felt, if possible, worse than ever. Although I was aware that Mrs. C. knew nothing of my feelings, yet, I knew they were not hid from God; and must be very displeasing: surely, thought I, I am lost.

"'The following Saturday evening there was a prayer meeting in the girl's room; after which Miss C. made remarks to this amount, "That she was afraid some of those professing so much anxiety were deceived,

judging from their conduct; for surely, if they were so anxious, they would have given themselves to the Saviour before now." This was like a knife to my heart. What can I do? At first, after going to the bedroom with M. and C., who were also distressed, we tried to pray together. But I found this was no place for me; and the whole night I spent alone; now and then only awakened to keener agony from hearing the sobs of M. in the opposite room. Sabbath morning, leaving my room a little after day light, I saw M. standing by her bed, and with a smile on her countenance, look at her little girl. The thought rushed upon me, that she must have found the Saviour; for I had never seen a smile on her countenance before. [Meaning, since her anxiety.] Now she is going to begin a new, a happy Sabbath, and I am left with this wicked heart to profane the day! For a moment, as I heard one of the girls exclaim, "M. has found the Saviour," I felt disposed to envy her. But no—I thought—this is making me more wicked; I will try to follow her: and I left the house for the cedars, designing, at the time, to spend the day there, though I did not. I can give no just account of my mind through the Sabbath and Monday: I can only say, I had, as it seemed to me, every wicked feeling: my heart was so hard I could not weep; I could not shed a tear: it seemed a *perfect combat*.

"'Tuesday morning after breakfast, Mr. H. came to my room and talked with me a good deal: he told me this might perhaps be the last day the Lord would give me; and why will you not submit? He explained to me many verses of the Bible; and during this time my heart got some feeling: it seemed to melt; and I could weep. The whole of this day I hardly knew where or what I was. Sometimes I apprehended that I must lose my senses; and seeing the other girls so different from myself, for a moment I would half resolve to endeavor to be like them; supposing that otherwise I must soon be crazy. But a reacting thought and feeling would *bring me back to* all the keenness *of my agony. Before* supper I *was in the girl's sewing* room, where Miss O. read from the Bible and talked to the girls. I stayed till I dare stay no longer, lest I should break out in something dreadful before them through derangement. I got to my bedroom; and throwing myself on the bed, I lay for sometime unconscious of anything but the fire within: nor durst I even shut my eyes for fear I should find myself in death, actually sinking into the flames of hell.

"'After a time, how long I don't know, becoming more conscious of my state and collected in mind, these were my feelings:—I have tried every way, and all in vain: I cannot help myself: neither prayers nor anxiety do any good: they lead to no relief. It is right, it is just in God to destroy me: I ought to perish. He may do what he pleases: if he sends me to hell, let him do it: and if he show mercy, well: let him do just as he wishes with me. Here, as in a moment, I had such a kind of *one*, or *whole* view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to go in prayer and throw myself for the last time at the feet of the Saviour, and solemnly beg of him to do what he would with me. Just at this time Eliza [an Indian pious woman in the family, who from the very filth of degradation has become as we hope one of Christ's lambs,] came and talked a good deal to me. She told me how easy it was to believe in the Saviour if I would: and after talking some time said, 'we will pray together.' Here I lost all my burden: I felt light: a strange feeling that I cannot describe.—I had no thought that I loved Christ, but I was happy; and yet afraid to be happy; was afraid to give indulgence to these feelings: for it would be dreadful, after all, it appeared to me, to go to hell with no feeling of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I designedly concealed with my handkerchief, lest Eliza should observe it. Leaving the room, Miss O. called me to her bedroom to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused; to which I made no

direct answer. When they saw I either could not or would not eat, they proposed uniting in prayer, in which they each led in succession. Here I was filled with that happiness which I hope to enjoy in heaven. I do not know but that my enjoyment was as great as it was possible for my soul to have, arising from a view of the love, the nearness, and glory of the Saviour. I seemed to see it, to feel it all, in a fullness of joy beyond expression. At the close of prayer my mind run on this hymn. 'Alas and did my Saviour bleed!' and without expressing the wish I had to hear this hymn sung, Miss C. in a few moments commenced singing it. The whole hymn possessed my soul in mingled joy, and wonder, and love. Especially the last verses, so that I was here as much lost to myself in the bliss of joy, as I had been before in the anguish of despair. Perhaps, my countenance told my feelings; and Miss O. asked me if I could now love that Saviour. I answered, I hope I do. This was the first intimation I had dared to give of the peace of soul. But my joy had swallowed up all fear, and I could not resist the answer. Now I had such a love for all around, as well as for the Saviour, that I could have folded them to my bosom. For two days following, night and day, there was little or no abatement of this happiness. I appeared to be in a new world: every thing led me to God: not an object did I see but seemed to say, 'how glorious and lovely is the great God.'"

The following statements will give a summary view of the condition of the mission.

"Begun in 1823: one station, two missionaries, three male and eleven female assistants.

"William M. Ferry, missionary and superintendant; Mrs. Ferry: Wm. T. Boutwell, missionary; Elisha Loomis, teacher; Mrs. Loomis: Martin Heydenburk, mechanic; Mrs. Heydenburk; Abel D. Newton, mechanic; Miss Eunice Osmar, Miss Elizabeth M'Farland, Miss Delia Cook, Miss *Hannah Goodale*, Miss Matilda Hotch*kiss, Miss Betsy* Taylor, Miss Sabri*na Stevens*, and Miss Percis Skinner, *teachers* and assistants.

"*Preaching, Church, &c.* There has been, during the past year, public worship with preaching two or three times on the Sabbath, with the regular exercises of the Sabbath school, and one or two meetings for prayer and conference, or preaching, during the week. A part of the time a meeting has been held on the Sabbath in the Fort. Six were received into the church in January, which now contains about 60 members. Much serious attention to the means of grace has prevailed through the year.

"A course of lectures was delivered by Mr. Ferry, last winter, on the doctrines and practices of the papal church, which were listened to by a full and solemn congregation.

"*School.* The number of pupils in the schools during the year has not been mentioned; but it is supposed to be about 130 of both sexes. The several classes were lately examined in reading, writing, arithmetic, geography, and ancient and modern history, in the presence of many citizens and traders, and acquitted themselves honorably.

"*Other notices.* A juvenile benevolent society, formed among the youth of the school and village, contributed, during the year ending in January, $125; which is appropriated to missionary purposes.

"An Auxiliary to the Board has been organized among the gentlemen residing at Mackinaw and in the vicinity, and those engaged in the fur trade of the interior."

MADAGASCAR, a large island in the Indian Ocean, discovered by a Portuguese, in 1492. It lies 40 leagues E. of the continent of Africa, from which it is separated by the strait of Mosambique. It extends 900 m. from N. to S., and is from 200 to 300 broad. The inhabitants, amounting to more than 4,000,000, are divided into a number of tribes. They are commonly tall, well-made, of an olive complexion, and some of them quite black. Their hair is black, but not woolly, and for the most part curls naturally; their nose is small, though not flat; and they have thin lips. They have no towns, but a great number of villages, a small distance from each other. Their houses are pitiful huts, without windows or

chimneys, and the roofs covered with reeds or leaves. Those that are dressed in the best manner, have a piece of cotton cloth or silk wrapped round their middle; but the common sort have still less clothing. Both men and women are fond of bracelets, necklaces, and ear-rings. They have little knowledge of commerce, and exchange among themselves goods for goods: gold and silver coins brought by Europeans are immediately melted down for ornaments, and no currency of coin is established. There are a great many petty kings, whose riches consist in cattle and slaves, and they are always at war with each other. There are only some parts of the coast yet known; for both the air and the soil are destructive to strangers.

The Madagasses believe in one only true God, the Creator of all things, and the preserver and supreme Ruler of the universe; whom they call Zangahara. When they speak of him, they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted, that he does not stoop to notice the concerns of men; yet he has delegated the government of the affairs of this world to four inferior lords, whom they denominate lords of the North, South, East, and West. One of these only, they consider the dispenser of the plagues and miseries of mankind; while the other three are engaged in bestowing benefits. The souls of all good men, they believe, will, after death, ascend to Zangahara, and enjoy perfect happiness in his presence, while all bad men will be tormented, according to their demerits, by the evil spirit, which they call Anggatyr. The four great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the four lords, who are the only medium of access to the Deity. Some appearances of Judaism are seen among these islanders. They practice circumcision, and offer the first-fruits of harvest. Of a Saviour they have no knowledge. The *language* of the Madagasses is very melodious, and is *said to be copious;* though it had *never been reduced to* a written form *till since missionaries* resided among them. In the interior are some Arabs, who introduced into the island many of the arts of civilization. It is probably owing to the influence of these emigrants on the neighboring tribes, that many of them exhibit evident marks of a state of improvement considerably removed from barbarism.

The Rev. Messrs. Jones and Bevan were sent by the *L. M. S.*, in 1818, to this island, and commenced their mission auspiciously. These devoted laborers were soon called, however, to experience heavy afflictions in their persons and families; which were followed by the death of Mr. Bevan, and by Mr. Jones's removal from his station to the Mauritius, from a decline in his health.

In the autumn of 1820 his Excellency R. T. Farquhar, Esq., Governor of the Mauritius, concluded a treaty with Radama, King of Madagascar, having for its object the total extinction of the slave traffic in that island. With the full approbation of the Governor, Mr. Jones, being sufficiently recovered, accompanied the agent, Mr. Hastie, to the court of Radama, by whom he was received with much cordiality. The King, being satisfied with the views and objects of the society, which were explained to him by Mr. Jones, wrote to the Directors for missionaries to instruct his people in Christian knowledge, and also in the useful arts. It was Mr. Jones's intention to have returned to the Mauritius, after the conclusion of the treaty; but in consequence of a formal invitation from the King, he consented to remain at Tananarivou, when the King allotted to him one of the royal houses as his residence, with servants to attend upon him. According to a stipulation of the treaty already alluded to, 20 Madagasse youths were to be instructed in useful arts, with a view to promote civilization in their own country; of whom 10 were sent for this purpose to the Mauritius, and 10 soon after arrived in England, and were placed in the Borough school, to be instructed in the English language on the plan of the *B.* and *F. S. S.* In the mean time, the King placed under the care of Mr. Jones, to receive an English education, 16 native children, of whom 3 were children of his own sister, and one of

the three was heir apparent to the crown;—the rest were children of different nobles.

The Rev. Mr. Griffiths arrived in the spring of 1821; and in June, 1822, the missionary brotherhood was increased by the arrival of the Rev. Mr. Jeffreys, accompanied by Mrs. J. and four missionary artisans. The valuable patronage of the king remained undiminished. After providing for Mr. Jones a dwelling-house contiguous to the royal school in which were upwards of 40 children under his care, he afforded considerable assistance in the erection of a commodious habitation for Mr. Griffiths, together with a school-house attached, capable of containing about 200 children; and also allotted a house for the use of Mr. Jeffreys and his family. Allowances were also ordered for each of the missionaries, by Governor Farquhar, as well as for the artisans. On the arrival of the latter at Tananarivou, the King gave them a piece of ground for their residence and for the carrying on of their respective trades. About 2000 of the natives were employed to prepare the ground for the erection of the requisite buildings. By direction of the King 3 Madagasse youths were placed with each of the artisans; two of them respectively as apprentices, and the other as a servant, of whom very favorable reports were made. One of the artisans, Mr. Brooks, was, however, suddenly called from his earthly engagements.

At this early stage of missionary effort, good effects appeared; among which may be noticed the suppression of common swearing; though it should be stated, to the reproach of multitudes called Christians, that it was the custom of the inhabitants of the kingdom of Ovah to swear by the name of the King and by the name of the Queen, not by the name of the Almighty Creator and Benefactor of mankind. The *B.* and *F. B. S.* made a grant to the Madagascar mission of 50 English Bibles and 200 Testaments.

The kingdom of Radama, now called Imerina, is divided into 4 provinces; *in* all of which, during 1824, *schools* were established, with the *sanction,* and under the patronage, of *the King*. At the close of the year they amounted to 22, and the number of children to above 2000. The three schools successively formed at Tananarivou were united into one, which the King denominated the *Royal College*. From this seminary, containing about 270 boys, 50 of the highest gifted and best instructed were sent to take charge of the schools in the country. Public examinations of the boys' and girls' schools took place in the presence of the King, some of the members of the royal family, the generals of his Majesty, and Jas. Hastie, Esq. the British agent, which were highly satisfactory. Messrs. Jones and Griffiths commenced preaching in Madagasse in February of the same year; their congregations consisting usually of about 1000, but occasionally of as many as 3 and even 5000. Several parts of the Scriptures had also been translated, and some books were prepared and preparing for publication. On the 21st of April, Mr. Jeffreys removed to Ambatoumanga, a large village situated about 20 m. from Tananarivou, where he commenced a school for boys, and Mrs. J. another for girls, and conducted stated services in Madagasse. It having been judged expedient that the artisans should superintend the schools, Mr. Canham removed to a village about 12 m. from the capital, where he had a school of 110 boys; and Mr. Rowlands to another village about 15 m. distant from the same, where he had a school containing 100 boys. Each of them superintended apprentices, who learned their respective trades; and Mr. Chick was diligently employed on the Sabbath in catechising children; and on the week days in his trade. In the following year, the labors of the missionaries were continued; the translation of the Madagasse New Testament was completed; a printer, a cotton-spinner, and a carpenter, were sent out; and the mission was deprived of a valuable agent by the death of Mr. Jeffreys. About this time some of the Madagasse youths, one of whom had been at his own earnest request baptized, arrived at the capital.

On the 27th of July, 1829, King Radama died. By the intrigues of one of his queens, a number of men of the highest rank were put to death,

and among the rest, the heir presumptive to the throne, the amiable, intelligent, and pious prince Rakatobi, a youth about 15 years of age. Since that period, the island has been in an unsettled state. During the year 1830, Mr. Freeman, one of the missionaries, left the island, and repaired to Cape Town, without the expectation of returning. He was, however, invited in a very friendly manner, to return. Under date of August 2, 1831, he writes,

"The prospects of the general state of Madagascar at that time, and of the mission in particular, were sufficiently gloomy and discouraging; and though, as I have previously assured the directors, I never for a moment considered that I had abandoned that vast and important field, I confess, I had not any rational expectation that events would have proved so auspicious, as they now are, within this very limited space of time. The hand of Providence is clearly to be seen, and ought to be most gratefully acknowledged, in the present posture of affairs. Instead of intestine wars desolating the country, the whole island appears, from the latest accounts which I have received, to be in a state of tranquillity—or, at any rate, not to be suffering more serious disturbances, than existed in consequence of petty opposition in some few provinces to the government of the Hovas, in the time of Radama. The queen's power seems to be thoroughly established, and her disposition to encourage the mission has been proved beyond suspicion. I have received voluminous correspondence from the members of the mission within the past few months, besides several letters from native teachers, and from some of the officers, (that from the queen I have already mentioned,) and all impress me with the conviction that our mission is favored with considerable prosperity in its *actual* state, and may reasonably hope for still greater, unless some new events arise to impede its present operations. I have not received any definite accounts of the state of the schools; but from various orders issued by the Malagasy government, and from the attendance on public worship on the Sundays, I am under no painful apprehension on that head. The voluntary attendance of several adults, and of those just arriving at maturity, on the public institutions of religion, is one of the most pleasing signs in the case; and, it is also a tacit proof, that the true disposition of the government is favorable to our exertions there. We have been taught a lesson, indeed, in the history of Radama, "not to put our trust in princes," or the arm of governments, but we have also numerous instances of the vast *importance* of the countenance and good-will of the native authorities in a country where the will of one is the supreme law."

Mr. Freeman, on his return to his labors, arrived at Tamatave, a port in Madagascar, on the 22d of August, accompanied by Mr. and Mrs. Atkinson. Their goods were transported to Tananarivou, free of expense, by order of the queen.

Since the middle of 1830, the attendance at the mission chapel has been more numerous and encouraging than at any preceding period; the preaching of the word seems powerfully to affect the consciences of some of the people. Another chapel is in progress, in which the services will be performed in the native tongue. At the prayer meetings, which are well attended, many of the natives pray with great propriety and apparent devotion. Mr. Cameron's apprentices, 80 in number, are addressed every Sunday afternoon by one of the missionaries.

Number of schools,	64
" scholars,	2497

13 youths are studying English at the express desire of the queen. Several thousand copies of Catechisms and Tracts have been printed. Various mechanic arts have been introduced.

MADCHAR, a colony of German settlers, near the Caucasus. C. L. Koenig, missionary. The Tartars in the vicinity are becoming more and more friendly.

MADRAS, Presidency of; part of the British possessions in Hindoostan, comprehending the whole of the country south of the Kishna, excepting a narrow strip on the western coast, and the northern Circars. A considerable portion of it is governed by native princes subordinate to the British, and protected by a subsidiary force;

the rest is under the immediate protection of the Governor and Council of Madras, and in 1822 was subdivided into 24 districts, with an area of 166,000 square miles, and a population of 13,677,000. Madras, the capital, is the largest city on the coast of Coromandel. Lat. 13° 5′ N.; lon. 80° 21′ E.; 1044 m. from Calcutta; 770 from Bombay. Pop. in 1823, 415,751. It consists of Fort St. George, Black Town, and the European houses in the environs.

The first mission establishment at Madras was formed in 1727, by the Rev. B. Schultz, under the patronage of the king of Denmark. From that time till 1760, 1470 were united with the church. The mission was under the patronage of the *C. K. S.* Mr. Loveless, of the *L. M. S.* commenced a mission here in 1805. In 1816, the Rev. Richard Knill, now of St. Petersburg, joined Mr. Loveless. W. Taylor, John Smith, and John Bilderbeck are now the missionaries of this society; 6 assistants. In the eastern division of this mission under Mr. Smith, two English services are held on Sundays at Black-Town Chapel; where there are 48 communicants; at 3 Tamul services weekly about 20 attend. In the western division there are 34 communicants. In 20 schools there are 319 scholars. In 1831, 3299 books and Tracts were distributed.

A corresponding committee was formed at Madras, in connection with the *C. M. S.*, in 1815. At the present time, 1831, P. P. Schaffter, J. J. Müller, Edmund Dent, missionaries, 1 printer, 3 catechists, 2 readers, and 28 schoolmasters. Congregations in 4 outstations, and in Madras, 373; communicants 83; candidates 68; seminarists 27; schools in Madras and at 3 outstations 27; with 546 boys and 636 girls. In 9 towns and villages connected with the mission, there are about 110 families, and above 1600 adults and children under religious instruction. During 6 months previous to April, 1830, there were issued from the press, 30,000 copies of different books of the Bible, with 80,000 tracts and books in Tamul and Telooguo.

In June, 1828, 362,417 tracts had been circulated. The income of the Tract Society for the year 1831 was 2690 rupees. Several thousand native Christians, who have long dwelt in the twilight of the Romish superstition, have lately requested to be received into the church of England.

Translations of the Scriptures into Tamul, Malayalim, Canarese, and Teloogoo are either finished, or in progress.

MAHIM, a town in the northern part of the island, Bombay, about 6 m. from the town of Bombay, where the missionaries of the *A. B. C. F. M.* itinerate and distribute tracts.

MAIAOITI, an outstation of the *L. M. S.* in the Georgian island. Inhabitants 220: 3 native teachers. The people are constant in their attendance on the means of grace. Many very neat houses have been built.

MAHJEHDUSK, a station of the Am. Methodist missionary Society, at Mahjehdusk Bay, which empties into Lake Huron. This is considered of great importance, as being the annual rendezvous of Indians from the north. A native school was established in 1829, under the care of James Currie and David Sawyer. 82 communicants, 33 scholars.

MALACCA, OR, MALAYA; country of India beyond the Ganges, consisting of a large peninsula, connected with Siam by the the isthmus of Kraw. It is about 775 m. long, and 120, on an average, broad.

Malacca, a seaport of the above country, on the straits of Malacca: lon. 102° 12′ E.; lat. 2° 14′ N. The surrounding country is fertile and pleasant. Since 1825, it has been permanently occupied by the British authorities. Pop., in 1828, 33,806.

In January, 1815, a mission was commenced in this place by the *L. M. S.* In 1816, Dr. Milne, the associate of Dr. Morrison at Canton, visited Malacca.

While here, Mr. M. was favored with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where, it is said, 20,000 Chinese reside, to Rhio, Cochin-China, and various other places, where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are

said to be 8000 Chinese inhabitants; among whom Mr. Milne went from house to house, distributing the Scriptures and tracts. He calculated, that in China and Malacca together, there had been printed and circulated at that period, not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. Towards the great expense of printing Chinese tracts, the *Religious Tract Society*, in London, liberally contributed the sum of 500*l*.

Mr. Milne's labors were abundant: continuing his translation of the Scriptures into Chinese, studying the Malay, and superintending two Chinese schools. Other works were also proceeding; besides which the settlement had the advantage of two presses, with suitable workmen, and an able superintendant.

Among other important objects which engaged the attention of Dr. Morrison and Mr. Milne, during a visit of the latter to Canton, was the establishment of a seminary, now denominated the *Anglo-Chinese College*, the principal objects of which are, to impart the knowledge of the English language, and the principles of the Christian Religion, to Chinese youth; and the instruction of missionaries and others in the language and literature of China. Dr. M. generously proposed, on certain conditions, to contribute towards the object the sum of 4000 dollars, exclusive of a separate donation of 500*l*. to defray the expenses of educating, in the college, 1 European and 1 Chinese youth, for 5 successive years. In the importance of this plan the directors concurred, and the foundation-stone of the institution was laid Nov. 11, 1818, by Major William Farquhar, late Englsh Resident and Commander of Malacca; and several persons of high distinction, as well as the chief Dutch inhabitants were pleased to attend the ceremony. The college, since erected, stands on the mission premises, in an open and airy situation, close to the western gate of the town, and commands a fine view of the roads and of the sea At this time a *Fund* was formed for widows and orphans of the Ultra Ganges Mission—*the Chinese schools were in a flourishing state—tracts were extensively circulated*—the work of translation was making rapid progress—the press was vigorously employed—and much was done in the direct communication of the Gospel.

About this period, 3 Chinese schools were going on prosperously, and the Malabar school was well attended; in the English and Malay school several hundred boys had learned to read the Holy Scriptures; a Malay school, which was for a time suspended, was re-opened; and a *female* Malay school, the first establishment of the kind in Malacca, was commenced. On June 1, 1821, Dr. Milne publicly baptized a heathen woman (her father was a Chinese, and her mother a Siamese); and on the 8th of July following, Mr. Thomsen baptized 2 Malays, all of whom were apparently sincere converts to Christianity.

In consequence of the decease of Dr. Milne, which took place Jan. 2. 1822,—the Chinese services previously conducted were necessarily suspended. During a visit which Dr. Morrison paid to Malacca, however, they were resumed four times on the Sabbath, and twice on week days: a Chinese youth formerly a student in the Anglo Chinese College, occasionally assisted in these services. This individual, who understands both the Fühkeen and Canton dialects, was also employed, in conhexion with the mission, as a public reader, explaining the Scriptures to his countrymen according to his ability; and occasionally conducting Christian worship in the Pagan temple, where Dr. Milne formerly preached. The Malayan female servants, and the female Portuguese servants who understand Malay, belonging to the mission assembled every Sabbath evening, when the Scriptures were read, and an exhortation given in Malay by Mrs. Humphreys.

On the 20th of May, 1823, the printing of the whole Chinese version of the Scriptures was finished: Afa, a Chinese convert, had the honor both to commence and to complete this work, having arrived from China for that purpose. The number of students on the foundation of the college, was then 15, that of candidates for admission, 7. These youths had professedly embraced Christianity, and,

generally speaking, entered with zeal and cheerfulness into the religious exercises of the institution.

Samuel Kidd and Josiah Hughes are now employed at this station; 3 Chinese services are continued on Sundays. Government has withdrawn its accustomed allowance to the college and native schools. The whole mission is assuming a more and more favorable aspect.

	Scholars
2 free schools contains	226
7 Chinese boys' schools	240
6 " girls' "	68
2 Malay schools	27
2 Tamul	24
3 Portuguese	174

MALTA, anciently *Melita;* an island in the Mediterranean, lat. 35° 53′ N.; lon. 14° 30′ E. (of the observatory of the grand master) 60 m. from Sicily; 200 from Calissia, the nearest point of Africa. Pop. 70,000. Besides the natives, there are English, (about 700 besides the military) Jews, Greeks, Turks, Egyptians, Italians, French, and Dutch. The Maltese, English, and Italian are the predominant languages. The capital is Valetta, with a population of 40,000, and an excellent harbor, which will contain 500 vessels. The fortifications are, the strongest in the world. It was taken from the French by the British in 1800, and confirmed to them by the treaty of Paris in 1814.

The Rev. Mr. Bloomfield, who was sent out by the *L. M. S.* in 1811, to promote the knowledge of the Gospel among the Greeks, was directed to reside for a time at Malta, where he might have an opportunity to learn the Italian language, and to perfect himself in the modern Greek, as well as to obtain the best information concerning the places to which he might afterwards direct his course. While faithfully fulfilling his trust, he preached to a number of Englishmen resident at Valetta, and, it is believed, with spiritual advantage to many. He was also active in distributing copies of the Scriptures, of Dr. Doddridge's *Rise* and Progress in Italian, *and of religious* tracts, some of which *were sent* to Sicily, &c. He was informed that a gentleman who visited the Morea, left two Greek Testaments at a convent, with which the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary religious ceremony. In the midst of these cheering circumstances, however, Mr. B. resigned his work to receive his reward.

In Sept. 1816, the Rev. Mr. Lowndes of the *L. M. S.* was sent out for the same purposes as those contemplated for his excellent predecessor, and his ministry was not in vain.

The Rev. S. S. Wilson of the same society arrived at Malta at the commencement of 1819; in consequence of which Mr. L. left that place, to carry into effect the various objects of his mission: he afterwards settled at Zante, and ultimately at Corfu. Mr. W., in addition to various engagements, prepared several books for publication in modern Greek. In 1823, his congregation had increased to about 250 hearers, of whom a considerable number gave satisfactory evidence of genuine piety, and many others of most promising moral qualities. The number of communicants was increased to 50. In the Sabbath-school there were about 30 English children; 20 Greek boys and girls also attended, who learned Mr. Wilson's Greek catechism, and passages of Scripture both in Greek and Italian. Mr. Wilson resumed his Greek services; the attendance, including children, was about 50. During his absence in England, the American Brethren commenced a small school for Greeks; an English young lady, whom Mr. Wilson formerly instructed in modern Greek, had the charge of the female department of it. The boys were taught by Mr. Temple, assisted by Mr. Wilson. The latter devoted a portion of every day to the instruction of a few Greek boys, from Scio, in ancient Greek, English, and Italian. One of these boys translated a considerable part of Turner's "Arts and Sciences," and proceeded with the work under Mr. Wilson's direction.

In 1830, there were issued from the press 9,100 Tracts and Books, 600 of which were Scott's Essays. Mr. Wilson has an increasing attendance on Sundays at 2 English services.

The attention of the *C. M. S.* having been drawn to the Mediterranean as an important sphere of labor, it was determined to send thither a representative. The Rev. Wm. Jowett offered himself for this service; and after due preparation, proceeded, in the year 1815, to Malta, as the most suitable place of residence. The society had adopted, on the suggestion of the late Rev. Dr. Buchanan, the plan of sending a literary representative to a sphere of this nature, where direct missionary labors were not practicable; and Mr. Jowett had the benefit of much friendly conference with that distinguished man, who had himself led the way, and given an admirable model, in the conducting of Christian researches. The objects of the society, in establishing representatives in the Mediterranean were—the acquisition of information relative to the state of religion and of society, with the best means of its melioration, and the propagation of Christian knowledge, by the press, by journeys, and by education. Mr. Jowett returned, with his family, to this country, for the renovation of his health, in the year 1820. During the 5 years of his absence, he had been resident chiefly in Malta; but he had spent a considerable time in Corfu, and had twice visited Egypt and some parts of Greece.

The results of this visit to the Mediterranean have been in many respects highly important; these he has since given to the public, in a very interesting and valuable volume, which has awakened a lively interest in behalf of the sphere in which his energies have been engaged. Mr. Jowett subsequently returned to Malta.

A second volume of very valuable Researches has proceeded from his pen, and been republished in the United States. He is now in England, having been disabled by the effect of his residence in the Mediterranean upon his health from resuming his labors there. Mr. Schlienz, after having been absent on a visit to Germany for 12 months, returned in Oct. 1831 with re-established health. In the latter part of 1829 and the whole *of 1830, there were printed* 57,900 *books and tracts, in Italian, modern Greek, Arabic, and Maltese.*

The *A. B. C. F. M.* commenced a mission here in 1820, with the design of benefitting the mingled inhabitants of Palestine. The first missionaries, sent by the Board to the Holy Land, were the Rev. Messrs. L. Parsons and P. Fisk, who arrived at Smyrna, Jan. 15, 1820, and were cordially welcomed by the chaplain and other gentlemen. After obtaining the requisite information for the government of their future measures, they embarked for the island of Scio, where they spent some time in the study of the modern Greek, and soon after visited the 7 churches of Asia. Mr. P. then went to Jerusalem, where he spent some months in distributing the word of life, and religious tracts in 9 different languages. In Jan. 1822, in consequence of his declining health, he sailed with Mr. F. for Alexandria, where, on the 10th of Feb., he yielded up his spirit to him who gave it. The Rev. D. and Mrs. Temple arrived at Malta, Feb. 22, 1822. A printing establishment was also sent; which has been, and will probably continue to be, a powerful and useful engine in promoting the designs of the mission: this press was procured, and kept in operation for the term of 5 years, by benevolent individuals in Boston. It was calculated that in about two years there were printed by it more than two million and a half of pages of religious tracts.

The following information is contained in the last report of the Board.

"Daniel Temple, missionary, Homan Hallock, printer and their wives.

"Malta is the book-manufactory for the whole mission, as well as a central point of intercourse and union. The library collected at this station is already valuable, both in the materials and helps for translations. There are three printing-presses, two of which are in constant use. There are founts of type for printing in English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish, and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character. The press has ever been perfectly secure in Malta, and has operated without any embarrassment from the govern-

ment, though the publications have been subject to a mild and tolerant censorship.

"The location of the press in this island was not the result of design, and it has always been regarded as temporary. The Committee have been ready to remove the whole establishment to Smyrna, or Constantinople, or to divide it and place one part in Turkey and the other in liberated Greece, whenever there should be reasons to justify such a measure. Such reasons there may soon be; but hitherto those for continuing at Malta have preponderated over those in favor of removal.

"Experience has led to some important changes in the manner of employing this printing establishment. Previous to the year 1829, the press was employed almost wholly in printing works analogous to the publications of our tract societies. They were excellent in their kind, and many of them doubtless fell into the hands of readers who were made wiser and better by them;—yea, we may hope, that there are some who were made wise unto salvation. In general, however, this class of publications was issued on the presumption of a more extended propensity to reading and reflection in the several communities of the Levant, than there really was. It may be doubted whether, on the whole, taking these publications as a class, any considerable proportion of the people in the east was prepared for them. The missionaries of the Board were, for some time, becoming painfully convinced of this, and, in the year 1829, they resolved, with the approbation of the Committee, to make it the leading object of the press, for the present, to furnish books for elementary schools, making them, as far as possible, the vehicles of moral and religious truth. The results of this new measure have not yet been seen, except among the Greeks, but among them they have exceeded expectation. The summary of the gospel history by Niketoplos, which was reprinted at Malta, called forth a public expression, in the government newspaper, of gratitude towards the Americans for having furnished the Greek people with books. Doct. Korck, Church Missionary in one of the islands of the Cyclades, has found a considerable sale for our publications. The one, for which there existed the greatest demand, was the Alphabetarion;—a first book for schools, of 60 duodecimo pages, very happily embodying a large amount of instruction appertaining both to this life and the life to come. Two editions, containing 12,000 copies in the whole, had been printed at Malta; and the work had gone into such extensive use in Greece, and the demand for it was such, that, by the united recommendation of Doct. Korck and Mr. Temple, a third edition of 15,000 copies has been printed in this country. By the time a part of this edition reached Malta, Mr. Temple had not only disposed of all the copies of the former impressions, but had orders, from Constantinople and Greece, for 4,000 more.

"The most important work executed at the Malta press, during the last year, was the translation of the New Testament in the Armeno-Turkish language. The printing of this was commenced on the 8th of January, 1830, and the last sheet was corrected in the press before the expiration of January, 1831.

"The translation, as it is now published, was prepared by Mr. Goodell from one made by himself, with the aid of the Armenian bishop Carabet, from the original Greek, and another made at Constantinople, from the Armenian version, under the superintendence of Mr. Leeves, agent of the British and Foreign Bible Society; and was carried through the press by Mr. Goodell, at the expense of that noble institution. The printing is in a beautiful style, and there is no reasonable doubt that the translation is so far successful, as to make a knowledge of the way of salvation perfectly attainable in a language spoken by a million and a half of people. Mr. Goodell's removal to Constantinople, of which an account will be given in its proper place, will afford him good opportunities to revise the work for a second edition.

"Mr. Hallock performs his duties as printer, in a very satisfactory manner. In September, 1830, there were eight men in the printing office.

About that time, the workmen began to be paid by the piece, and as a consequence of this, the amount of work performed daily has been doubled, and at the same time it has been better executed. The whole amount of printing performed at Malta since July 1822, cannot be less than 12,000,000 of pages

"Several letters on Popery, transmitted by Mr. Temple to this country since his return to Malta, have had an extensive circulation in the religious newspapers."

The whole number of pages issued from the press, during the year ending Oct. 16, 1831, was 4,326,000.

Rev. John Keeling, of the *W. M. S.* resides at Malta. He has a school of 70 scholars.

The boys' school at Valetta has 207 scholars, and the girls' 200. 3 other schools are in operation. The Committee of the *L. R. T. S.*, in 1831, sent 24,000 publications to Malta. 9083 copies of various portions of the sacred volume in a variety of languages, were issued, in the same period, by *B. & F. B. S.* from the press at Malta.

MANAIA. Davida and Tiere, two native teachers, were left at this, which is one of the Harvey Islands, by the deputation from the *L. M. S.* During the first two months of their residence on the island, a few embraced the Gospel;—that number has since increased to 120. "These were easily distinguishable," says Mr. Bourne, "among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behavior. We proceeded to the teachers' house, which we found equal to any, and superior to most, of the houses of the natives at the Society islands. Not far from the teachers' house, is the chapel, round which the dwellings of the Christian converts are scattered. The number of inhabitants is from 1000 to 1500; the people who have embraced Christianity are diligent in their learning; a few are beginning to read the Scriptures; and family and private prayer are strictly observed among them. They pay great respect to their teacher; *and although the* King and the *principal part of the* people are still *idolaters, yet they* are *all* upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity. Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ear-ornaments; their heads are profusely covered with figured cloth, red beads, and sinnet, of beautiful workmanship. The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls also, and hogs have been introduced, and are upon the increase. We left some sweet potatoes for seed, which will form a valuable addition to their stock of eatables."

MANCHIONEAL, a station of the *Baptist M. S.* on the island Jamaica. Joseph Burton, Missionary.

MANDUCHIO, a suburb of Corfu, the chief town of Corfu, one of the Ionian Islands, where a school has been established.

MANEPY, a station of the *A. B. C. F. M.* on the island, Ceylon, 4½ m. N. W. of Jaffnapatam. It was established in 1821. H. Woodward missionary, and several native assistants. The congregation amounts to 400. There are 14 communicants.

MANGUNGA, a station of the *W. M. S.* on E' O' k'eanga, in New Zealand, founded in 1827. W. White, James Stack, John Hobbs, missionaries. A few first fruits have been gathered. One youth has died a Christian.

MARQUESAS, five islands in the Pacific Ocean, named Christina, Magdalena, Dominica, St. Pedro, and Hood. The first four were discovered by Quiros, in 1595; the last by Cook, in 1774. Dominica is much the largest, being about 48 m. in circuit. The products of these islands are bread-fruit, bananas, plantains, cocoanuts, scarlet beans paper mulberries (of the bark of which their cloth is made), casuarinas, with other tropical plants and trees. The Marquesans are of large stature, well made, strong, and active, of a tawny complexion, but look almost black by be-

ing tattooed over the whole body. Some of the women are nearly as fair as Europeans, and among them tattooing is not common, and then only on the heads and arms. Their language much resembles that of the Society Islands. Two Tahitian teachers were stationed by the Rev. Mr. Crook, of the *L. M. S.*, on Tahuata (or Santa Christina), in 1825; but after continuing there about 10 months, and seeing no prospect of success, they returned home. It has since determined to attempt a missionary settlement on Nugahiva, another island of the same group, considered for that purpose as superior to Tahuata. Maracore, one of the teachers who were stationed at the latter island by Mr. C., proposes, with that view, to return to the Marquesas, accompanied by three or four families from Tahiti. Mr. C. has prepared a Marquesian Spelling-book, an edition of which has been printed for their use.

Maracore, and his companions, expected to proceed to the Marquesas, in the Minerva. Captain Ebrill, who is his son-in-law to Mr Henry, missionary in Eimeo, and well disposed to promote their views. Mr. Crook has supplied them with stationary, and the members of his church and congregation have furnished them abundantly with articles of apparel and food, useful implements, &c. Each of them presented some gift on the occasion; they have also, jointly, presented to Capt. Ebrill about a half a ton of cocoa-nut oil, as a compensation for the passage, &c. of the teachers. Mr. Alex. Simpson, one of the missionaries who have accompanied Mr. Nott on his return to Tahiti, is appointed to labor in this group.

No intelligence has recently been received from the natives laboring on these islands. The missionaries at Tahiti were preparing to visit them. The *A. B. C. F. M.*, are contemplating the establishment of a mission on the Washington islands, a part of this groupe.

MARTYN, a station of the *A. B. C. F. M.*, among the Chickasaw Indians. In consequence of the disturbed state of the people little has been affected at this mission recently. Mr. Holmes, the missionary, under date of Dec. 24, 1831, thus describes the condition of the tribe.

"The expectation of a removal beyond the river seems to have concentrated every thought to that one point. Even those who are determined to remain on reservations, as is the case with this neighborhood, are far from enjoying tranquility of mind. Judging from what has passed since the extension of the laws over the nation, they cannot promise themselves much undisturbed enjoyment. Instances of grievous oppression have now become common. One out of many I will relate, as it came under my own observation, and is of recent occurrence. A citizen of Mississippi, with an unjust claim, entered the nation with a civil officer, and carried forcibly away property to the value of several hundred dollars. The Chickasaw instituted a suit, and recovered the property; but by attending to this business, he sustained considerable loss at home, owing to his absence for several weeks; travelled more than eight hundred miles, bearing his own expenses; and paid a lawyer one hundred dollars for pleading his cause. It is a fact honorable to the court which has cognizance of the affairs of this nation, that in every case, I believe, without exception, the decision has been in favor of the Indian, who is uniformly the defendant. This, however, does not relieve the natives from the expense of feeing lawyers and attending courts."

MARY, ST., a small island at the mouth of the Gambia, N. Africa, separated from the main land by a creek, between 13° and 14° N. lat. The inhabitants are from different parts of the continent, and many from the heart of Africa. The island is well situated for commerce, and the settlement is flourishing. Bathurst is the principal town. Here the *W. M. S.* has a society and a school, both of which are attended by pleasing circumstances. [See *Bathurst.*]

MATURA, a small town and fortress on the southern extremity of Ceylon. E. lon. 80° 37′, N. lat., 5° 55′. It is 100 m. S. E. of Colombo, Mr. Lalman of the *W. M. S.* commenced a mission here in 1814. By the last report, there were in society 98 adults. 42 children had been bap-

COCOA NUT TREE.

FRUIT OF THE MARQUESAS.

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tized: 44 boys were in the school.

MAUI, one of the Sandwich Islands, 48 m. long and 29 broad. Population 2500. At *Lahaina*, on the N. W. coast there is a mission station.

The Rev. W. Richards, and C. S. Stewart, with Betsey Stockton, a colored female assistant from the *A. B. C. F. M.*, commenced their residence here, Aug. 31st, 1823, in houses built by the Queen dowager for their use, in the native style, lined with the leaves of the sugar cane, and thatched with grass, without floors or windows. Mr. Pitt, the prime minister, gave them a small plantation, with men to cultivate it. Adjoining the inclosure of the missionaries, a chapel was immediately erected, 100 feet by 40. The houses stand upon the open beach, so near the sea that the surges break within a dozen yards of the doors.

Soon after their arrival, the missionaries wrote:—"Pigs, hogs, fowls, and goats, have been sent constantly, by some person or another; in fact, no Christian congregation in America could, in this respect, have received a clergyman, coming to administer the word of life to them, with greater hospitality, or stronger expressions of love and goodwill."

"It is literally true," say they, "that hundreds have committed the books to memory, and probably will do so, faster than the mission can possibly furnish them. Indeed our prospect of usefulness is limited by our own strength, and not by the circumstances of the people."

The death of Keopuolani at this station was the occasion of introducing Christian marriage among the people. Her husband Koapini wishing to take another wife, they were united with great solemnity.

At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves: locks, guards—the utmost vigilance—every precaution, were ineffectual; but so great has been the moral change, that for successive months, although every thing was exposed, and nothing was guarded, and hundreds of *natives* were entering the *missionary's habitation* every day, *nothing, absolutely nothing*, was lost.

A new church, 94 feet by 24, was opened July 10, 1825, when two adults, the first-fruits of the mission, were baptized; from that time the church has been completely filled. "Not a day passes," says Mr. Richards, "but what we see evidence that the Lord is here." [See *Sandwich Islands.*]

MAULMEIN, a station of the Am. Bap. Board in Birmah. It is a new town on the Martaban r. 25 m. from its mouth. The mission was commenced in 1827. The following paragraph is from the last report of the Board.

"Immediately after an excursion into the country, Mr. Wade adopted measures to extend his efforts among the native population at Maulmein. He erected a new zayat, in an advantageous position, on the mission premises, and commenced worship in it. Around this the people would gather of an evening, and listen to the gospel, even when they would not presume to enter. Some were impressed, and others hopefully converted. Of the latter, seven came forward, between April 26 and May 29, and made a profession of religion; making the whole number added to the native Church, for the year ending June 1, 1831, twenty. Considering the disadvantages under which the mission has labored for want of zayat preaching—the strong prejudices of the people, and the violent opposition which all have to encounter who embrace the truth, the increase is great. With many the struggle is severe. A young man of excellent character and promise, among the last baptized, no sooner submitted to the self-denying rite, than he was reviled and driven from his home by persecution. Such an ordeal, however, tends to keep back the insincere, and insure the stability of those who connect themselves with the church. It is probably to be attributed to this, that the instances of apostacy among the converts, notwithstanding their former ignorance, are as rare as in better informed communities."

For further particulars see *Birmah*, *Rangoon*, *Tavoy*, &c.

MAUPITI, one of the Society Islands in the S. Pacific Ocean, 40 m. W. Borabora.

About 1822, two native teachers were sent here from the *L. M. S.'s* station at Borabora.

In 1823 the deputation visited Maupiti, in compliance with the earnest request of the King. They witnessed the rapid progress which the people had made in the knowledge of the Gospel, and were present at the baptism of 74 persons, 291 having been baptized—in all, 365. They assisted also in the formation of an *A. M. S.*, the subscription to which amounted to nearly 1000 bamboos of cocoa-nut oil.

The teachers, beside attending to their appropriate missionary duties, have not been inattentive to civilization; they have displayed their industry and skill in the erection of dwelling-houses, boat-building, and in making, with dried goat-skins, a pair of bellows for a smith's forge.

No recent report has been received from this island.

MAURITIUS, or *Isle of France*, an island in the Indian Ocean, 400 m. E. of Madagascar. It was discovered by the Portuguese; but the first settlers were the Dutch, in 1598. They called it Mauritius in honor of Prince Maurice, their stadtholder, but on their acquisition of the Cape of Good Hope, they deserted it, and it continued unsettled till the French landed in 1720, and gave it the name of the Isle of France. In 1810 it was taken from them by the British, to whom it was ceded in 1814. The island is 150 m. in circuit, and the climate healthy, but the soil not very fertile; there are many mountains, some of which have their tops covered with snow; but they produce the best ebony in the world. The valleys are watered by rivers, and made productive by cultivation, of which coffee and indigo are the principal objects; and there are a great number of cattle, deer, goats, and sheep. The town and spacious harbor, called Port Louis, are strongly fortified; but in the hurricane months the harbor cannot afford shelter for more than eight vessels. In 1816, a fire consumed 1517 houses in the most opulent part of the town; *and in 1818, the* island suffered great *devastation by* a tremendous hurri*cane. Port* Louis is situate on the E. *coast. E. long.* 57° 28′, S. lat. 20° 10′.

The Rev. Mr. Le Brun, an agent of the *L. M. S.* arrived here in June 1814, and immediately commenced his important work.

In 1817, Governor Farquhar, in addition to placing at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education, wrote to the directors in terms of high approbation of his labors.

Twenty-five persons were about this time united in a Christian society. In 1821 these had increased to 43; the congregation was considerable; 112 boys, and 80 girls were under instruction, Governor Farquhar ordering an allowance of 30 dollars per month towards the support of the former; and a school at Belombre continued in a prosperous state.

"Mr. Le Brun," says the Report of 1827, "still continues his labors, chiefly among the colored people, of which numerous class his church is chiefly composed. The number of children in the Sabbath-school is increased to 100. The day school is also on the increase: there are now under instruction about 180 boys, who attend with tolerable regularity. About 70 liberated negroes and slaves are instructed by members of Mr. Le Brun's church; some of them have expressed a desire to be baptized. The favorable change wrought in their character by the instruction imparted, has been attested by their masters.

"Mr. Forgette, in April, 1826, took charge of the religious instruction of the slave population at *Riviere du Rempart*, where a small chapel has been built. A Sabbath school has been commenced, in which are about 25 children. A day school also has been established. Mr. Le Brun visits Riviere du Rempart every month, when he preaches to about 40 or 50 colored people. A few French families, resident in the neighborhood, usually attend.

"Mr. Le Brun has commenced another school, at a place called *Camp Yolofs*, inhabited by several hundred negroes, who were before entirely destitute of the means of religious instruction. From 25 to 30 children attend, some of whom are able to read in the New Testament. Once a week Mr. Le Brun gives an address to the people there."

The inhabitants of the Mauritius are now about 80,000, chiefly colored. John Le Brun, missionary, V. Forgette, assistant. Communicants 49. Congregation, 80 to 90 in the morning, 30 in the afternoon. Day scholars 171, Sunday scholars 70. The prospects of the Wesleyan Mission on this island were never very cheering. The growing hostility to missionary exertion among the slaves has seemed to shut up every door. This opposition has been excited principally through the interference of the Roman Catholic Vicar Apostolic.

MAUTII, or *Parry s Island*, one of the Harvey Islands, where two of the *L. M. S.'s* native teachers are engaged.

The people of this island have universally embraced the Gospel. They are diligent in learning, and behave with kindness to the teachers. Family and private prayer is observed. A neat chapel has been erected; and the same attention to the preaching of the Gospel is manifested here as at the other islands. Civilization is advancing. The following is an extract from the records of the voyage of the Blonde, describing the visit of Capt. Lord Byron :—

"Two persons, who, by their dress and appearance, seemed to be of some importance, stepped on board, and, to our great surprise, produced a written document from that branch of the *L. M. S.* settled at Tahiti, qualifying them to act as native teachers in the island of Mautii. They were very fine looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat, instead of trowsers.

"When the teachers had satisfied their curiosity in surveying the ship, at the size of which, and with almost every thing on board, they were much astonished, his Lordship and suite accompanied them, as their guides, on shore.

"We embarked on the 9th of August, 1825, in two boats, taking one of the missionaries in each; but we found the surf on the beach so violent, that we got into the natives' canoes, and trusted to their experience for taking us safely through: this they did with admirable dexterity; and our passage in the canoes convinced us that no boat of ours could have effected a landing. The coral bank at the landing-place extends 50 yards from the land, at about 2 feet under water; when we reached it, the natives carried us ashore on their shoulders. When arrived, it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till the sign of friendship had passed; and this ceremony being over, they conducted us towards their habitations, which were about 2 miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space on the left, 2 canoes were building. They were each 80 feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough, over the fragments of coral; but it wound agreeably through the grove, which improved in beauty as we advanced, and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where there were two of the prettiest white-washed cottages imaginable—the dwellings of the missionaries.

"The inside of these habitations corresponded with their exterior neatness. The floors were boarded; there were a sofa and some chairs of native workmanship: windows, with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa; in one there was a bed of white tapa, and the floor was covered with colored varnished tapa, resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behavior of the people, especially the women.

"After partaking of the refreshment offered us by our hostess, which consisted of baked pig, bread-fruit, and yams, we accompanied the missionaries to their church. It stands on a rising ground, about 400 yards from the cottages. A fence, composed of the trunks of cocoa-nut trees, surrounds the area in which it stands.

Its form is oval, and the roof is supported by 4 pillars, which bear up the ridge. It is capable of containing 200 persons. Two doors and 12 windows give it light and air; the pulpit and reading-desk are neatly carved and painted, with a variety of pretty designs, and the benches for the people are arranged neatly round. Close to the church is the burying-place, which is a mound of earth, covered with green sward; and the whole has an air of modest simplicity which delighted no less than surprised us. As Mautii has not been laid down in any chart, or described by any navigator, we used the privilege of discoverers, and named it Pairy's Island. It lies in W. long. 157° 20′, S. lat. 20° 8′.

"On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us—the various tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest-trees—and, above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures, which could not fail to delight us."

Mr. Bourne baptized, during his visit here, 42 adults and 39 children.

In 1830, this mission was reported as in a prosperous state.

MAVALORE COOPUM, a Roman Catholic village, near Madras, Hindoostan. It contains 16 houses, and is inhabited by 102 Catholics. The population of this, and of several neighboring villages, have recently renounced the Roman Catholic religion.

MAVELICHERRY, a church of the Syrian Christians in Travancore. Attached to it are 300 houses, and 1000 souls. Rev. H. Baker, of the *C. M. S.*, has a school at this place.

MAYAVERAM, a large town of about 10,000 inhabitants, 21 m. N. E. of Combooconum, and 10 W. Tranquebar. The *C. M. S.* has had a school at this place since 1819, which was visited with many others from Tranquebar. The head quarters of its school establishment had been at Tranquebar from the year 1816, but they are now removed to Mayaveram. *The mission premises* lie between this town and the village of Coinadoo: the foundation-stone of the buildings was laid June 10th, 1825. The Rev. Mr. Bärenbruck had spent the greater part of 1824 at Combooconum, not without a blessing on his labors: in April and June 1825, he admitted to baptism, before he left Tranquebar, 9 adults, most of whom were the fruits of his labors when at Combooconum, and had come to him at Tranquebar for baptism. On one of these occasions, some children also were baptized, in reference to whom he feelingly says:—"I was very much affected, during the act of baptism, on seeing two of these dear little ones, 4 and 6 years of age, kneel down before the font; and though some of the bystanders wished them to stand up, they were not to be moved, but held their folded hands upwards, apparently with much devotion, which affected me to tears."

There are now employed (1831) 1 native missionary, 2 native catechists, 5 readers, and 30 schoolmasters. Mr. Bärenbruck is on a visit to Europe. John Devasagayam was admitted to Deacon's Orders by the late Bp. Turner. Congregation 10. Communicants 29. Candidates 15. In 25 surrounding villages there are about 1570 persons under religious instruction. Seminarists 24, schools 31, with 1480 boys and 29 girls.

MAYHEW, a mission of the *A. B. C. F. M.* among the Choctaws, in the State of Mississippi. W. lon. 88° 15′. N. lat. 33° 20′. It is 35 m. W. of the eastern boundary of the State of Mississippi. It was established in November, 1820, and a church was organized in May, 1821. Rev. Cyrus Kingsbury, missionary. Messrs. Anson Gleason, John Dudley, and Elijah S. Town, teachers. The number of scholars is 64; 15 of them belong to a Bible Class in connection with the mission. See *Choctaws*.

MEERUT, a town in the province of Delhi, Hindoostan, 32 miles N. E. Delhi, having one of the most important military establishments in the Presidency of Bengal. E. long. 77° 52′. N. lat. 29° 10′.

The Corresponding Committee of the *C. M. S.* at Calcutta, first employed 2 native Christians at Meerut, to read the Scriptures and superintend

schools; but in 1815, the Rev. H. Fisher arrived as chaplain of the military department.

Alluding to a conversation which Mr. F. had with the native Christians, according to his usual practice on the Sabbath, he says:—"Last Sunday we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen as they returned with me from Hurdwar. A fakeer was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the fakeer fastened two strong ropes, having at the lower end of each a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand, he counted a string of beads a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for 12 years, 9 of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means, he says, he shall atone for the guilt of his sins, and be made holy forever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighed heavily. At length, Anund turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God—'Ah, my brother! my brother! such devils once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Saviour!' It was very affecting!"

R. Richards is now (1831) schoolmaster. Behadur Messeeh native catechist. Mr. Richards reports the promising disposition of some of the natives, and the lively interest which the native princess takes in his work.

MESOPOTAMIA, a mission of the *U. B.* in Jamaica.

MILLSBURG, a town on the St. Paul's river, in the colony of Liberia, Western Africa. It has a school, with about 30 scholars.

MIRZAPORE, a town on the South bank of the Ganges. E. lon. 82° 35′, N. lat. 25° 10′. At the annual Hindoo fair about 40,000 people assemble. Three services are held weekly by the missionaries at Calcutta.

MITIARO, one of the Harvey Islands. This island is barren: the inhabitants, although they do not exceed 100, find it difficult to subsist. They are attentive to instruction, diligent in their reading, and kind to their teachers, sent them by the *L. M. S.* They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism. Mr. Bourne, baptized, during a visit, 22 adults and 24 children.

MOHAWKS, a tribe of North American Indians, belonging to the confederacy of the Five (afterward Six) nations. With the rest of the confederacy, they adhered to the British interest during the war of the revolution, and on its termination, left the country for Canada, where lands were assigned them on the Grand R. Through the exertions of

the Methodists, many of them have been reclaimed from their wandering habits, and introduced into the privileges of civilized men, and of Christians. [*See Canada, Upper.*]

MONGHYR, a populous city and capital of the Monghyr district, in the province of Bahar, Hindoostan. E. lon. 86° 28′, N. lat. 25° 21′. It is situated on the S. bank of the Ganges, 250 m. N. W. Calcutta, and has a station for the invalids of the British army.

The Rev. John Chamberlin, of the *B. M. S.*, was an active and faithful missionary at this place for several years; and a number of Hindoos were by his means brought to receive the truths of the Gospel. He translated the New Testament, and a considerable part of the Old, into the Brij. Basha dialect, and some parts of the New into the Hindee.

In 1825, the Rev. Mr. Leslie proceeded to this station, and found the state of the church and schools to be highly encouraging. Having applied himself with great assiduity to the study of the Hindoostanee on the voyage, he was enabled to commence addressing the natives in their own language, in about 6 months after his arrival. Hingham Misser, a converted brahmin, who had been laboring here, and to whose moral and religious character Mr. L. bears most honorable testimony, was subsequently removed by death; but the surviving itinerants were very laborious, and considerable attention was paid to their message. It was then, and it is still, by no means uncommon for the natives to call them into their houses and shops, and there sit around, and eagerly listen to the word of God. Nine persons were added, during the year, to the church, some of whom formed striking instances of the power of divine grace in renewing those who seemed least likely to yield to its influence.

Thirteen schools are reported, in 1826, to have been in operation, the number having been increased at the request of Mohammedan parents, who now permit their children to read those Christian books, the use of which heretofore was an effectual bar to their entering the schools.

Messrs. Andrew Leslie and W. Moore are now the missionaries at this station. There are 2 native assistants. Mr. Leslie writes in January, 1831, "That the number of persons from all directions around us, who have been making inquiries and attending our chapel, has been very great." In April following, he remarks, "Never since I came to Monghyr, has there been such a spirit of deep seriousness cast over the people. They have been long praying for a revival, and God appears to be now visiting us."

MONROVIA, the principal town of the American colony at Liberia, on the coast of Africa, named in honor of James Monroe, the president of the United States at the time the colony was established. Monrovia stands on Cape Montserado, in about the sixth degree of N. lat. The houses are substantially built, many of them of stone. The schools contain about 70 children. Baptist, Methodist, and Presbyterian churches are erected.

MONTEGO BAY, a station of the *Bapt. M. S.* on the island Jamaica. A church was formed in 1827, and in three years, it numbered about 400 communicants. The number of members now amounts 1,227; of inquirers 3,348. W. lon. 77° 50′, N. lat. 18° 29′.

MONTSERRAT, one of the Caribbee islands under British authority. It is about 25 m. in circuit, and contains a population of about 11,000, of whom 10,000 are colored. W. lon. 62° 15′, N. lat. 16° 47′. There are more than 40 estates on this island.

The Rev. J. Maddock, from the *W. M. S.*, visited it, and opened a school with 103 scholars, May 28, 1820. In 1822, 221 pupils belonged to the schools, who, generally, made pleasing improvement. Many owners of the estates encourage missionary efforts, and contribute liberally to the mission. One or two chapels have been erected, which are crowded with persons famishing for the bread of life. The labors and instructions of the missionaries have produced a visible moral change among the inhabitants, some of whom have become, it is hoped, subjects of divine grace. Where habits of dissipation and rioting formerly prevailed, deco-

rum and good order now predominate. In 1824, there were in society 5 whites and 44 blacks. An *A. M. S.* was formed August 5, 1823, under the patronage of the most influential characters on the island. At its formation about 130 dollars were contributed.

"Throughout the year 1826," the missionaries remark, "the good hand of our God has been upon us. 36 have been admitted into the society, 2 have been added to our number from Antigua, and 3 remain on trial. Two new estates have been thrown open; and a small class has been formed at the N. part of the island. The increase to the society is not so rapid here as in some places. The people ponder well the matter, and are slow to take a step of so much importance. This was formerly a Roman Catholic country; and, no doubt, one great cause of their deliberation is the fear of what is called by Roman Catholics changing their religion! From this fear, however, about 60 souls have been happily delivered, who are now members of our society. Much good is doing in the island by the mission, and the prospect is very cheering.

"In the last year," says the report of 1830, "We have lost 8 members by death, who, we have good reason to hope are now with God; 12 have been admitted among us, after having given satisfactory evidence of a work of grace upon their minds." Present number, 173. Number of schools 10; scholars, 482, of whom 127 are adults.

MORLEY, a station of the *W. M. S.*, on the Umtata R. in Dapa's tribe, among the Caffres, South Africa. W. Shepstone, missionary. About 50 natives enjoy constant instruction, and live in peace. The congregations in the winter average 50; in the summer 100 and sometimes 200 have been present. Baptized adults 7. Sunday scholars, 130. The station is extending a moral influence over a large population. It was commenced in 1829.

MOUNT COKE, a station of the *W. M. S.*, among the Caffres, near the Buffalo R. in South Africa, commenced in 1825. W. J. Shrewsbury, missionary. 14 natives have been gathered into the church.

MUNCEY TOWN, a station of the *Am. Meth. Miss. Soc.* on the river Thames, Upper Canada, where a remnant of the Delaware and Ojibway tribes are settled. It was commenced in 1825; there are 55 communicants, and 25 scholars.

MUTTRA, or *Matra*, or *Mathura*, a town 30 m. N. by W. of Agra, of high repute among the Hindoos, as the scene of the birth and early adventures of Krishna; having a large population, and like Allahabad and Benares, it is the centre of attraction to Hindoos from all quarters.

The Rev. R. Richards, of the *B. M. S.*, accompanied by a native preacher, Ramdas, arrived at Muttra, in Feb. 1826. One Mussulman woman has been baptized and added to the church; and another female (not a native), one of Mr. Richard's stated hearers at Futtyghur, begged him to return and baptize her, which he did. About six brahmins and others have staid with him, some for long and others for shorter periods of time, and several have given up caste, and their conduct induces him to hope that they may be soon added to the church.

MYSORE, a city of Hindoostan, capital of a province of the same name. It was ruined by the late 2 sultans; but since the British restored the ancient family, in 1799, and made it the rajah's seat of government, numerous buildings have been erected. The principal street is about a mile long; the fort is well built, and the palace is small and neat. It is seated in a valley, 9 m. S. S. W. Seringapatam. E. lon. 76° 42′, N. lat. 12° 13′.

This place is visited by the *L. M. S.'s* agents, at Bangalore. Here 15 natives have offered themselves for baptism. "We were received and welcomed," says Mr. Massie, "by a young disciple, who, with all his family, was lately baptized by the native preacher, Samuel Flavel; he is one of the medical attendants of the rajah. We met for worship in a bungalow, which the Hon. Mr. Cole, the British Resident, has most kindly given for this purpose. There were nearly 30 present.

N.

NAGERCOIL. The following is the report of this mission in 1831.

"*Nagercoil:* head-quarters of the mission in the eastern division of South Travancore—1805—C. Mault; 18 native readers. Mr. Addis has removed to Coimbatore—Returns of the congregations have not been received. "Some," the Directors of the *L. M. S.* report, "who professed religion have apostatized; and others, who are irregular in their attendance on the means of grace, have made no improvement: nevertheless a few, who have joined the different congregations, are promising characters. The number of those who appear to make conscience of keeping the Sabbath-day holy, is increasing; and the places of worship are, on that day, better attended than they formerly were. Seriousness and becoming deportment are also manifested by the people in the house of God." The readers visit the people in their different villages; and attend the missionary every Saturday, to deliver reports and receive instruction; they find the Roman Catholic population peculiarly ignorant and wretched. Of the schools the Directors make the following report; "The improved arrangements introduced by Mr. Addis, his own personal superintendence, and the means recently employed for better qualifying the masters, seem to have produced very satisfactory results. Not only have the children manifested an advance in attainments and good conduct, but the people generally begin to appreciate more highly the education of the rising generation. Hence the applications for schools have become more frequent and urgent than at any former period; and the number of children, in those established by the missionaries, has increased to 1700. The schoolmasters, themselves, evince great attention to their own improvement in Christian knowledge: they receive weekly lectures on the chapters which they have been studying; and, on these occasions, many of them appear to be often much impressed." In the Nagercoil girls' school, 59 children, 22 *of whom are* supported by subscriptions from England, make satisfactory progress: in the adult female school there are 12 women: of 3 other female schools no report has been received."

NAMAQUALAND, a country of South Africa, situated on both sides of the great Orange R. *See Khamiesberg, Lily Fountain,* &c.

NEGAPATAM, or *Negapatanam*, a sea-port town on the Coromandel coast, in the Carnatic, Hindoostan, 48 miles E. Tanjore, having a population of from 15,000 to 20,000 inhabitants, who are notorious for immorality and idolatrous ceremonies, where the *C. K. S.* established a mission, in 1737. Their agents collected a congregation, and opened a school soon after their arrival, and their persevering efforts have been, generally, crowned with success. In 1806, 65 Portuguese and 19 Malabars were members of the church. In 1815, the number of communicants was about the same; there had been a considerable increase of the congregation, and 60 or 70 children were receiving regular instruction. The school has since decreased, and is under the direction of the *C. M. S.*

The Rev. J. Mowat, and Mr J. Katts, assistant, from the *W. M. S.*, arrived in 1821. In the early part of that year the Rev. Mr. Squance visited this place, and preached in Tamul to considerable assemblies. Other missionaries have since occupied the station. A native school has been established, with encouraging prospects.—Members in society, in 1823, 20. Since that period the circumstances of the mission have much improved.

"The prospects this station presents," says Mr. Mowat, February 22, 1826, "are to me more cheering than ever. The appointment of Mr. Martens to Negapatam, there is little doubt, will prove the means of great benefit to the Portuguese and Roman Catholic inhabitants. The first Sunday Mr. M. preached in Negapatam, the chapel was crowded to excess; and a great number stood at the outside to hear one who, a few years since, appeared among the people as a Roman Catholic teacher. We have, of course, to endure a little opposition and ignorant slander from the Roman

Catholics; but I have reason to hope, from the interest excited, that his appointment to Negapatam will be the means of extending the influence of real religion among that class of people, while it will afford me greater leisure to labor among the natives."

There are now (1831) 8 native assistants; 26 members. Some improvement is manifest in the congregation. Larger quantities of Tracts have been distributed than in any former year. Schools have been earnestly asked for beyond the power of supplying them. In 6 schools at Negapatam, and in one in its neighborhood, there are 326 scholars.

NEGOMBO, a populous town on the W. coast of Ceylon, 20 m. N. Colombo. Population estimated at 15,000. Missionary operations were commenced here by the *W. M. S.* about 1815.

In 1825 the missionaries remark:—"Upon a general view of the work of God on this station, there appears to be cause for gratitude mingled with regret. The interests of vital religion are very low in the town of Negombo and its immediate vicinity. The congregations are exceedingly small, and the numbers of those who from the commencement of the mission were regular in their attendance upon the means of grace, have been gradually reduced by death; yet we rejoice in knowing that they have been removed to the church triumphant. But although there is not much prospect of immediate usefulness in that part of the circuit, an indirect benefit has been conferred; a higher tone of morals has been induced, and the rays of divine light spread over the Catholic population through the medium of our flourishing schools, cannot fail, by the gracious influences of the Holy Spirit, of producing some good. At present, in several instances, the Holy Scriptures are carefully read in private, by individuals who are deterred from attending our ministry by the menaces of the priest. The most interesting and encouraging part of our work is in the village of *Sedua*. Though adjoiniug schools had been established in that neighborhood for several years, and had diffused a sanctifying influence, yet the congregations remained generally exceedingly small. During the year 1826, efforts have been made, with success, to introduce evening preaching, both on the Sabbath and week days. The congregations have been considerably increased, the Word is received with the deepest attention, and, in that neighborhood, 21 souls have been gathered from the world, within the last 6 or 7 months, who are with sincerity seeking salvation through Jesus Christ. With one exception, they have received their religious convictions by attendance upon the word preached. Service has also been introduced into two new villages, the majority of the inhabitants of which are professedly Protestants. No classes have yet been formed in those places, the preaching having been but lately introduced. The general state of the classes is encouraging—no exercise of discipline having been necessary in the course of the preceding year, although we have 7 classes, and 72 members; and we have every reason to believe that the work of grace is deepening in the hearts of the members of society; and we trust that, by the power of the Holy Spirit, there will be an extension of the work in the ensuing year."

The state of the mission was, in 1831, encouraging. Several applications to commence new schools had been made from villages in the interior.

NELLORE, a parish near Jaffnapatam, in the district of Jaffna, Ceylon. Population 5 or 6000. The Rev. J. Knight, from the *C. M. S.*, and a native master of 9 schools, removed from Jaffnapatam to Nellore, Nov. 1818.

"This," says Mr. Knight, "is one of the strong-holds of idolatry, as one of the largest temples in the whole district (in which there are said to be not less than a thousand) is at Nellore. There are annual exhibitions, such as are described by Dr. Buchanan in his Researches; and I have, myself, witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are, at present, deeply rooted in favor of their ancient customs and superstitions; and the brahmins, in addition to their prejudices

of caste and regard for reputation, have all their temporal interests at stake; for if once they renounced idolatry, they would have no means of support.

"With respect to the Roman Catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals, they are said to effect wonders with the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings; by which their funds and their influence are rapidly increased: indeed, the Catholics and Gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Among the proofs afforded of the influence of superstition, it is stated that a person who had done some work for Mr. Knight came to ask for his money, saying that he wanted it to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavor to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled, with much superstitious veneration, in an earthen dish, used only for this purpose, and then broken, or laid aside till that day twelvemonth. They profess to discover their destiny by the manner in which the rice first begins to boil. If it boil up freely, they suppose the devil is pleased, and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated.

Soon after his removal to this station, Mr. Knight opened his house for preaching, and was occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honorable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them—in their temples—at their houses—or by the way side. And, in addition to these exertions, he opened a school for the purpose of instructing *boys in reading* the Holy Scriptures; and had, in a short time, the pleasure of collecting twenty-four pupils, who evinced an excellent capacity, and made a pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which his labors were necessarily suspended, the school was broken up, and the state of the natives, under this afflictive visitation became truly distressing. His labors were, however, subsequently resumed.

From the report for 1826-7, it appears that the work of the *Ministry* has been continued; and a new service, on Wednesday afternoons, has been added.

Of the effect of the missionary labors, Mr. Adley writes:—"The first month of this year (1826) has been a time of special mercy. Four persons connected with the station are among those who have been awakened; they have continued to manifest such a knowledge of their need of Christ as the only Saviour, with such a deep concern for the salvation of their souls, that they have been admitted as candidates for baptism. 8 or 10 of the elder boys, also, who evince anxiety respecting their eternal welfare, are assembled, once a week, for further instruction and prayer."

One of the candidates for baptism being a cook to the boys in the Family schools, Mr. Adley remarks:—"I need scarcely say, that it is truly delightful to see a part of our cook-house, which, from the trials that we have had with some of the servants, may almost literally be said to have been a den of thieves, now converted into a house of prayer: four or more of the servants meet there two or three evenings in the week, to read the Scriptures, and for conversation and prayer."

Three persons were admitted into the church on the 12th of March.

Mr Knight writes in January:—"The cholera has been again raging in this district, from about the time of our return from Colombo. Most of our schools have been broken up again; happily it has not yet attacked any on the mission premises."

By late intelligence, it appears that 2 have been recently added to the

number of communicants from the youths formerly mentioned as candidates for baptism and the Lord's Supper. The other communicants generally continue stedfast in their Christian course. Great quantities of Scriptures, catechisms, &c. are committed to memory by the children in the schools. Several of the elder youths have been, for several years, in the habit of private prayer. At the Tamul printing press at Nellore, there were printed, in 1830, 45,087 Tracts, or 629,862 pages.

NEVIS, an island of the West Indies. It is a beautiful spot, and little more than a single mountain, whose base is about 23 m. in circumference. The island was evidently the production of a volcano. It is well watered, and produces much sugar. The exports are estimated at 877,400 dollars. It belongs to the English, and is divided into 5 parishes, containing 15,750 inhabitants, of whom 15,000 are slaves.

The *W. M.* commenced a mission here in 1788 by Rev. Dr. Coke. Very happy effects followed the labors of the missionaries Messrs. Whitehouse and Butten are now the missionaries. At Charlestown, the number in society is 771. A number have died in joyful expectation of eternal life. At Gingerland, there are 161 members. At Newcastle 55. Total in Nevis 987, or about one fifteenth of the population. The number of scholars is 291.

NEW BRUNSWICK, a British province of N. America, bounded N. by Lower Canada and W. by Maine. Pop. 73,626. The capital is Fredericton, with 1849 inhabitants. The Gospel Propagation Society employs about 20 missionaries, at 30 stations. The *W. M. S.* occupy 11 stations, and employ 16 missionaries. Members 1351. Scholars 778.

NEW ECHOTA, a station of the *A. B. C. F. M.*, among the Cherokee Indians. Samuel A. Worcester, (who is now confined in the Georgia penitentiary, *See Cherokees*,) missionary. Mrs. Worcester: Miss Sophia Sawyer, assistant. Here the Cherokee Phœnix, a weekly newspaper is printed: 2200 copies of a Cherokee Hymn book have also been issued at this place; 3000 copies of a Tract of 12 pages, and 1000 copies of the gospel of Matthew have been published. A second edition of the latter is ready for the press.

NEWFIELD, a station of the *U. B.* in the eastern part of the island of Antigua. It was established in 1817. In one year, 115 were received into communion. They have a stone church 64 ft. by 30.

NEWFOUNDLAND, an island on the E. coast of North America, lying between 47° and 52° N. lat. It was discovered by Sebastian Cabot, in 1497, in an English squadron fitted out by Henry the Seventh; and in 1583, it was formally taken possession of, by Sir Humphrey Gilbert, in the name of Queen Elizabeth. After many disputes with the French, it was ceded to the English in 1713. It has numerous bays and harbors; and is a mountainous, woody country, and very cold, being covered with snow 5 months in the year. The inhabitants of the interior are a savage race, called Red Indians, from their skins being daubed or stained with that color; but they are now supposed not to be numerous, for though often heard, they are rarely seen. A few Micmac and other Indians are scattered along the coasts. About 500 British families continue here all the year, beside the garrison of St. John, Placentia, and other forts. In the fishing season for cod, which begins in May and ends in September, many of its bays and harbors are resorted to by at least 10,000 people; for here they cure and pack the fish, which are sent not only to England, but to the Mediterranean and the West Indies, in immense quantities. In winter the chief employ of the inhabitants is to cut wood; and the smallest kind, used for fuel, is drawn by their large dogs, trained up and harnessed for that purpose. St. John is the principal settlement. The *W. M. S.* has had several laborers here since 1822.

The missions continue to exert a most beneficial and cheering influence. The settlers and fishermen on these coves and harbors have been sought out and visited; the worship of God has been established among those who would otherwise have sunk into entire ignorance and unchecked vices; and the mission-schools have

provided for their children the means of a religious and useful education.

The number of stations is 13; of missionaries 13; of members 1287; of scholars 1234. The following extracts from a late report will show the nature and effects of the labors of the missionaries.

St. John's. "There are two characters in the work of God here, that mark a better state of religious feeling than we have ever yet had to report of this Society. The first is the largeness and regularity of the congregations. Formerly we were subject to great fluctuation,—but we have now a regular and uniform attendance, so that preaching and prayer-meetings are both well attended. The second mark of a better religious state is, that our own people manifest a more decided and active piety among themselves, taking a part in every good word and work. The number in Society is a little increased."

Harbor Grace. "The Society are united in spirit and in effort; they love each other with a pure heart fervently, and are exemplary in their outward deportment. Many of them visit the fatherless and the widow in their affliction, and keep themselves unspotted from the world. We have been exceedingly comforted in seeing our new members stand fast in the Lord, and in being able to return 12 additional members for this year; one who was called to pass through peculiar afflictions, exultingly expired, saying "Come Lord Jesus." We have raised near 80*l.* towards the erection of *Mosquito* chapel; and for the purchase of ground adjoining the *Harbor Grace* chapel 100*l.* in addition to the ordinary collections and subscriptions for carrying on the work of God, and for the Missionary Society. These facts show that our friends are ready to every good work."

Black Head and Western Bay. "During the whole of the winter we had a good work in one part of the Circuit, but the spring opened to us brighter prospects than ever; and in this part especially, together with *several other* coves belonging to this *station*. This blessed work com*menced* with the young. The con*gregations* have become much larger, the classes have been graciously quickened, and a moral influence has extended to the greater part of the population of this Circuit: and we have the most encouraging ground of hope that the sacred shower will shed its fertilizing drops over all the thirsty land. Two members have died happy in God. The classes have added 59, after supplying the deficiences, and twenty now remain on trial."

Bonavista. "Since the first establishment of our mission in this place, religion has been gradually diffusing its benign influence amongst the inhabitants; an important change in the moral state of the people is obvious to the most cursory observer; while a general respect for the Sabbath-day, and a regular attendance on the ministry of the word, afford the most pleasing satisfaction. Our Society continues firmly attached to our discipline; they are regular at all the means of grace; and as a body endeavor to exemplify the doctrine they profess to believe by a consistent deportment before the world. Two of our members have died in the Lord the past year.

"Schools. St. John's: the present number of scholars in this School is, boys 47, girls 61, total 108.

"More than usual labor and pains have been taken with this school during the past year, and the rapid progress of the children has rendered a full reward to all engaged in this work. At the present time we have in the school 13 children who have committed to memory the first and second of our catechisms, and are considerably advanced in the third. 28 have committed the first and second, and are going through them a second time, so as to fix them more permanently on the mind; and 25 are engaged in learning the first catechism. It is amazing how they retain, and with what correctness they repeat what they have learned. At the last public examination in the month of February, the congregation was highly gratified at the manner in which the children acquitted themselves, so much so that notice was taken of it in one of the public journals of the town, to the great credit of both teachers and children. Several highly respectable people have placed

their children under our care. This circumstance is likely to give the school still greater celebrity, and we look forward to a considerable increase during the present season. In addition to the common course of school instruction, much attention has been paid to the souls of the children. We spend a part of the hour devoted to this purpose in prayer to God for them; surely this 'labor shall not be in vain in the Lord.' We are highly favored with pious teachers, who feel for the spiritual interests of their little charge."

NEW SOUTH WALES. The following facts respecting the Geography &c. of this country we copy from the American Encyclopedia.

NEW SOUTH WALES; an English colony, on the eastern coast of New Holland. Cook landed here (1770) on his first voyage, took possession of the country in the name of his sovereign, and called it *New South Wales*. He also gave its name to Botany bay, which he entered at the same time. The favorable report which he made of the harbor and neighboring country, determined the British government to found a colony there, (1778) which was soon after removed to Sydney, in Port Jackson, and which, although composed, in a great measure, of convicts, soon became very prosperous. In 1803, a settlement was established on Van Diemen's Land. (See *Diemen's (Van) Land.*) In 1813, the Blue mountains were passed, and, in 1815, the site of the town of Bathurst (140 miles west of Sydney) was selected In 1829, exploring parties had penetrated to a distance of 600 miles into the interior. On the eastern coast, colonization has extended to Moreton bay, 450 miles north of Sydney, and to Port Western, at an an equal distance south. Swan River settlement was established on the western coast of New Holland in 1829. By a proclamation of the governor, in 1829, the limits within which it was permitted to settle, comprised 34,000 square miles, and included 19 counties. The census of that year gave a population of 36,548 souls. The number of acres located was *2,906,000; cleared, 231,573*; cultivated, *71,523; horses, 12,479*; horned cattle, *262,868; sheep*, 536,391. The staple of the colony is wool, of which, in 1822, 172,880 pounds were exported: in 1829, the export had increased to 1,006,000 pounds. The total value of exports in 1829 was £184,720; of imports, £678,663. The inhabitants consist of the officers of the colony, who are landed proprietors, and have some of the convicts as servants; of voluntary emigrants, generally poor persons, transported free of expense, to whom land &c., is given; of convicts who have become free; and of convicts still under the operation of their sentence. Bushrangers are convicts who escape to the woods, and live by depredations on the colonists. The colonists have lately turned their attention less exclusively to pasturage, and more to agriculture; corn, potatoes, tobacco, hemp, flax, and all kinds of tropical fruits, are cultivated. The climate is mild and healthy; the winter is rainy; it begins in March, and continues till August; there is no snow except on the highest mountains. The colony, although it promises to be of great importance to the mother country, has thus far been a burden. The revenue, in 1828, was £102,577; the expenditure, 287,954. The commercial connexions are principally with England, cape of Good Hope, China, Mauritius, Van Diemen's Land, and New Zealand. The moral condition of the colonists is low: schools, however, have been instituted, and are producing good effects; and, in 1829, a college was founded at Sydney. Several newspapers, and three or four quarterly periodicals, are published. The government is under a governor-general and a legislative council (created in 1829); justice is administered by civil, criminal, and admiralty courts.

The *W. M. S.* have paid considerable attention to this colony. The number of stations is 3, of missionaries 2. We quote the following sentences from a late report.

"The attention of the missionaries in *New South Wales* and *Van Diemen's Land* is directed chiefly to the British inhabitants of those colonies, many of whom being convicts, while suffering the punishment of their crimes, retain the vicious habits and the daring disregard to the laws of men and the

commands of God which have been the occasion of their banishment to those distant lands. To some of these outcasts of society the Gospel has proved the power of God to their salvation, the land of their captivity has been their birth-place to spiritual freedom and to holiness of heart and life.

STATE OF THE MISSION.—*Sydney.*—"The congregations in the town of Sydney have gradually increased during this year, and have been upon the whole steady in their observance of divine ordinances. The state of our Society is encouraging. We have had some conversions; some have been established in the grace of God, and some, alas! are gone into the world. The number of members in Sydney is 60."

Paramatta. "Serious attention is generally manifest amongst the hearers, and the word is often accompanied with heavenly unction."

Windsor. "Our Society here consists of very few members, all of whom however, I am happy to say, are walking in the fear of the Lord, and the peace and joy of the Holy Ghost, and evidence a lively regard to our doctrine and discipline."

SCHOOLS.—*Sydney. Prince street Sunday School.* "Since the formation of this establishment in 1815, 818 children have been admitted, and carefully instructed and trained up in religious principles and practices. Our aggregate number at present is 40, which though not so flattering as we could wish, yet we are induced to hope that through the stability and increasing exertions of the teachers and all connected in the work, this School will yet flourish. We were greatly delighted to perceive, at our last annual examination in June, the respectable advances which many of the children had made in general knowledge, but especially in that of Christianity; and we rejoice to say, there is in this School a few fine steady youths, whom we look upon with much pleasure, and cannot but feel assured, that they will, in the end, be made great blessings to society in New South Wales."

Macquarie-street Sunday School. "This School has been established 8 years. 319 children have been received since the commencement. The present number is 72. The instruction communicated to the children has not been fruitless, several have made considerable proficiency, and we trust that divine truth has made a lasting impression on the minds of some of them."

Paramatta Sunday School. "Teachers, 5 male, 5 female; total 10. Scholars, 60 male, 53 female; total 113. This School, for the piety and attention of the teachers, and the regular attention and proficiency of the children, is not excelled in New South Wales."

Windsor. Sackville Reach. "9 boys and 11 girls are carefully instructed by our class-leader in reading and the knowledge of God, and are making a pleasing progress."

Castlereagh. "This School, which is under the care of one female and one male teacher, is doing well. It was re-opened a few months ago, by our friend Mr. Lee; and considering the great distance many of the children have to come, their attendance is very good; it contains 11 girls and 17 boys."

Richmond. "The work of God in this place, till within a very short time, has had to struggle with many unpleasant and discouraging circumstances; happily however for our Zion, these things have nearly disappeared, and the sun of righteousness is again arising with healing in his wings; both the spiritual state of the people and the numbers of the congregation are much improving."

NEW ZEALAND, 2 large islands in the S. Pacific ocean, E. of New S. Wales. The northern island is about 600 m. in length; its average breadth is 150; and the southern is nearly as large: it is separated from the other by a strait 12 or 15 m. broad. These islands lie between S. lat. 34° and 48°, E. lon. 166° and 179°. They appear to have been first visited, in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. The land in the northern island is, generally, good, and in many parts very fertile. The New Zealanders are supposed to have originated from Assyria, or Egypt; the overflowings of

NEW ZEALAND WAR BOAT AND FORT.

NEW ZEALAND CHIEF AND HUT.

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the Nile, and the Argonautic expedition are evidently alluded to in their traditions. In their persons, they are above the common stature, and are remarkable for perfect symmetry of shape and great muscular strength. They possess strong natural affections, and, like other savage nations, are grateful for favors; but they never rest satisfied till they have revenged an injury. War is their glory, and fighting the principal topic of their conversation. They are cannibals, and devour their enemies when slain in battle, and not unfrequently make a repast upon their slaves. They are exceedingly superstitious, and their religion is constituted of rites the most offensive and disgusting. Pride, ignorance, cruelty, and licentiousness, are some of its principal characteristics. They believe in the existence of a Supreme Being, or the "Immortal Shadow," whom they call Atua. Their language is radically the same as the Tahitian. The population of the two islands has been variously estimated, and is supposed by some to exceed 500,000.

The Rev. Samuel Marsden, principal chaplain of New S. Wales, who had become acquainted with the character and disposition of the people, and considered them the noblest race of heathens known to the civilized world, proposed to the *C. M. S.* the formation of a settlement for their civil and religious improvement. The proposal having been adopted, a mission of 25 persons was fitted out, which arrived at Port Jackson in 1810, on their way to New Zealand; but their object was defeated. Having gained the confidence and affection of several of the chiefs, Mr. Marsden purchased a ship called the Active, for the benefit of the mission; and, in 1815, Messrs. Kendal, Hall, and King, with their wives, and some mechanics arrived, accompanied by two New Zealand chiefs, who had visited England, and were fixed at *Ranghee Hoo*, in the Bay of Islands, on the N. E. coast of the nothern island of New Zealand, where a transfer of land had been made to the *C. M. S.* of about 200 acres in extent, for the *consideration of* 12 axes. The *grant was signed in* a manner quite *original; the chief,* named Ahoodee O Gunna, having copied, as his sign manual, the marks tatooed upon his own face.

The missionaries endeavored to instruct the natives in various useful arts; but though the New Zealanders are naturally both active and ingenious, their improvement was materially retarded by their predilection for a roving life. Parties of them, indeed, were willing to make rough fences, to cultivate the ground, or to perform any work which required but little time to learn; but they had not patience to wait for future profit,—immediate gratification being their permanent object. Hence it appears, that their predilection for iron, sometimes induced them to cut a wheelbarrow to pieces, to cut up a boat, or even to pull down a house, for the sake of getting at the nails. Mr. Kendall also observes, in respect to his scholars, when he first gathered them out of the woods—"While one child is repeating his lesson, another will be playing with my feet—another taking away my hat—and another carrying off my books; yet all this in the most friendly manner, so that I cannot be angry with them. During the first 4 months, indeed, my little wild pupils were all noise and play; and we could scarcely hear them read, for their incessant shouting, singing, and dancing." After some time, however, the distribution of provisions and rewards among the children was productive of very beneficial effects; and many of the adult natives began to acquire a tolerable knowledge of some of the more necessary arts of life.

In January, 1819, the Rev. J. Butler, with Mrs. Butler and their two children, Mr. Hall, and Mr. and Mrs. Kemp, sailed from England; and, soon after their arrival at Port Jackson, they were accompanied to New Zealand by Mr. Marsden; who, during his second visit to the island, purchased from Shunghee a tract of land consisting of 13,000 acres, about 12 m. distant from Ranghee Hoo, for the purpose of a new settlement. The selection of this spot, called *Kiddee Kiddee*, however, gave considerable umbrage to Korrokorro, a chief, commanding a large extent of the coast on the S. side of the Bay of Is-

.. of the other chiefs ... disappointment that ... settlers were inclined to ... their residence with them. ... of them, named Pomarre," r. Marsden, "told me he was ...ngry that I had not brought a ...smith for him; and that when ... heard there was none for him, he sat down and wept much, and also his wives. I assured him he should have one as soon as possible; but he replied it would be of no use to him to send a blacksmith when he was dead, and that he was at present in the greatest distress. His wooden spades, he stated, were all broken, nd he had not an axe to make any ore; his canoes were going to pie-es, and he had not a nail to mend them with; his potato-grounds were lying waste, as he had not a hoe to break them up; and for want of cul-ivation, he and his people would ave nothing to eat. I endeavored to pacify him with promises; but he paid little attention to what I said, in respect to sending him a smith at a future period. I then promised him a few hoes, &c. which operated like a cordial on his wounded mind."

On the 2d of March, 1820, Mr. Kendall sailed from the Bay of Islands, in company with two native chiefs, Shunghee and Whykato, and arrived in the Thames on the 8th of August. After their return from this country, the missionaries at Kiddee Kiddee were exposed to various insults and injuries, in consequence of the altered temper of Shunghee, who had recently committed acts of appaling atrocity. Early in 1822, Shunghee and his adherents recommenced the work of destruction, and the missionaries were frequently compelled to witness scenes of dreadful cruelty.

"This morning," says one of the settlers, "Shunghee came to have his wounds dressed; having been tatooed afresh upon his thigh, which is much inflamed. His eldest daughter, the widow of Tettee, who fell in the expedition, shot herself through the fleshy part of the arm, with two balls. She evidently intended to destroy herself, but we suppose that, in the agitation of pulling the trigger with *her toe*, the muzzle of the musket was removed from the fatal spot. Yesterday they shot a poor slave, a girl of about ten years old, and ate her. The brother of Tettee shot at her with a pistol; but, as he only wounded her, one of Shunghee's little children knocked her on the head! We had heard of the girl being killed; and when we went to dress the wounds of Tettee's widow, we inquired if it were so. They told us, laughingly, that they were hungry, and that they killed and ate her with some sweet potatoes; and this they stated with as little concern as they would have shown had they mentioned the killing of a fowl or a goat."

"On the 29th of July," says Mr. Hall, "a party arrived from the war, bringing with them the bodies of 9 chiefs, who were drowned by the upsetting of a canoe in a heavy sea. The tribes have made great destruction, and have taken many prisoners, two of whom have been already killed and eaten. There is around us a most melancholy din. Wives are crying after their deceased husbands, and the prisoners are bemoaning their cruel bondage; while others are rejoicing at the safe arrival of their relatives and friends. Shunghee is in high spirits, and says that at one place, on the banks of the Wyecoto, his party succeeded in killing 1500 individuals! In the morning of the 7th of August, the bones of Shunghee's son-in-law were removed, and many guns were fired to drive away the *Atua*. It was our intention to witness this ceremony, but we were informed that Shunghee had shot two slaves, and was about to have them eaten. These ill-fated victims were sitting close together, without any suspicion of their approaching destiny, when Shunghee levelled his gun, intending to shoot them both at once, but the unhappy female, being only wounded, attempted to escape; she was soon caught, however, and had her brains immediately dashed out!!"

On the 6th of May, 1824, the following particulars are stated, respecting the stations in New Zealand.

Of Ranghee Hoo, Mr. Leigh, one of the Wesleyan missionaries, remarks —"It is near a large and populous native town, called Tapoonah: within 7 m. there are 8 or 10 villages, all of

which a missionary may visit by a pleasant walk; and in every village a number of children and adults may be daily collected for instruction. The natives about this settlement have made considerable advances in civilization; and I consider the place to be a grand station for active and extensive missionary operations."

Of the second missionary station in New Zealand, the same writer observes,—"Kiddee Kiddee resembles a neat little country village, with a good school-house erected in the centre. When standing on a contiguous eminence, we may see cattle, sheep, goats, pigs and horses—houses—fields covered with wheat, oats, and barley,—and gardens richly filled with all kinds of vegetables, fruit trees, and a variety of useful productions. In the yards may be seen geese, ducks, and turkeys; and, in the evening, cows returning to the mission families, to supply them with good milk and butter. Indeed, the settlement altogether forms a most pleasing object, especially as being in a heathen land."

Intelligence of a distressing nature was more recently received. Disturbances having been renewed among the natives in the vicinity of the Wesleyan settlement at Whangarooa, several of the Church missionaries, with a party of natives from Kiddee Kiddee, went thither to the assistance of their friends. They soon returned, accompanied by the Wesleyan missionaries, one of whom, Mr. Turner, was to proceed to Port Jackson. Mr. W. Williams gives the following particulars, under date of the 18th of January, from Pyhea:—"The whole of the premises at Whangarooa, which have been put up at a great expense, are now destroyed, either by fire or in some other way, and the property has been carried abroad, to any place within distance. Intelligence was then received that Shunghee was killed; and the natives belonging to Kiddee Kiddee said that the missionaries would certainly be stripped of every thing that they possessed, according to the New Zealand custom; and recommended them to do the best for themselves. In addition to these things, we have every reason to be apprehensive for the safety of this settlement; it being probable, that if one part of the mission is broken up, the natural disposition of the natives would lead them to complete their work in the destruction of the whole." Mr. Williams adds, on the 22d,—"Since I finished my letter on the 18th, we have received news which leads us to suppose that Shunghee is either dead, or very near his death, from the wounds which he received at Whangarooa. If this be true, all that we have anticipated respecting our settlements is likely to come to pass."

The support which God mercifully granted to his servants on this trying occasion is abundantly shown by the sentiment which they express. Mr. H. Williams writes:—"About nine o'clock, a messenger from Kiddee Kiddee brought a letter stating that Shunghee was dead, and that they hourly expected to be turned out of doors, and plundered of every thing. Our boat was sent up immediately to fetch Mrs. Clarke, as she was not well; the remainder purpose to stand to the last. We felt thankful to the Lord that our minds were preserved free from that anxiety which might be expected, believing that, be it as it might, he would overrule all to the glory of his majesty."

Despatches since received have been, however, of an encouraging nature; and from some dated chiefly in September, 1827, a few extracts are subjoined.—"The natives around us are, at present, quiet, but I do not expect that they will continue so long; there is much ill-will existing among the tribes at this part of the island. Shunghee is much recovered, and will probably resume his operations in the spring, if he can assemble a force: but there is no calculating on their movements; for those who are acting in alliance one month, may the following be at war, and the third month acting in conjunction against a common foe."

From the report of the society, of 1831, we select the following particulars.

"The general state of the New Zealand mission calls for unfeigned gratitude to the Father of mercies. Not only has he continued to the missionaries the shield of his protection in seasons of personal danger, but he

has given them an increasing ascendancy over the native mind, and has thus enabled them a second time to act with success, as pacificators between contending tribes. It is a subject of much thankfulness, that their efforts should have been the means of effecting a reconciliation between the combatants, and of preventing the effusion of human blood. In Mr. Marsden's judgment, however, a still further result is to be looked for, in the moral impression which this event has produced on the minds of the native chiefs who had assembled from distant quarters on this occasion, and who had thus an opportunity of reading, in characters too legible to be misunderstood, what are the real object and motives of those who had come to their country preaching peace by Jesus Christ.

"In the schools at the various stations, 158 men and boys, and 37 females, are receiving Christian instruction, and are trained up to habits of industry and good order: many of them can read and write their own language with propriety, and are completely masters of the first rules of arithmetic; and, at an examination which was held in Dec. 1829, some highly satisfactory specimens of needle work by the girls, and of carpentry by the boys, were exhibited.

"The committee are happy to state, that the missionaries are steadily proceeding in the translation of the word of God into the New Zealand language; and that while a reading population is growing up, the means are also afforded them of drawing for themselves at the fountain-head of the water of life. During a visit to New South Wales, Mr. Yate carried through the press an edition of 550 copies of a small Volume, containing translations of portions of the New Testament. Mr. Yate took with him a printing press to New Zealand; which had been sent out from this country, at the instance of the missionaries.

"It is a gratifying fact, that while satan exercises a tyranny over the minds of immense multitudes of his miserable subjects by means of Shasters and Vedams, which predispose the mind to the rejection of divine truth, the first book with which the New Zealanders will become acquainted is the book of God; which, by the teaching of his Spirit, will make them wise unto salvation.

"The visits to the natives, for the purpose of addressing them on the things connected with their spiritual welfare, have been continued, and the accustomed services at the settlements kept up; and it has pleased God, in several instances, to bless the ministry of his word. Eight adults and five children have been baptized; and many more are exhibiting promising appearances of a work of grace having been begun in their hearts.

"The time will come when human sacrifices and cannibalism will be annihilated in New Zealand, by the pure, mild, and heavenly influence of the gospel of our blessed Lord and Saviour. The work is great; but divine goodness will find both the means and the instruments to accomplish his own gracious purposes to fallen man: his word, which is *the sword of the Spirit*, is able to subdue these savage people to the obedience of the faith. It is the duty of Christians to use the means, to sow the seed, and patiently to wait for the heavenly dews to cause it to spring up; and afterwards, to look up to God, in faith and prayer, to send the early and the latter rain."

For an account of the Wesleyan Missions, *see Mangunga*.

NIESKY, a station of the *U. B.* on the island St. Thomas. It was commenced in 1753. In 1819, a terrible hurricane nearly destroyed the station. In 1829, new mission premises were completed.

NILGHERRY HILLS. The Rev. H. Woodward, one of the American missionaries in Ceylon, has furnished the following account of these celebrated hills.

"These are a part of the range of mountains extending along the Western coast of Hindoostan, from Cape Comorin to Surat. The place at which I resided, Kotengherry, is in N. lat. 11° 19′. It is nearly ten years since these mountains were first explored by the English: it is not, however, more than five years since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffna. Their discovery is

an invaluable acquisition to the country: invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain; and secure more benefit from one year's residence there, than from a two year's trip to England—that arising from the voyage excepted. It is, without doubt, one of the finest climates in the world: the daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees: during the hottest months, the mercury varied from 64° to 68° of Fahrenheit; and at the coldest, from 40° to 44°: in the open air, the variation would have been greater, especially in the cold season, as ice was frequently found in the morning.

"There are two places at which invalids reside — Kotengherry and Ootacamana. Kotengherry is but 15 miles from the foot of the Hills, and but 6500 feet high: Ootacamana is 15 miles further on, and 1500 feet higher. On many accounts, Kotengherry is to be preferred as a residence for invalids.

"The first English settlers went to Kotengherry; but finding the inhabitants unwilling to part with their land, they went on to Ootacamana, where the natives neither cultivate nor claim the soil. The country immediately round the more elevated station is more level, and on that account more eligible for a large settlement: and now, since the number of inhabitants has greatly increased, the place has become very gay, and of course more inviting to most persons, than Kotengherry. The present number of buildings at this place is only eight; at Ootacamana probably five times that number: and as speculators prefer spending their money in erecting buildings at Ootacamana, it will not only continue to grow, but will ere long have a larger English population than any other place in India, the presidencies excepted."

NOVA SCOTIA, a British province of North America situated between the 43d and 46th parallels of N. lat. and between the 61st and 67th of W. lon. It is a peninsula, connected by a narrow isthmus with the continent, and is about 300 m. long, of unequal breadth, containing about 15,617 sq. m. In 1827, the pop. was 153,848, of which number, 30,000 were in Cape Breton. It is immediately dependent on the crown of Great Britain. The sum of 4000*l.* annually, is devoted to the support of the poor in common schools. The Gospel Prop. Society employs 30 or 40 missionaries among the destitute inhabitants of this province.

The *W. M. S.* have also a mission. From the Report of the Society made at the close of 1830, we select the following paragraphs.

Halifax. "The congregations thro'out the circuit have increased considerably. Several clear and happy conversions have taken place; some backsliders have been brought to the fold of Christ; and the societies generally express themselves as stirred up to greater earnestness in the divine life. Fifty-nine persons have been admitted into society, after their usual period of probation, and 24 more are meeting on trial. Twenty-one members have removed from the circuit, 11 have discontinued meeting with the Society, and 10 have died.

"Upon the whole the society is prospering. The class and prayer meetings have not only been well attended, but have been in an unusual degree seasons of refreshing from the presence of the Lord, and we have prospect of still more extensive good. In Society, 342."

Barrington and Yarmouth. "No special revival of the work of God has taken place on this circuit during the past year, though there has been a general attention to the means of grace. Were the circuit less extensive, or class leaders and local preachers more numerous, our hopes of success would be increased. The missionary, in scattering the seed of the Gospel over an extent of more than forty miles, may fear that what was left in one place will suffer from his necessary absence in another and distant part. But extended as has been the field of labor, their endeavors have been attended with a blessing; and a number of pious souls who are the fruit of them, strengthen our

faith, animate our zeal, and encourage our exertion.

"At Barrington, where there are Sabbath and weekly preaching and class meetings during the missionary's absence, the cause is more prosperous than at the other parts of the circuit. The congregations have been large and apparently attentive. Many of our members here appear to be growing in grace, and from the number of young people who attend preaching, many of them the children of pious parents, we indulge the hope of a further and more extensive work of God at Barrington; and indeed on several other parts of the circuit. The number in Society is 127."

Ship Harbor (Cape Breton.) "The appointment of a missionary to this station, has already received the approbation of Heaven in the salvation of souls. Last November I formed a Society, consisting of but three members, which I am happy to state has continued to increase both in piety and number. Our number of regular members is 20, and 10 on trial, who all appear in good earnest for the full salvation of their souls. The congregations at Ship Harbor are large and attentive, to whom I preach twice every Sabbath, and on Thursday evenings. I hold a prayer meeting on Tuesday evenings, meet one class on Thursday, and another on Friday evenings. On the Saturday afternoons I have regularly met the children of our friends, for the purpose of giving them religious instruction, especially to teach them our catechisms, in which they make pleasing progress.

"I have occasionally visited several destitute settlements on this island; and in many instances such visits have been the means of inducing many to attend our chapel on the Sabbath, who previously manifested but little regard for that holy day."

Total in Society in the Nova Scotia District, 1708.

SCHOOLS.—*Halifax.* "The number of children is 160. Their attendance and moral conduct have given general satisfaction. The attendance and punctuality of the teachers, 28 in number, are highly creditable to them, and well worthy our grateful acknowledgements. The school-house since its enlargement is commodious and comfortable; but a debt of 50*l.* remains upon it."

Liverpool. "There are 60 children, 20 boys and 40 girls, some of whom are making progress in learning. The school partially declined during the winter months, but we are now reorganizing it, and hope it will soon be in a flourishing state."

Total in the Schools in the Nova Scotia District, 787.

NUKUALOFA, a station of the *W. M. S.* on Tongataboo, one of the Friendly Islands. A great change has been effected by the Gospel. A spirit of prayer has been largely poured out. See *Tongataboo.*

O.

OAHU, one of the Sandwich Islands, 130 miles N. W. Hawaii, 46 long by 23 broad.

The town, Honolulu, contains about 6000 inhabitants. The missionaries of the *A. B. C. F. M.* commenced their mission on this island, in 1820.

Mr. Ellis, of the *L. M. S.* who visited the island, in 1824, writes:—"In addition to the usual good attention given to the preaching of the word, and other public means of grace, a considerable awakening has taken place here, among the chiefs and teachers, and many of the people. Many new schools have been established; and there is a great increase of scholars, who continue diligent and persevering. About 600 were present at a public examination on the 19th of April. We have 796, under 22 native teachers, who attend at school twice, and some of them three times, every day; besides which, there are a good many small schools among the people, the teacher of which is, perhaps, himself a scholar in one of the larger schools. Indeed we cannot train up the teachers fast enough to satisfy the demands of the people for them. So great is the attention of the people to their books, that we never walk through the town without seeing several passing from one place to another with their books in their hands.

"The chiefs, particularly Karaimo-

SANDWICH ISLANDERS.

SANDWICH ISLAND KING AND CHIEFS, WITH THEIR IDOLS. [Page 296.]

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ku and Kahumanu, have taken a very decided stand in favor of Christianity."

A fact communicated by Mr. Ellis, in a private letter, ought to be mentioned, as forcibly illustrating the value which the chiefs put on instruction: he says—

"Previously to my leaving (a circumstance rendered necessary by the illness of Mrs. Ellis,) I publicly asked the chiefs what I should bring them out when I returned from England; they answered, simultaneously--COME BACK YOURSELF, AND WE HAVE NOTHING ELSE TO DESIRE."

In 1825, the hearers increased to nearly 3000, and Karaimoku ordered a large stone chapel to be erected for their accommodation. The scholars were nearly 2000, and the teachers 40. The health of Karaimoku had then for some time been on the decline. This was the more to be regretted, as advantage seemed to have been taken of his illness to inflict a most serious injury on the morals of the people. A law had been made, and strictly enforced, to prevent females from resorting on board vessels for evil purposes; the captain and crew of a schooner, belonging to the United States, and lying off Honolulu had recourse to the most violent outrages, in order to procure the repeal of this law. Boki, who visited England, was at the head of the government during the illness of his brother Karaimoku; though well disposed toward the mission and the morals of the people, he had not courage to bear up against the violence of this officer and his crew, supported as they were by other sailors; and took such measures as led to the renewal of the evil, which had, with so much advantage to the people, been suppressed.

See *Sandwich Islands*, *Honolulu*, *&c.*

OCHORIAS, a station of the *B. M. S.* in the island Jamaica. The number of communicants is 46.

OJIBEWAYS, OR CHIPPEWAYS; Indians, in the N. West Territory, on the Chippeway R. in Michigan Territory, and in Canada on the Utawas. Number according to Pike, 11,177; 2,049 warriors. The *A. B. C. F. M.* have established a mission among that part of the tribe, which reside near the S. W. shore of Lake Superior.

"A number of gentlemen connected with the American Fur Company, who spend most of the year at their trading posts in that quarter, have repeatedly requested that a mission might be commenced there, and have made generous offers in aid of such an undertaking. These gentlemen are extensively acquainted with the Indians residing between lake Superior on the head waters of the Mississippi, and exert much influence over large portions of them. They represent them to be numerous, and disposed to receive missionaries and teachers.

"So desirous were some of these traders to have a missionary reside among them, that when they came to Mackinaw in the summer of 1830, they brought a boat especially for the purpose of accommodating a mission family, whom they had been encouraged to expect would be there to accompany them on their return. The Committee, however, had not been able to obtain a suitable missionary for the service; but, in order that the gentlemen who had manifested so deep an interest in the object might not be wholly disappointed; it was thought expedient that Mr. Ayre, the teacher of the school at Mackinaw, accompanied by one of the pupils as an interpreter, should return with them; which was done.

"Mr. Ayre collected and taught a small school a part of the year, labored as a catechist, as he had opportunity, and made some progress in acquiring the language. The information which he obtained, and the impression which this experiment made, were favorable to the prosecution of missionary labors in that quarter.

"Accordingly during the last spring, Mr. William T. Boutwell, and Mr. Sherman Hall, then members of the Theological Seminary at Andover, were appointed to this field; and after being ordained, they started, together with Mrs. Hall, on their journey about the middle of June, and reached Mackinaw one month after.

"On their arrival at Mackinaw, and after conference with Mr. Ferry and the traders, it was thought expedient

for Mr. Boutwell to remain at that place one year, where he might aid Mr. F. in the ministerial labors of the mission, which was much needed, while he might enjoy as great facilities for acquiring the Ojibeway language, as he would in the interior. He accordingly remained at that mission, while Mr. and Mrs. Hall, with Mr. Frederic Ayre, as teacher, and Mrs. Campbell, for a number of years an inmate of the mission family at Mackinaw, a member of the church, and familiarly acquainted with the Ojibeway and French languages, as interpreter, proceeded, on the return of the traders, to the site of the contemplated mission, about 400 or 500 miles west or north-west from Mackinaw. Mr. Boutwell is expected to follow them next summer. (1832.)

"It is not intended to form any boarding schools or large secular establishments in connection with this mission. The missionaries will keep their eye fixed on preaching the gospel directly to the Indians. They will therefore apply themselves immediately to the acquisition of the Ojibeway language, communicating as much religious instruction as they may be able, in the mean time, through interpreters. A small school may also be opened without delay. Elementary school books, religious tracts, and portions of scripture in the native language will be prepared as soon as practicable. Valuable aid in this department is expected to be derived from the labors of Dr James, of the United States garrison at the Falls of St. Mary, who has devoted much time successfully to this study.

"The Indians for whom this mission is principally designed, are less likely to be soon reached by the wave of white population, than perhaps any other nation of Indians to whom we can ever have access.

"It is hoped that this mission will have a salutary influence on such of the scholars of the Mackinaw school, as may hereafter return to their friends in this quarter; affording them continued instruction, maintaining a guardian care over them, and giving them from time to time such admonition and encouragement as their *situation may* require.

OKKAK, a station of the *U. B.* in Greenland, established in 1776. The congregation consists of 132 communicants, 20 candidates, 42 baptized adults not yet communicants, 124 baptized children; in all 332 persons; to whom may be added 23 candidates for baptism, and 32 heathen on trial; total 387 persons inhabiting this settlement.

OLD HARBOR, a station of the *B. M. S.* in Jamaica. H. C. Taylor, missionary: 202 members.

OMALLORE, a church of Syrian Christians, in Southern India. Connected with it are 638 families, and 2600 souls.

ONA, an out station of the *L. M. S.* in Siberia. Willian Swan missionary.

OODOOVILLE, a populous parish, district of Jaffna, Ceylon, 5 miles N. Jaffnapatam, and about 2 miles N. E. Manepy. It stands on an extensive plain, covered with groves of palmyra, cocoa-nut, and other fruit trees, in the midst of which are many villages of natives and idol temples. The Rev. M. Winslow, from the *A. B. C. F. M.*, arrived here in 1820. He is assisted by Mrs. Winslow, Charles A. Goodrich, native preacher, Nathaniel, catechist, Saravary Mottoo, superintendant of schools, Rufus W. Bailey, teacher in the English school, John B. Lawrence, teacher. The boarding school contains 37 girls. The following statements we copy from the journal of Mr. Winslow, dated Oodooville, April 21, 1831.

"Our quarterly communion was to-day held at Oodooville, and thirty-four natives were received to the church. The congregation was large, about 700 natives being present, and the exercises of the day interesting, particularly those connected with the admission of the members. To see so many, the largest number received at any time except once, come forward together and profess the name of Christ; and to see them after having assented to the articles of our church, approach the communion table, one by one, and kneel down to receive baptism in the name of the Father, Son, and Holy Ghost, as a seal of their covenant, was affecting as well as cheering. Some at least could not restrain their tears. Though

the larger portion of those received were members of the seminary, yet there were several adults, schoolmasters and others, and the members of the seminary were a few of them very young.

"*May* 3. Celebrated the marriage of two girls of the school, Susan Huntington and Joanna Lathrop, with two young men who are Christians by profession; one of them a member of the church at Oodooville, and the other connected with the press of Nellore. They were married, as is usual here, according to the forms of the church of England, and in presence of a large number of the most respectable people of the place, who collected to witness the ceremony, and seemed interested in it. After both couple were married, Mr. Woodward, who was with me, delivered an appropriate address to them, and to the people assembled. On a similar occasion, when two couple were married last year, some of the members of the church were much impressed with the solemnity of the transaction; and, in talking to the people, made the difference between it and the idle ceremonies of the heathen an argument in favor of Christianity. The ceremonies being concluded, the parties and their friends partook of some fruit and cakes; after which the bridegrooms, having according to the custom of the country presented their brides with a wedding garment, and tied on their necks the *tali*, (a small gold ornament worn as a sign of marriage,) went, accompanied by their friends, in a kind of procession, each to the house of the bride's father; or as we should here say mother, for the property generally belongs to the females. It is *customary* for the new married couple to remain with the family of the bride, but in some cases they form separate establishments, or even go to reside with the parents or relations of the bridegroom.

"27. Held an evening meeting at Inneville, in which was assisted by Messrs. Spaulding and Woodward. The attendance was good, but some of the people present complained loudly of the teacher of the school for having become a Christian; and especially for not letting them know beforehand that he was going to be baptized, as he was at the last quarterly meeting, that they might be baptized with him! They had, in fact, intended to prevent his uniting with the church, but were taken by surprise. On being asked if they had any complaints to make against the schoolmaster's conduct since he had become a Christian, they said, "No he is a true man.'"

"Early in June," says the editor of the Herald, "on account of the protracted illness of one of his children, Mr. Winslow went with his family to reside at a bungalow on the sea shore, a mile east of Jaffnapatam, with the use of which he was kindly favored by Mr. Roberts of the Wesleyan society. He enjoyed good opportunities for laboring in the vicinity."

"*June* 29. We are still at the bungalow. I preached at Oodooville on the Sabbath and on Monday was there with Messrs. Poor and Woodward, who held various meetings with the children of the native free schools, schoolmasters and others. The meeting with the schoolmasters, was particularly encouraging. Most of them professed to be resolved to follow Christ.

"To-day, with Messrs. Knight, Roberts, Spaulding, and Scudder, attended a meeting at *Acchevagle*, where there are two or three schools, and where special efforts have been made to secure the attendance of the people; and a temporary shed had been erected near a wide branching tamarind tree. There were many present, and what was particularly encouraging several respectable women. There was more disputing with the natives than was pleasant, but some important subjects were discussed, and many solemn truths brought before their minds. Though the village is several miles from Tillipally, the nearest missionary station, many of the people, in the course of the discussion, showed that they had a good acquaintance with the leading truths of Christianity. Indeed this is generally the case where there are schools, and the difference between a village where a school has been for some time established and one without a school is often something like the difference between the land of Goshen and of Egypt, when darkness to be felt rea-

ed on the latter, but in the former they had light in their dwellings.

"*July* 26. On Thursday of last week we held our quarterly meeting at Batticotta and received to the church 25 natives and two children of the mission. We have thus reason to rejoice in the privilege of gathering in the fruits of the late revival, to some extent; while we still hope that more will ripen for an early harvest. From 10 to 20 at each of our stations, express a desire to be received to church privileges; and perhaps a majority of them give some evidence of being proper subjects.

It is also peculiarly pleasing that for our congregations lately a larger proportion of *females* attend than ever before. This is not only an indication of good to the individuals themselves, but an indication that 'knowledge is increased in the country,' as it is a *change of custom*, a breaking down, as far as it goes, of one of the strong barriers to the progress of truth. Besides *beggars* the number of women who attend church now at Oodooville is generally about twenty."

OOTJIKOOLLAM, a village in the district of Tinnevelly, Southern India, where the missionaries of the *C. M. S.* occasionally labor.

ORA CABECA, a station of the *B. M. S.* in Jamaica, where are 39 communicants.

ORISSA, a province of Hindoostan, belonging to the presidency of Bengal, lying in the eastern part of the peninsula, with the province of Bengal on the N., the Northern Circars on the S., the Bay of Bengal on the E., and Gundwana on the W. The length is probably about 100 m. The western part is almost an impassable wilderness of woods and jungles. A great part of it is extremely unhealthy. It has a population of 1,200,000 Hindoos and Mohammedans. There are missions of the General Baptists in this province. See *Cuttack*. The following appalling picture of Hindooism is given by Mr. Sutton.

"As I was walking through the bazaar, I saw the blacksmith making up an iron cage, intended for a man who had committed murder; who *was to be hanged* in a day or two, and afterward hung up in this iron frame as an object of terror. On inquiring into the circumstances of the crime, I learnt that his victim was an opium merchant, who was too successful in obtaining purchasers for his goods, for a rival merchant; and that this merchant persuaded the murderer, for 100 rupees, to commit the horrid deed. The guilt of procuring the death of the deceased could not be brought home to the merchant, but the murderer who committed the crime was fully convicted and sentenced to be hanged: he enticed the man to a distance, under the pretence of having some purchasers for opium, then knocked him on the head with an axe. A few days, however, before his execution was to take place, he effected his escape; but he was traced home, where he had an interview with his wife, and concerted a future meeting in the jungle: his wife and brother were bribed to betray him; but, by some means, the snare was broken, and the man again escaped. He then assumed the disguise of a Jogee (religious mendicant) for which he was well qualified; and was making his way toward Upper Hindoostan; but was at length taken. I wrote to the Judge, and obtained leave to visit him.

"He was sitting in his cell with his bead-roll, repeating the name of "Hurry, Hurry." He however, at length, listened to me with encouraging attention, while I endeavored to convince him of his sin, and direct him how to seek for mercy. But it is grievous work to have any thing to do with Hindoos: there is no sense of guilt—no fear of death. "If I go to hell, I go—what else?" said he, with astonishing indifference. He could, however, read well, and had a better capacity for obtaining knowledge than one in a thousand. He once said, "Give me something short, and full to the point; for my time is but a day." I had no proper tract; and though I took a Gospel, with marks against suitable passages, such as the penitent thief and the publican. I found he would be bewildered with the connexion; and the most suitable book which I could give him was a small Oreah Hymn-book. I tried to lead him to pray, and to leave off his

vain repetitions; and when I put my hands together and prostrated myself on the cell floor, he did so too, and repeated audibly the petitions which I made for him. I left him apparently in a better state of mind than I found him."

On the following day Mr. Sutton repeated his visit; and took with him a native Christian, that every thing might be made fully intelligible to this miserable man. He says:

"Before I went, I wrote out a prayer, principally founded on the fifty-first Psalm, with some of the most encouraging references to the Gospel. We found the man deeply engaged in his mental repetition of "Hurry Ram." I suppose the Brahmin prisoners, of whom there were many in the prison, had been undoing what I had done last night. At length he exclaimed, "Hurry, Hurry, Hurry, benoo aow nahe," that is, "Besides Hurry there is none." "I shall call out Hurry bol," said he, putting his hand to his neck; "I shall call out Hurry bol, hurry bol, hurry bol, till I am choked." He then began to sing, and imitated the Jogeys most admirably. But it was evident, from his extreme restlessness, that his mental agonies were great. Still he did not appear to feel any sense of sin: he said, "Before, I might have found you of some use; but it is too late now: I have none but Hurry." We showed him, that, according to his own faith, Hurry did nothing for sinners; but that Christ shed his blood for him. He yielded at last, and said that he would think of this: he then wished the prayer to be read; and he read it over twice himself, and dwelt a little on the petitions, "Deliver me from my guilt—Cast me not away from thy presence—Drive me not to hell; but save me, and receive my spirit to heaven!" He said that he would repeat this till he died. When asked if he had seen his wife and children, he said, "Yes." "And how did you feel in your mind?" "O! very well pleased: when they cried, I laughed." "But why? It is not a laughing matter." "O! why not? Who are they? Who am I? It is all maya (illusion.) They will not go with me. They are nothing to me: I am nothing to them."

"Something of Hindooism may be learnt from this man.

"Neither he, nor the numerous Hindoos about him, had any sense of the moral turpitude of murder, or indeed of any sin. It was evil, inasmuch as it would lead to evil consequences to the perpetrator; but there were none of those feelings which most murderers evince—no horrors of a guilty conscience—no shuddering among the bystanders at the idea of his guilt.

"There was no commiseration, on his part, for his wife and children; and none, on her part, for him. She might fear from the inconvenience attending widowhood, but no further. "There is nothing to be avoided: we die and live, just as God pleases: let it go—what else?" This is the way in which they talk. "The fruit of actions, however, must be borne."

"The prevailing religion, if it may be so called, is extreme infidelity and atheism. The Brahmins have sunk into gross ignorance of their own system; and the people are, of course, in the same state: and the various systems are now so jumbled together in Orissa, that no man among them can see his way through any of them: hence they, in fact, place no dependence on any. I have often heard them say, when they appeared to say what they really thought, that there was no heaven and no hell, and no way of salvation. Salvation, in their view, consists in being rich, and rolling in sensual pleasures, with freedom from oppression, and ability to domineer over others in this world: this is the only heaven, the only hope of the majority of the Oriyas; and these things have no relation to moral holiness. They depend on fate, or ceremonial merit, in a future world; or on repeating the name of Hurry in this. This murderer would have made as good a Jogey as any; and would have been worshipped as a god, if he had escaped hanging."

OSAGES. The Osage, a river of Missouri, rises in the country W. of the state, about 97° W. lon. and 36° 30′ N. lat. It flows into the state of Missouri, and joins Missouri r. 133 m. above the Mississippi. It has a very winding course, is 397 yds. wide at its mouth, and is navigable for

boats 6 a. Much of the land watered b is very fertile. The 2 native tribes, the Great Osages, and the Little Osages, live in separate settlements on the r. about 400 m. from its mouth. The Great Osages consist of about 3800; the Little Osages, 1700. About 150 m. S. W. of these settlements are the Osages of Arkansas, nearly 2000 in number.

A mission was established among the Osages by the United Foreign Missionary Society. It was transferred to the care of the *A. B. C. F. M.* in 1826. Recent intelligence has been received at the Missionary Rooms that an interesting revival of religion had commenced among the Osages. Nothing of the kind has ever before occurred. This mission has been attended, through the warlike and roving habits of the Osages, with a less measure of success than any other of the missions of the Board. For particular notices, see *Union*, *Hopefield*, and *Harmony*. The following general notices were given in the last Report of the Board.

"*Preaching*. Religious meetings are held at each of the stations on the Sabbath, and at Harmony and Union the children of the school and the mission families assemble once or twice during each week for prayer and religious instruction. Much serious interest has at times been manifested by the children of the schools and the mission families, and by hired laborers; and at the latter place four or five have become hopefully pious. Four, two Creeks, members of the school, and two black laborers have been received to church fellowship.

"Mr. Dodge visits the large Osage town near Boudinot nearly every Sabbath, and often during the week, and endeavors, by conversation and public preaching, to communicate to the people a knowledge of the gospel. They generally pay a respectful attention, and at times manifest some interest; but little permanent effect seems to have been as yet produced.

"Since the removal of the Indians from the vicinity of Harmony, there is no field for missionary exertion at that place, except the members of the school, and laborers at the station, together with a few French and half-*breed settlers*, residing in the neighborhood, and Osages and others who occasionally visit the mission.

"During the month of April, Messrs. Dodge, Vaill, Washburn, and Montgomery, made the tour of the Osage country, and preached the gospel at their five principal villages. At the largest village they were received coldly and could gain little attention; at others they were treated and listened to with much respect, and at that of the Little Osages a deep interest was manifested. Hundreds heard the gospel in the course of this tour, to whom it was probably never proclaimed before. It is hoped that the missionaries will be able frequently to repeat these visits. There seems to be no other means of bringing the truths of the Bible into contact with so wandering and heedless a class of men.

"The settlers at Hopefield attend meetings better than heretofore, and seem to feel the force of religious truth, and in their temper and external conduct are much reformed. They in a good degree observe the Sabbath; and recently their chief, when they were about starting on a hunting expedition, exhorted his people to observe the day while absent, and ascribed all their prosperity to the regard they had paid to the Lord's day, and to the instructions of the missionaries.

"In addition to preaching to the Osages, Mr. Vaill or Mr. Montgomery visits Fort Gibson nearly every Sabbath, where they are very cordially received.

"*Schools*. Fifty-seven children and youth are assembled in the school at Union, all of whom are boarded in the mission family; twenty-five Creeks, sixteen Cherokees, and thirteen Osages. Thirty-one are boys, and twenty-three girls. Three are young men well advanced in their studies, and promising fair for usefulness: fourteen read and write well, and have advanced some in arithmetic and geography: eighteen read well and write legibly; fourteen read in the New Testament and spelling; and five in small words. All are mild and submissive in their dispositions, and, with few exceptions, make rapid progress. Some who began the alphabet last December, could read intelligibly in the New Testament in June.

"A Sabbath school, long kept up at this station, and an infant school, are productive of good.

"The whole number of learners received into the school at Union, since its establishment, is 134. Some leave it, from year to year, much improved.

"The school at Harmony contains thirty-nine Indian children, of both sexes. Most of the boys are quite young. The pupils have never made so good progress, or appeared so well in any former year. One of the sub-agents of the Osages, after attending the examination last spring, remarked, that though he had visited schools extensively in most of the southwestern states, he never had seen one where the pupils acquitted themselves so honorably.

"An interesting Sabbath school is taught at this station.

"During the year ending last December the girls manufactured 155 yards of cloth, which was used in the mission family. The boys who are of a suitable age, are employed in useful labor while out of school. Two Osage girls, and one Delaware from the school, have been married to Frenchmen settled near the station, and promise to do well.

"*State of the people.* The settlers at Hopefield have obtained some assistance in commencing their agricultural labors from the United States' agent, and from other sources. They are improving in their condition and character every year, and clearly evince the practicability of domesticating even the wildest Indians, by the judicious application of religious truth, and other appropriate means. They are enlarging their fields; becoming more skilful and industrious in their labors; obtaining cattle and other useful domestic animals, of which they have hitherto been destitute; and seem inclined to abandon the warrior, and hunter's life.

"A few Osages have expressed a desire to settle near Boudinot, and be taught and assisted in preparing and cultivating fields. It is not improbable that a settlement like that at Hopefield may hereafter be formed there.

"But the mass of the nation are as indifferent to the gospel and the schools, as fiercely bent on war, as wandering, idle, and vicious in their habits, and as poor and wretched as ever. Perhaps as a people, they are even becoming more wicked and debased. They suffer a great deal from hunger and disease, and almost constant fear of their enemies, the Pawnees, and are truly fit objects of Christian compassion.

"A temperance society has been formed at Union, embracing eleven whites, six Creeks, three Cherokees, and three Osages.

"The missionary convention and presbytery, embracing the missions of the Board west of the Mississippi river, met at Harmony last October. The Spirit of the Lord seemed to be present, and it was a time of great religious enjoyment to all who were assembled. During the meeting Mr. Jones was ordained."

OTUIHU, a village in New Zealand, visited by the missionaries of the *L. M. S.*

OVAH, a kingdom on the island of Madagascar. The New Testament has been dispersed by means of schools, through a considerable part of this kingdom.

OXFORD, a station of the *B. M. S.* in Jamaica.

P.

PAARL, a settlement in Cape Colony, S. Africa, about 35 m. N. E. of Cape Town.

The Rev. E. Evans, from the *L. M. S.*, commenced a mission here in 1819, which was designed more particularly for the Hottentot slaves. Several years previous to its commencement, a chapel had been built, in which missionaries occasionally preached. Soon after the arrival of Mr. Evans, an *A. M. S.* was formed, to which the slaves contributed so liberally as to require restraint rather than incitement. Schools were established, in which, in 1823, more than 200 children and adults were instructed. The number of hearers in the Paarl, and the vicinity, are about 1100 whites, and 1200 colored people. The Rev. Mr. Miles, of Cape Town, who lately visited this station, says that the mission school here is well conducted. For the benefit of such

as cannot attend the day school, an evening school, held on two days of the week, has been lately opened. A school-mistress has been engaged, at a small stipend, to instruct the female slaves and their children. At a public examination, which took place during the year 1826, the progress which had been made by the scholars, was observed with great satisfaction. It is in contemplation, if funds can be provided, to establish schools in all the surrounding country of the district, as one means of counteracting Mohammedanism, which prevails in this vicinity.

James Kitchingman now resides as missionary at Paarl. At 6 different places in the vicinity, visited at stated periods, the congregation averages about 200. Communicants 31.

PACALTSDORP, formerly called *Hooge Kraal*, a settlement of Hottentots, Cape Colony, S. Africa, in the district of George, 3 m. from the town of that name, and 2 from the sea. The *L. M. S.* commenced a mission here in 1813.

Mr. Campbell gives the following account of its origin:—

"About 250 m. from Cape Town, my waggons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or 'Thickhead,' the Hottentot chief of Hoogee Kraal, situated about 3 m. distant, together with about 60 of his people, who expressed an earnest desire that a missionary might be stationed at his residence. On asking his reason for desiring a missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but he could not tell what things these were. I then requested him to stay with us until sun-set, when he would hear some of those things related by Cupido, who was a countryman of his, and my waggon-driver. Dikkop and all his people readily agreed to stay till evening. To Cupido they listened also with much attention the following morning. I inquired whether they were all desirous of having a missionary to settle among them, which was answered unanimously in the affirmative; but, *like their chief*, they could not assign any reason, except to be taught the same things which were taught to the white people. A very aged, miserable-looking man coming into the hut during the conference, with scarcely a rag to cover him, excited my attention: he came and took a seat by my side, kissed my hands and legs, and by most significant gestures, expressed his extreme joy in the prospect of a missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ? His answer was truly affecting—'I know no more about any thing than a beast.'

"Every eye and ear were directed toward me, to learn whether a missionary would be sent to the Kraal; and when I told them that an excellent missionary, I had no doubt, would be soon with them, they expressed by signs, a degree of joy and delight which I cannot possibly describe. Mr. Pacalt arrived soon after my departure."

On Mr. Campbell's second voyage to S. Africa, he again visited Hooge Kraal, in June 1819. In his account of this visit he thus describes the striking change which had been effected by the blessing of God on the labors of the missionary, who had been a few months before removed to his heavenly rest:—

"As we advanced toward Hooge Kraal, the boors, or Dutch farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2.

Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene, with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from one another, so as to allow sufficient extent of ground to each house for a good garden: a well-built wall, 6 feet high, was in front of each row of houses, with a

gate to each house. On approaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a cheerful smile. 'This house is mine!' said he, 'and all that garden!' in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c. I then went across the street to the house of a person known by the name of Old Simeon—the very man who sat in such a wretched plight, by my side, in the hut, when I first visited the place, and who then said he knew no more about any thing than a brute. I was informed that he had become a Christian, had been baptized, and named Simeon; and because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. 'I have done,' said he, 'with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come."'

"The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion. He relates it thus:—

"On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about 90 years of age, prayed. He expressed great gratitude to God for sending his Gospel to his nation,—and that in his days, and particularly for making it efficacious to his own conversion.

"In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavored to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, as is the custom in hot climates; but, while the people were in the act of throwing the earth over him he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing, and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he 'died the fourth time.'

"He was baptized last new year's day, and was named Simeon Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although 90 years of age. He said, "Now I am willing to die: yes, I would rather die than live, that I may go and live, for ever and ever, with my precious Saviour. Before, I was afraid to die. Oh, yes! the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer: I am too old to be able to do any thing here on earth, in glorifying God, my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy, I shall go to everlasting happiness. Wonderful love! Wonderful grace! Astonishing mercy!"

"The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts.

"A place of worship has also been erected, capable of seating 200 persons. On the Lord's day I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms; sitting upon benches, instead of the ground as formerly, and singing the praises of God with solemnity and harmony, from their Psalm-books, turning in their Bibles to the text

that was given out, and listening to the sermon with serious attention. I also found a church of Christ, consisting of about 45 believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

"On the week days I found a school, consisting of 70 children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed word in his life. When I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose: this action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed.

"I found a considerable extent of cultivated land outside the wall, which the Hottentots plough and sow with wheat every year, though a portion of it is destroyed annually by their cattle getting into it while the herd boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot regiment told me that had they shot all the Hottentot soldiers who were found asleep upon their guard, they must have shot the whole regiment;—'and what would have been the use of officers then?' said he.

"Indolence, and procrastination of labor from indolence, is almost universal among Hottentots. At all our stations they endeavor to put off digging their gardens, and ploughing their fields, as long as possible, with this apology—'*It is time enough yet.*'

"Mr. Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders. All the Hottentots are still on a level with each other; there are yet no distinctions of rank amongst them. Some dress better than others; some have a waggon and more oxen than others, and, it may be, a better house, but these things produce *no elevation* of rank; they will as readily comply with the advice or injunction of the poorest as the richest. The operation of this state of things, was severely experienced during the period that elapsed between the death of Mr. Pacalt and the arrival of his successor, which I think was about 4 months. The Hottentots were like an army without a commander—every improvement ceased. Some of the Hottentots were for going on with the improvements which were included in the plan of their deceased teacher and friend, but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another missionary. They then began to labor with the same activity as before.

"Soon after the death of Mr. Pacalt, the government of Cape colony, in order to perpetuate the memory of that excellent and laborious missionary, was pleased to alter the name of the settlement from *Hooge Kraal* to *Pacaltsdorp* (or Pacalt's town) which spontaneous act was equally creditable to the government, and to the excellent man whose memory will thus be perpetuated.

"Dikkop, who was chief of the kraal, and who petitioned for a missionary on my first visit, was also dead before my return; and Paul Dikkop, whom I brought with me to England, and who lately died (we hope in the Lord), was a son of his, and was making considerable progress in his education, and likely to be instrumental of good to his fellow countrymen on his return; but God, whose thoughts are not as ours, saw fit to call him to the eternal world, professing, as a sinner, his sole dependence on the Saviour. I bow to his holy will, saying, Amen!

"His Majesty's *Commissioners of Inquiry* have since visited this settlement. They were present at divine service on the Sabbath, and heard the children read and repeat their catechisms. They were pleased to express their satisfaction at the general appearance of the people, with their knowledge of the Scripture, and promised to do all in their power to forward the laudable objects of the Institution.

On this occasion a scene equally

unexpected and affecting presented itself. The honorable Commissioners having briefly stated to the congregation the object of their visit, a respectable Hottentot rose up, and addressed them as follows:—'I thank God for putting it into the heart of the King of England to pity us; and I thank the great gentleman (*grootee heeven*) for coming so far to inquire into our state.' He was followed by several others; then by all the men in the assembly collectively, who stood up and expressed their gratitude to the Commissioners. When the men sat down, the women rose, and expressed themselves in a similar manner, some of them in neat and appropriate language. The satisfaction expressed by the Commissioners on this occasion, conveyed to them in the Dutch language by Mr. Anderson (the missionary then there), was received by the assembly with the most lively emotions of pleasure." Pop. 386; 4 schools. W. Anderson, missionary.

PADANG, a Dutch settlement on the W. coast of Sumatra, 300 m. N. W. of Bencoolen. E. lon. 99° 46′, S. lat. 0° 50′. Rev. C. Evans of the *B. M. S.* established a mission at this place in 1821. Mr. N. M. Ward, has lately removed his printing press from Bencoolen to Padang. He is preparing a new version of the Malay Scriptures.

PAIHIA, a station of the *C. M. S.* in New Zealand, on the S. side of the Bay of Islands. The mission was commenced in 1823. H. Williams and C. Williams are missionaries, W. Fairburn, and T. Chapman, catechists, W. Puckey, artizan. On account of its unfavorable location, it is probable that this station will soon be abandoned.

PALAMCOTTA, a fortified town in Tinnevelly district, Carnatic Country, Hindooston, about 3m. from Tinnevelly, 65 E. N. E. Cape Comorin, and 200 S. W. Tanjore.

The Rev. Messrs. Rhenius and Schmid, and Mr. R. Lyon, country born, English assistant, David, native assistant, and 15 Tamul schoolmasters, from the *C. M. S.*, commenced a mission here in 1820, and opened a seminary for the education of native schoolmasters and catechists; the happy influence of which begins to be perceived, by enabling them to furnish competent teachers in the schools, which Mr. Hough had established previous to their arrival in 1800, and also to provide for this extensive establishment schools in different parts of the district.

The Rev. Messrs. Rhenius and Schmid, with Mrs. Rhenius, Mrs. Schmid, and Mrs. Schnarrè, still continue their labors. A new church has been erected, and was opened on the 26th of June, 1826; the expense amounted to 2000 rupees, of which the Madras committee advanced 800: the remainder was raised by contributions from all classes of people in the neighborhood, Europeans, native Christians, Mohammedans, and heathens. The work of God, which has recently commenced in the vicinity of this station, by the instrumentality of the missionaries, appears to be steadily proceeding. The progress of truth, and the opposition which is made to it, are thus noticed by Mr. Rhenius: —"Everywhere, the number of persons who renounce idolatry, and put themselves under Christian instruction, increases. In one district, persecution is at a great height: a modeliar, related to one of our seminarists, has expressed murderous designs, not only against the people, but against his relation, and has declared 'Christianity shall not be in that district.'"

The missionaries continue their visits to those villages where congregations have been formed with much encouragement. The past and present condition of one of them, *Satangkoolam*, are thus contrasted by Mr. Rhenius:—

"About 11 o'clock, divine service was held, when the whole place was filled, and large numbers of heathens were standing at the door and windows. Our dear friends in Europe, who pray for the prosperity of Zion, would have greatly rejoiced at such a sight. What a change has taken place in this town during the last 2 years. When brother Schmid and myself were here 5 years ago, for the first time, all was darkness; now the light of the gospel shines, and the sound of it goes forth into the surrounding country! Then not a school

could be established; now a fine large church is in the midst of it, and a large congregation to fill it!"

There are now (1831) 3 missionaries, Rhenius, Schmid, and Fjellstedt, 2 assistants, 68 native catechists, with many native schoolmasters. The town has 9,400 inhabitants; the district, Tennevelly, of which it is the head quarters, has 700,000 inhabitants. In the beginning of 1831, the following numbers appear in the reports of the missionaries; villages, 261; families, 2229; individuals, 8138; seminary, 34 students, 11 of whom were pious; schools: 42 under heathen schoolmasters with 1461 boys and 56 girls: 23 under catechists, with 259 boys and 27 girls.

PALIKERRY CHURCH, a settlement of Syrian Christians, in Southern India. The people manifest a desire to receive the word of God.

PANDITERIPO, a parish in the district of Jaffna, Ceylon, adjoining Tillipally on the W., 9 m. N. W. of Jaffnapatam.

John Scudder, M. D. of the *A. B. C. F. M.* commenced a mission in this place in 1820. Dr. Scudder is also an ordained minister. Under date of April 1, 1831, he remarks that he did not know that any new cases of conversion had occurred during the quarter. Most of those, who had been awakened, still attended the inquiry meeting. Two were candidates for the church. Truth appeared to be making an impression on the minds of many. All the children connected with the native free schools were formed into a Sabbath school, and the larger children and those who appear to be thoughtful, are assembled for conversation every Sabbath, and sometimes on Tuesday. Great opposition has been manifested by the Catholics. Native free schools 14, containing 420 scholars; of whom 338 are boys.

PANTURA, an out-station of the *W. M. S.* near Caltura, in the Cingalese division of Ceylon.

PAPINE, a station of the *B. M. S.* in Jamaica, 8 m. from Kingston.

PARAMARIBO, the capital of Surinam, or Dutch Guiana, South America. It is about 18 m. from the sea, on the r. Surinam. About the *year 1777*, a mission was commenced in Parimaribo, by the *U. B.* In 1830, the congregation consisted of nearly 1800 members. In 1828, the preaching of the gospel was attended with powerful and happy effects, and many were added to the Lord, of all ages and colors.

PAREGANNO, a village in the Deccan, Western India, where the missionaries of the *C. M. S.* labor.

PARORE, a church of the Syrian Christians, built about 200 years ago, and will accommodate 600 persons.

PARRAMATTA, a town in New South Wales, the next in importance to Sydney, and 15 m. from it. Rev. Samuel Marsden, who has resided here, has accomplished much good. The inhabitants are between 3 and 4000. The streets are regularly laid out, crossing each other at right angles. Here is a refuge for female convicts.

PASSAGE FORT, a station of the *B. M. S.* in Jamaica.

PATNA, a populous city, 320 m. from Calcutta, capital of Bahar Hindoostan. On the 17th of March, 1830, a "Ladies' Society for Native Female Education," was formed at Patna.

PEDRO POINT, an outstation of Jaffna, of the *W. M. S.* in Ceylon.

PERAMBORE, an outstation of the *C. M. S.* near Madras.

PERAMPANNEY, a village in the Tinnevelly District, Southern India.

PHILIPPOLIS, a station of the *L. M. S.*, S. Africa, (so called from respect to the Rev. Dr. Philip,) which was formed a few years since, with the hope of reviving the mission to the Bushmen; for which purpose Jan Goeyman, a Hottentot teacher, was sent hither, but no discernable success attended his labors. As he thought an European missionary would succeed where he failed, Mr. Clark was appointed to this place.

An outstation, belonging to it, was, in the course of the year 1826, attacked by a party of plundering Caffres, who, horrible to relate, destroyed no less than 31 Bush people, in order to get possession of their cattle. Mr. C., having received information of this dreadful catastrophe, proceeded, as soon as he was able, to the spot, and removed the survivors to Philippolis. He had previously directed some Hottentots, belonging to the

latter place, to pursue the murderers, in order, if possible, to recover the cattle; in which attempt they completely succeeded.

Philippolis is on the north side of Cradock r.; 900 Griquas and 960 Bechuanas are connected with this station; but are dispersed over a large tract of country, the land being chiefly adapted to grazing; the number who reside at the station varies with the season. John Mellvill, missionary. Sabbath congregations from 80 to 200; the spirit of the people is improved; but many unfavorable circumstances have tried the faith and patience of the missionaries. Scholars, 45 to 80. 280 acres of land have lately been brought under cultivation.

PINANG, OR PRINCE OF WALES'S ISLAND, (called by the Malays, *Pulo Pinang*, or *Betel-Nut Island*,) is an island in the E. Indian sea, near the coast of Siam; lat of its N. E. point 5° 25′ N., lon. 100° 19′ E. It has an area of about 160 sq. m., and a fine harbor. Its basis is a mass of granite. The western side affords abundance of ship timber for building. The remainder is extremely fertile, and yields large crops of pepper, coffee, rice, ginger, &c. The climate is temperate. George Town is the capital. Population of the island and its dependencies, in 1822, was 51,207, chiefly Chinese and Malays. A mission was commenced in Pinang in 1819, by the *L. M. S.* From the report of 1831, we copy the following paragraphs.

"The means of communicating the light of the gospel to the heathen, among whom the missionaries are laboring, are various. Some at present are only accessible through the press; others by the public proclamation of the glad tidings of salvation, while the chief means of doing good to the Chinese, is by visiting them from house to house, and by conversation, and preaching the gospel. This Mr. Dyer did every day, except Saturday and Sunday, during the early part of the last year. Sometimes he met with opportunities of preaching the gospel to an attentive audience, though such audience was never large. On the 7th of August, 1830, he writes:—

"Concerning the Chinese mission at Pinang, I write with more pleasure, as things have with me taken a more interesting turn. The small house, or bungalow, in the bazaar has been opened for some time, and I make it my daily practice, if possible, to go, and sit there some hours. I generally go in the morning: immediately on my arrival, I am surrounded by a group of patients, whom I supply with medicines. These medicines were granted by the government on my application. I perceive that this has already had some influence upon the minds of the people, as many of them now believe I have no sinister end in view."—"After distributing medicines for a limited time in the morning, I remain to converse with the Chinese, and for this purpose I go again in the evening. Some of these seasons have refreshed me much, and my mind has been comforted and encouraged in this interesting work."

"*Chinese Schools.* Mr. and Mrs. Dyer do not lose sight of the Chinese girls' school, the discontinuance of which was mentioned in the last report; they have even attempted to raise another, but had not succeeded in August last. They have, however, taken four children under their entire care, and the education of these children gives much satisfaction.

"The *Boys' School* occupies the school rooms, built in the mission compound, originally for the girls. Mr. Dyer is satisfied both with the master and the boys, the latter acquitting themselves to the credit of their teacher. The children possess an acquaintance with the most important truths of Christianity, and Mr. Dyer hopes, that the Chinese teachers may eventually be raised up from among these scholars.

"*Malay Branch.* Mr. Beighton has suffered much from illness; but a visit to a more elevated part of the island had, by the divine blessing, partially restored his health. His Sabbath morning Malay congregation consists of from 40 to 60 hearers. There are two weekly services besides. In the evening, Mr. B. visits the people for religious conversation.

"Though Mr. Beighton laments that little apparent good has been effected among the Malays, yet there are indications of a favorable impres-

sion, upon the minds of some, which inspire hope of greater success.

"*Schools.* There are five Malay schools, viz. four supported by the Society, and one by the committee of the Pinang English Free School. One of these schools, containing a considerable number of females, Mrs. Beighton has taken under her own special superintendence. Donations have been received at Pinang on behalf of the Malay schools, through the kind aid of R. Ibbetson, Esq. resident counseller.

"*English Services.* The evening service at the mission chapel is, at an early hour, well attended."

PLAATBERG, a station of the *W. M. S.* in S. Africa, near the Maquassee Mts. north of the Yellow r., commenced in 1823. James Archbell, John Davis, missionaries. The congregation are very attentive. Members 8, scholars 200.

POLYNESIA, from a Greek word signifying *Many Islands*; the name given by geographers to the great body of islands, scattered over the Pacific ocean, between Australasia and the Philippines, and the American continent. It extends from lat. 35° N. to 50° S.; and from lon. 170° to 230° E., an extent of 5000 m. from N. to S. and of 3600 from E. to W. It includes therefore the Sandwich Islands, the Marquesas, Navigators, Society, Friendly, Georgian, Pelew, Ladrone, Mulgrave, Carolines, Pitcairn, &c.

POONAMALLEE, a village near Madras, Hindoostan, where 40 attend as a congregation to the preaching of the Madras missionaries.

POOREE, OR JUGGERNAUT, a station of the General Baptists, near the great temple of Juggernaut, on the coast S. of Cuttack, commenced in 1823. W. Bampton, long a faithful missionary, has rested from his labors. Mr. Sutton, from Balasore, has devoted a part of his time to this station.

PORT ELIZABETH; outstation to Bethelsdrop, of the *L. M. S.* South Africa. Pop. 600; 50 Hottentots and 140 English attend public service. 64 scholars, and 34 infant scholars.

PORT MARIA. This, with 8 *outstations* of the Scottish Miss. Soc., *in Jamaica*, has, under the care of Mr. Chamberlain, 209 catechumens, and 13 communicants: 21 were baptized in 1830—1. At the same place the *B. M. S.* have a church of 390 members.

PORT ROYAL, a station of the *B. M. S.* in Jamaica. John Clarke, missionary. 171 communicants

PRAGUAING, an outstation of the Serampore Missions, near Arracan, Farther India.

PRINCE EDWARD'S ISLAND, OR ST. JOHN'S, an island in the Gulf of St. Lawrence, near the N. coast of Nova Scotia, to which government it was once annexed, but it has now a separate governmet. Population 5000. Lon. 44° 22′ to 46° 32′ W.; lat. 45° 6′ to 47° 10′ N. It is well watered, and the soil is fertile. The *S. P. G.* have established a mission on the island.

PULICAT, a sea-port town in the Carnatic, Hindoostan, 25 m. N. Madras. E. lon. 80° 27′, N. lat. 13° 24′. The Rev. Mr. Kindlinger, from the *N. M. S.*, arrived in 1821.

The Rev. Mr. Iron arrived in June, 18[illegible], and has charge of the Dutch department. Since that time, Mr. Kindlinger has preached in Tamul, and has, in general, a numerous native congregation. He has been blessed in his catechising of the people, and decisive evidence appears that the labor bestowed on the scholars has not been without fruit.

In 1825, this town was ceded by the Dutch to the British. A mission was commenced by the *C. M. S.* in 1827. J. P. C. Winckler, missionary, 1 native catechist, and 11 schoolmasters. Congregation 65 to 70, communicants 20, scholars 253 boys, and 31 girls. In this station and its neighborhood are about 31 Tamul Christian families, and above 400 persons receiving Christian instruction.

PUTNEY, a station of the *B. M. S.* in Jamaica, 18 m. from Kingston, 916 communicants.

Q.

QUILON, OR COUTAN, a sea-port of Travancore, Hindoostan, 88 m. N. W. of Cape Comorin. The population differently estimated, at 40,000 to 80,000. A station was commenced

POLYNESIAN, OR SOUTH SEA ISLANDER.

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here by the *L. M. S.* in 1821, and the Rev. Messrs. Smith and Crow, and several native readers, labored with much zeal and energy. The number of schools under their superintendence, in 1825, was 8; that of scholars, including 15 girls, who also received Christian instruction, 353; and all of them were in a prosperous state. About this time Mr. S. was obliged, on account of ill health, to return home; and Mr. C., whose constitution was also unable to bear the climate of India, arrived in England, Dec. 12, 1826.

On his departure from Quilon, the mission was placed under the superintendence of Mr. Ashton, assistant missionary from Nagercoil. He has collected a native congregation, consisting of about 20 persons, who assemble every Sabbath afternoon, when a service is performed, in which he is assisted by the reader, Rowland Hill. The readers, besides visiting the bazars and other places of public resort, itinerate in the neighboring villages.

The native schools, which contain about 300 children, are in an improving state.

From the last Report of the Society, we copy the following.

"This station, since the 26th of February, 1830, has been under the care of Mr. Miller; the illness of Mrs. Thompson, who had removed to the Nilgherry Hills, requiring Mr. Thompson to be absent longer than it was hoped would have been necessary.

"Mr. Cumberland has continued zealously and faithfully to discharge the duties of an assistant in this mission.

"*Native Services.* There are two on the Lord's day. One in *Malayalim* at 9 o'clock, A. M. The congregation consists of 40 to 50 adults, besides a few children who come with their parents. The other is a *Tumil* service at 4 o'clock, P. M. The congregation is small, consisting of 15 persons, including Mr. Miller's own servants. A number of persons are usually present at the schools when the children are examined and addressed, and to them at such times the truths of the gospel are declared. Frequent conversations with heathen, Roman Catholics, and Mohammedans, afford also opportunities for exposing the errors of false religion, and setting forth the truths of the word of God.

"*Native Schools.* These are 15, with 397 children on the lists, and an average attendance of from 260 to 340. The degree of improvement is various, but in all it is encouraging. The children read and commit to memory portions of the scriptures, and several of the boys can repeat the gospel of John entire Beneficial results have been derived from the removal of some indolent schoolmasters.

"The *Girls' School* in the mission compound has been discontinued, on account of the inefficiency of the teacher, and the non-attendance of many of the girls. Another girls' school was formed in the month of July, at a village called Tattamally, where the children evince a strong desire to learn, and have made considerable progress in the catechism, spelling, and writing in sand.

"Of the Mundakal and Kulialoor girls' schools, no report has been received, and there is reason to suppose that these schools, as well as that of Tattamally, are included in the general number of schools returned, though the latter is mentioned distinct, on account of its recent formation.

"A district is assigned to each of these, containing several villages and schools, which he visits, and where he reads the scriptures, and converses with the people. The plan of requiring weekly reports of the proceedings of the readers has also been adopted at Quilon. Although undistinguished by acuteness of intellect, or peculiar dexterity in argument, they employ their knowledge of the scriptures with great facility and force in conversation with their countrymen. Desirous to strengthen the mission in this important and promising part of India, the Directors have appointed at Quilon Mr. Wm. Harris, who sailed from England in the *Charles Ker*, Captain Brodie, on the 25th of November last."

R.

RAIATEA, sometimes called *Utietea*, one of the Society Islands, in the

S. Pacific Ocean, about W. lon. 151° 30′, S. lat. 16° 50′; 30 m. S. W. Huhiné, and 50 in circuit, with many good harbors, containing about 1300 inhabitants.

"In 1823, Geo. Bennet, Esq. and Rev. D. Tyerman, the Deputation of the *L. M. S.* thus write:—"In examining the ruined morais, or temples at Opoa, we could hardly realize the idea that 6 or 7 years ago they were all in use; and were rather inclined to imagine these the ruins of some wretched idolatry, which had suffered its overthrow 15 or 20 centuries ago. In looking over the large congregation, and in seeing so many decent and respectable men and women, all conducting themselves with the greatest decorum and propriety, we often said to ourselves, 'Can these be the very people who participated in the horrid scenes which we have heard described?—nay, the very people who murdered their children with their own hands; who slew and offered human sacrifices; who were the very perpetrators of all these indescribable abominations? To realize the fact is almost impossible. But, though 6 or 7 years ago they acted as if under the immediate and unrestrained influence of the most malignant demons that the lower regions could send to torment the world, we view them now in their houses, in various meetings, and in their daily avocations, and behold them *clothed, and in their right minds.*'"

On the subject of the instruction enjoyed by the natives, in connexion with the Raiatean mission, the deputation observe—"All the people, both adults and children, who are capable of it, are in a state of school instruction. Many of the men and women, and not a few of the children, can read, fluently and with accuracy, those portions of the sacred Scriptures which have been translated, and of course all the elementary books; the rest read in one or other of these elementary books; many can write, and several cipher. Such is the state of things, and such is the system of improvement that is now in operation, that not a single child or grown person can remain in this island unable to read. The children, comprising 350 boys and girls, assemble every morning at sunrise for instruction in a large house erected for the purpose; while the adults assemble at the same time in the chapel, Saturday and Sabbath mornings excepted, to read and repeat their catechisms. After the school hours are over, which is about 8 o'clock, they go to their several occupations for the day."

Of the progress of civilization in Raiatea, they give the following account:—

"Around the settlement, in both the valleys, the ground is enclosed, to a great extent, with bamboo fences. In these enclosures, which are of different dimensions, tobacco and sugar-canes are planted; and both tobacco and sugar the people have learnt to prepare for the market. The specimens which we have seen of both were of the best quality, and, we conceive, cannot be exceeded by similar productions in any country. Both grow here in great luxuriance. The tobacco produces three or four crops in the year; sugar something more than one. The people have also learnt to make salt from sea-water, by boiling it in large iron pans: that we have seen is equal to the best English salt. Here is not only a sugar-mill, but also a smithy; and some of the natives do common jobs, such as making hinges, &c. very well. Most of the men can work at carpentry; and we have seen some chairs and other articles, made by them, which have greatly surprised us. In fact, they begin to emulate the missionaries in their modes of living, and are anxious to possess every article of furniture which is necessary to enable them to live in the English style."

Since that time prosperity has attended the various efforts that have been made. Several portions of the Scriptures, and other works have been translated.

From the last report (1831) of the Society we take the following paragraphs.

"The intelligence which the Directors have received from the station in this island is among the most animating that has arrived from the South Seas. The appearance of the settlement generally is improved; the industry of the people is increasing: a number of young men are capable

of working in iron and wood, so as to obtain a regular and valuable remuneration for their labor. The people were increasing in maratime enterprise. The king's wharf resembled a small dock-yard, and a number of vessels have been built in Raiatea, or in other islands, and brought there to be finished. The people at the missionary station maintained peace and order during the absence of Mr. Williams: the meetings for public worship and the schools were regularly attended. Since his return from the Harvey, Friendly, and Samoa Islands, a new school-house had been erected, the schools re-organized, and the work of instruction recommenced with alacrity and vigor; and, although no striking instances of conversion have occurred, the people have not been without tokens of the Divine favor. Some have died, leaving satisfactory evidence of the efficacy of the religion they had professed. The salutary effect of the visit of Captain Laws, of His Majesty's ship *Satellite*, to the missionary stations, was mentioned at the last meeting of the Society. The Directors have now the pleasure to inform their friends, that these islands have since been visited by an *United States* frigate, commanded by Captain Finch, and His Majesty's ship *Seringapatam*, commanded by the Hon. Captain Waldegrave. The visit of these gentlemen has not only been peculiarly gratifying to the missionaries, but from their liberal presents, and the encouragement they gave by their example and influence to the promomotion of morals and religion, was highly beneficial to the people. Captain Waldegrave attended the assemblies for public worship, &c. and expressed himself satisfied with what he had seen. Mr. Williams has forwarded an interesting account of the visit of the Seringapatam, and the Directors are expecting to receive one from the missionaries in the Windward Islands.

"The anniversary of the Raiatea Missionary Society was held on the 12th of May, and was attended by the commander of the Seringapatam and many of the officers. Mr. Williams preached in the morning, and the meeting for transacting the business of the society was held in the afternoon. The thanks of the meeting were publicly tendered to Captain Waldegrave and his officers, for the countenance they had given to religion in the island. Captain Waldegrave, in reply to the resolution, by which these were conveyed, expressed the sincere pleasure he felt in seeing the people in such a state; he also pointed out the advantage of knowledge, adding that scriptural knowledge was the most important, and assured them he should not fail to inform his friends in England, who took a lively interest in their welfare, of what he had seen and heard; and recommended them to continue their attention to the missionaries, his countrymen, to whom they were indebted for the knowledge they possessed.

"On the following day, the children in the schools of Raiatea and Tahaa, about 500 in number, were publicly examined. Their progress was satisfactory, and the most deserving were encouraged by suitable rewards.

"The presence of so many distinguished visitors gave unusual interest to the meetings, and the proximity of the period when the missionaries, and a number of the people, were to depart, on a long and hazardous voyage; some, to endeavor to open a communication with tribes whose appalling ferocity had hitherto deterred them from all intercourse; and others, to take up their residence among idolatrous savages; imparted a solemnity of feeling, which it is hoped would prove as advantageous as it was impressive. The Directors regret to state, that the health of Mrs. Williams was such, when the last intelligence was transmitted, as to render it probable that Mr. and Mrs. Williams might be under the necessity of visiting England."

RAIVAIVAI, a group of islands in the S. Pacific Ocean, at considerable distance from each other, viz.: *Raivaivai*, *Rarotoa*, *Rimatara*, *Rutui*, *Rurutu*, and *Tupuai*. The inhabitants resemble those of Tahiti, and speak a similar language. Till recently they were ignorant of God, gross idolaters, and addicted to crimes common to such a state of ignorance and super-

stition. But the change produced calls alike for wonder and gratitude.

The Rev. Mr. Davies, of the *L. M. S.*, arrived at Raivaivai, where 3 native teachers labor, on the 4th of February, 1826. On the following morning, it being the Sabbath, he attended an early prayer-meeting, and found a tolerably large congregation assembled. The worship was conducted by two of the natives of the island (one of them the son of a chief,) each of whom read a chapter in the Gospels and prayed. The congregation that assembled in the forenoon consisted of from 900 to 1000: many from the opposite side of the island having returned home, the congregation in the afternoon was much smaller. In the school he found 17 of the natives capable of reading in the Tahitian Gospels. During his visit he preached three times to the natives; held a meeting with the baptized adults, in number 122; and admitted 17 candidates, after due examination, into church fellowship.

The name *Austral* is now given to these islands. No report has recently been received from this groupe. In 1829, 251 persons were baptized; 15 Tahitian teachers were employed.

RANGIHOUA, a station of the *C. M. S.* in New Zealand, on the N. side of the Bay of Islands; commenced in 1815. John King, James Shepherd, catechists. The committee had directed this station to be relinquished, with the view of strengthening others; but it was found that the chiefs were extremely averse to the missionaries leaving them.

RANGOON, a city of Birmah, in Pegu, 600 m. S. E. of Calcutta; lon. 96° 44′ E.; lat. 18° 47′ N. It is the principal port of the Birman empire, and is situated on a branch of the Irawaddy, 30 m. from the sea. Pop. 12,000.

In January, 1807, the Rev. Messrs. Chater and Mardon, from the *B. M. S.*, having consented to undertake an exploratory visit, arrived at Rangoon, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend at Calcutta. They were also treated with great civility by the Shawbundar, or Intendant of *the port, and* by one of the Catholic priests, who resided in the vicinity of the town. On the 23d of May they returned to Serampore, and expressed their most sanguine hopes of the establishment of a mission. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill health, Mr. Felix Carey volunteered his services, and was chosen his successor. In November, Messrs. Chater and Carey, with their families, left Serampore, with appropriate, affectionate, and faithful instructions, and the most fervent prayers; and shortly after his arrival, Mr. C., who had previously studied medicine at Calcutta, introduced vaccination into Birmah, and after inoculating several persons in the city, was sent for by the Viceroy, and, at his order, performed the operation on 3 of his children, and on 6 other persons of the family.

The missionaries and their families were for some time involved in considerable difficulty, for want of a suitable habitation, and also of bread; in consequence of which the health of Mrs. Chater and Mrs. Carey was so seriously affected, that they were obliged to return to Serampore about the middle of May, 1808.

The medical skill of Mr. Carey procured him, however, high reputation among the Birmans, and also some influence with the Viceroy. A dwelling-house for the missionaries, and a place of worship, were erected at Rangoon: and a handsome sum was subscribed by the merchants residing in the neighborhood, towards the expense. But towards the end of 1809, Mr. Chater remarks, "So little inclination towards the things of God was evinced, even by the European inhabitants, that though the new chapel had been opened for worship on 3 successive Sabbaths, not an individual residing in the place came near it." At the same time he describes the aspect of affairs as very gloomy and discouraging, from the Birman government being embroiled in hostilities with the Siamese, and the country being in consequence involved in confusion. Soon afterwards the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the capital of the

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empire shared a similar fate. It is stated by a British captain who happened to be there at the time, that 40,000 houses were destroyed; and before he came away, it was ascertained that no fewer than 250 persons had lost their lives. It seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. The fort, the royal palaces, the palaces of the princes, and the public buildings, were all laid in ashes.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater remarks—"The country is completely torn to pieces, as the Mugs and Rachmurs have revolted and cut off the Birman government; and the Birmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this, Mr. Chater relinquished his station at Rangoon, and pitched at Colombo, in Ceylon, as the scene of his future labors.

Mr. Carey, now left alone, was busily employed in translating the Scriptures into the Birman language, till the autumn of 1812, when he visited Serampore, in order to put one or two of the Gospels to press, and to consult with his father and brethren respecting the mission. At the end of November he returned with a very promising colleague, named Kerr, but who, in less than 12 months, was compelled by declining health to go back to Serampore. The differences with the Siamese having been adjusted, and the Birman government re-established, Mr. Carey was ordered, in the summer of 1813, to proceed to the court of Ava, for the purpose of inoculating some of the royal family, by whom he was received with many marks of peculiar distinction. Unhappily, however, though Mr. Carey lost his wife and his children,—the family being wrecked on their way to Bengal, to obtain a new supply of virus by order of the King, he was so ensnared on his return to Ava, as to accept the appointment of ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments. Thither he proceeded, and lived in a style of Oriental magnificence: but his connection with the Birman government was of short duration; and after having been subsequently employed by an eastern Rajah, he returned to Serampore, where he was engaged in translating and compiling various literary works till the time of his death. The superintendence of the mission was, in the mean time, transferred to others, of whom some account will shortly be given.

The Rev. A. and Mrs. Judson, from the *A. B. C. F. M.*, arrived at Rangoon in 1813, and found a home at the mission house erected by Mr. Chater. The aspect of affairs at that period was truly discouraging. Mr. and Mrs. J. applied themselves with much assiduity to the study of the language, soon after their arrival, and found it attended by many difficulties; they succeeded, however, in preparing a catechism, and also a summary of Christian doctrines, which the present of a press and types from the Serampore brethren enabled them subsequently to print, by the assistance of Mr. Hough, who with Mrs. H. joined them, October 15, 1816. Finding after this that they had paper sufficient for an edition of 800 copies of St. Matthew's Gospel, they commenced, in 1817, this important work, as introductory to a larger edition of the whole New Testament.

Mrs. J. was, also, able to collect from 15 to 20 females on the Sabbath, who were attentive while she read and explained the Scriptures; and 4 or 5 children committed the catechism to memory, and often repeated it to each other. In December, 1822, Mr. J., for the recovery of his health, and hoping to obtain the assistance of one of the Arrakanese lately converted at Chittagong, took a voyage to sea. Soon after his departure, some circumstances occurred which threatened the destruction of the mission; but, happily, the evil was averted. Not till July, however, did any intelligence arrive respecting Mr. J. The captain of the vessel in which he sailed stated, on his return, that he was not able to make Chittagong; that after being tossed about in the bay for 3 months, he made Masulipatam, a port north of Madras, on the sea-coast,

...the ship immedi-
...ntel... ...s, hoping to find a
... from thence. About a
...ter, he reached Rangoon;
...ly to which, Mr. and Mrs.
had sailed for Bengal, and in
five weeks Messrs. Colman
Wheelock arrived as coadjutors.
...ce of ground was now purchas-
...d a place of worship was erect-
On April 4th, 1819, Mr. J. says
...o-day the building of the Zayat
...g sufficiently advanced for this
rpose, I called together a few peo-
... who live around us, and com-
...nced public worship in the Birman
age. I say *commenced*, for though
e frequently read and discours-
... the natives, I have never before
onducted a course of exercises which
leserved the name of *public* worship,
ccording to the usual acceptation of
hat phrase among Christians; and
hough I began to preach the Gospel
s soon as I could speak intelligibly,
I have thought it hardly becoming to
apply the term preaching (since it
has acquired an appropriate meaning
in modern use) to my imperfect, de-
sultory exhortations and conversa-
tions. The congregation, to-day,
consisted of fifteen persons only, be-
sides children. Much disorder and
inattention prevailed, most of them
not having been accustomed to attend
Birman worship. May the Lord
grant his blessing on attempts made
in great weakness and under great
disadvantages, and all the glory will
be His."

After Mr. Judson had thus com-
menced public preaching, Mrs. J. re-
sumed her female meetings, which
were given up, from the scattered
state of the Birmans around them, at
the time of their government difficul-
ties. They were attended by thirteen
young married women. One of them
said, she appeared to herself like a
blind person just beginning to see.
And another affirmed that she be iev-
ed in Christ, prayed to him daily, and
asked what else was necessary to
make her a real disciple of Christ?
"I told her," says Mrs. J. "she must
not only *say* that she believed in
Christ, but must believe with all her
heart." She again asked what were
some of the evidences of believing
ith the heart? I told her the man-
ner of life would be changed; but
one of the best evidences she could
obtain, would be, when others came
to quarrel with her, and use abusive
language, if, so far from retaliating,
she felt a disposition to bear with, to
pity, and to pray for them. The Bir-
man women are particularly given to
quarrelling; and, to refrain from it,
would be a most decided evidence of
a change of heart. About this time
the missionaries had some interesting
visitors; among whom were Moung
Nau, described as thirty-five years
old—no family—middling abilities—
quite poor—obliged to work for his
living,—who came, day after day, to
hear the truth; Moung Shway Oo,
a young man of pleasant exterior and
of good circumstances, and Moung
Shway Doan. On the 6th of June
the following letter, which Moung
Nau had written of his own accord,
was read and considered:—

"I, Moung Nau, the constant re-
cipient of your excellent favor, ap-
proach your feet. Whereas my
Lord's three have come to the coun-
try of Birmah, not for the purpose of
trade, but to preach the religion of
Jesus Christ, the son of the Eternal
God, I, having heard and understood,
am, with a joyful mind, filled with
love.

"I believe that the Divine Son,
Jesus Christ, suffered death, in the
place of men, to atone for their sins.
Like a heavy laden man, I feel my
sins are very many. The punishment
of my sins I deserve to suffer. Since
it is so, do you, Sirs, consider, that I,
taking refuge in the merit of the
Lord Jesus Christ, and receiving
baptism in order to become his disci-
ple, shall dwell, one with yourselves,
a band of brothers, in the happiness
of heaven, and (therefore) grant me
the ordinance of baptism.

[At the time of writing this, not
having heard much of baptism, he
seems to have ascribed an undue ef-
ficacy to the ordinance. He after-
wards corrected his error; but the
translator thinks it most fair and im-
partial to give the letter just as it
was written at first.]

"It is through the grace of Jesus
Christ, that you, Sirs, have come,
by ship, from one country and conti-
nent to another, and that we have

met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

"Moreover, as it is only since I meet with you, Sirs, that I have known about the Eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

The missionaries having been for some time satisfied concerning the reality of his religion, voted to receive him into church fellowship; and, on the following Sabbath, Mr. Judson remarks, "After the usual course, I called him before me, read, and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith*, *hope*, and *love*, and made the baptismal prayer; having concluded to have all the preparatory exercises done in the Zayat. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Birman convert. This man was subsequently employed by the missionaries as a copyist, with the primary design of affording him more ample instruction. In November, 2 other Birmans,—Moung Byaay, a man who, with his family, had lived near them for some time, had regularly attended worship, had learned to read, though 50 years old, and a remarkable moral character; and Moung Thahlah, who was superior to the generality, had read much more, and had been for some time under instruction,—applied by means of very interesting statements for baptism, which was administered by their particular request at sun-set, November 7, and a few days after, the 3 converts held the first Birman prayer-meeting at the Zayat of their own accord.

In the midst of these pleasing circumstances, Mr. Wheelock, who had long been unwell, left Rangoon, and soon afterwards died; and so violent a spirit of persecution arose, that the Zayat was almost deserted, and Mr. Judson and Mr. Colman determined on presenting a memorial to the young King. As the Emperor cannot be approached without a present, the missionaries resolved to offer one appropriate to their character—the Bible, in 6 volumes, covered with gold leaf, in Birman style, each volume being enclosed in a rich wrapper.

After an anxious and perilous voyage, they obtained an introduction to the King, surrounded by splendors exceeding their expectation, when, after a long conference, Moung Zah, the private minister of state, interpreted his royal master's will in the following terms:—"In regard to the objects of your petition, his Majesty gives no order. In regard to your sacred books, his Majesty has no use for them; take them away." After a temporary revival of their hopes, the missionaries found that the policy of the Birman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the Emperor, who embrace a religion different from his own, will be exempt from punishment; and that they, in presenting a petition to that effect, had been guilty of a most egregious blunder—an unpardonable offence.

In February, they returned to Rangoon, and after giving the three disciples a full understanding of the dangers of their condition, found, to their great delight, that they appeared advanced in zeal and energy; and vied with each other in trying to explain away difficulties, and to convince the teachers that the cause was not quite desperate.

After much consideration it was, subsequently, resolved that Mr. Colman should proceed immediately to Chittagong, collect the Arrakanese converts, who speak a language similar to the Birman, and are under the government of Bengal, and form a station, to which new missionaries might first repair, and to which his fellow-laborers should flee with those of the disciples who could leave the country, if it should be rendered rash and useless to continue at Rangoon; and that Mr. and Mrs J. should remain there, in case circumstances should prove more propitious.

Private worship was now resumed in the Zayat, the front doors being closed; but shortly afterwards it was

abandoned, and a room previously occupied by Mr. Colman, who died soon after his arrival at Chittagong, was appropriated to this purpose. Inquirers increased, notwithstanding surrounding difficulties and prospective sufferings, and five persons were baptized. Among these were Mah Men-lay, the principal one of Mrs. J.'s female company, and Moung Shway-knog, a teacher of considerable distinction, who appeared on his first acquaintance with the missionaries to be half deist and half sceptic, and who had for a long time engaged in disputation with them. A sixth was added to this sacred community, after the missionaries had visited Bengal in consequence of the distressing state of Mrs. J.'s health.

Mrs. J.'s malady increasing, she was compelled, in August, to embark for Bengal on her way to America, and her husband was left at Rangoon alone. Two attempts were made upon the life of Moung Shway-gnong, but, providentially, he escaped. Moung Thahlah, the second convert, expired after an illness of 19 hours. Three more persons were baptized. Mr. J. was much refreshed by the arrival of Dr. and Mrs. Price; but his expectations of finishing the New Testament without interruption were blasted by the arrival of an order from the King, summoning Dr. P. to Ava, on account of his medical skill; and on August 23, he left Rangoon with the Dr., hoping by his means to gain some footing in the capital and the palace. Mr. Hough superintended the mission in the interim.

In Dec. 1823, Mrs. J. returned, and proceeded with Mr. J., who had during her absence been making preparations for that purpose, to Ava. In the May following, the war broke out between the Bengal and Birmese governments, and during the greater part of its continuance, Mr. Judson was confined in prison and chains, at and in the vicinity of Ava; Mrs. J., however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; *from whence*, in the latter part of *June, 1826, with* a view to the formation of a new missionary station, they proceeded to *Amherst*,—a place which had been selected for the site of a new town, but at that time a wilderness, with the exception of a few bamboo huts, erected for the accommodation of part of a regiment of sepoys and a few natives. Having left Mrs. J. in the place as comfortable as circumstances would permit, Mr. J. returned to Rangoon, and proceeded with the envoy to Ava, as interpreter. Mrs. Judson, as soon as was practicable, commenced a native school, which consisted, at the time of her illness, of about 10 pupils. But after an intermittent fever of nearly a month's continuance, this excellent and devoted woman closed her eyes in death, in the absence of her affectionate and zealous husband.

We here close this account of Rangoon with extracts from a letter of the Rev. John T. Jones, dated, Jan. 9, 1832. It has been received since we wrote the article, Birmah. It brings down notices of the mission to a very late period.

"1. *Much has been accomplished.* Three new missionaries have been acquiring the language of millions. While doing this, they have also made direct efforts to promote the interests of the mission, by preaching, distributing Tracts, and superintending schools—and have been more or less directly instrumental in instructing 150 children, distributing about 15,000 Tracts, and adding a large number of persons to the church of our blessed Saviour. Our predecessors have been diligent. Bro. Judson and Wade have respectively made two tours among the Karens, and had the privilege of forming about 40 of them into a Christian church. Br. J. has been carrying on the work of translation, and has distributed in Rangoon, and sent into various parts of the country about 40,000 Tracts. Br. W. though struggling with feeble health most of the time, has preached at Maulmein, Khyouk-phyoo, Mergui, and among the Karens; and has also prepared a spirited Tract (the Awakener) of 12 pages 8vo. which has been printed. Also a new Tract, prepared by Br. Boardman, (the Ship of Grace,) has been printed. Br. Bennet has, I sup-

pose, printed about 150,000 Tracts, and more than a million pages, and is now making arrangements speedily to print the whole New Testament.—Many thousands have heard the tidings of salvation by Jesus Christ, through the instrumentality of our native preachers and assistants—and 192 have been added to the respective churches. Of these, 89 are connected more or less intimately with the English army: 87 are Karens, and the remaining 16 are Birmans or Taliengs. Thus in Birmah since the establishment of the mission, 348 have been baptized into the name of Jesus. In contemplating the effects of these operations, may we not, with truth, say, *much* has been *accomplished*.

"2. *Much remains to be accomplished*. *Schools* must be established and superintended. I have no doubt that if the work was undertaken with energy, and resolution, we might, at the different stations, have several thousands pupils under our direction, to whom we might, unmolested, proclaim those truths which will have a regenerating influence on the land. God has greatly blest schools at almost every mission, and especially the schools in Birmah. Scholars may, unquestionably, be obtained at almost any place. But *more* aid is indispensable to give this department that attention which its intrinsic importance demands.

"*Translations* will for a long period yet, require no small share of time and skill. Though Br. Judson has accomplished a noble work in giving the Birmans the New Testament, and has made considerable progress in the Old, still *more than half* of the Old Testament is yet untranslated. It is a work of immense labor, which none except skilful critics can duly estimate. The Tracts which we have, are excellent, but in the progress of the mission, a multitude, more enforcing the practice of various Christian duties, will be indispensable.—Also school books of every class.

"*Preaching* has hitherto been on a very small scale compared with the need of it, (not with the means.) Zayat and itinerant preaching may be conducted to a great extent in the Provinces. By this means, many will be found, who had not previously sufficient interest to visit a missionary's residence; their attention may be excited, and they may thus at least, perhaps, be won to the truth. In the Empire, whatever is done, must be done very circumspectly; but still, I think something may be effected even here by preaching, if one's time is not wholly occupied by those who come to inquire in regard to Christianity at the house. These visitors must necessarily occupy a great portion of the time of all missionaries, and they must always be ready to receive them, *if they come for religious instruction*. For these various purposes, were our number at once doubled, we should have abundant employment for them.

"The operations of the *Press* must also be increased. Though it has already been of inestimable service, it has yet given us but small portions of the Scriptures. Of all our Tracts, probably not more than 100,000 are in the hands of a people estimated at more than 10 millions! Alas! how inadequately supplied. Nearly all the missionaries are *alone* at their respective stations. Thus isolated and single-handed in their operations, what can they effect? Multitudes of new stations are ready for occupations as soon as we can have men for them. Behold the Karens also hungering, if not starving for the bread of life, and multitudes of the Taliengs getting only crumbs of it through the medium of a language which many but very imperfectly understand. Glancing at this prospect, may we not be justified in asserting that MUCH is yet to *be accomplished*.

"3. There is *abundant encouragement for future effort*. The country has been explored, some animating victories won, and important weapons prepared for future contests. The light is beginning to burst through the thick mists, which have long enveloped this people. The trophies already won, show that the Birmans are not invincible by truth. They have begun to acquire confidence in the missionaries as men of integrity and upright intention, an impression exceedingly difficult to make upon a people of uncommon duplicity, in themselves augmented by intercourse with foreigners, who

consider all fraud practised upon the Birmans as so much virtue.

"The churches already collected will form *nuclei* around which others will gather, and we may rationally hope that the families of those who have embraced Christianity, will grow up in the knowledge, and some of them in the practice of its precepts. The agency of *Books*, which immensely facilitate the diffusion of Christian knowledge, is a moral engine whose energies must be felt. (The Birmans have no printing.) If to these things we add the promises which *cannot* fail, and a humble reliance on the Spirit to guide and give success to our efforts, we cannot but hope for the speedy dawning of glorious day for Birmah!"

RAPA, or OPORO, one of the Society Islands. S. lat. 27° 50′, W. long. 144°.

In July, 1825, the Snapper cutter, belonging to the chief Tati, and commanded by Capt. J. Shout, sailed for the Paumotus, with instruction, if wind and circumstances would permit, to call at Rapa, and to endeavor to ascertain the state of the island, and the disposition of its inhabitants.

On the 13th of September, 1826, Captain Shout returned to Tahiti, and informed Mr. Davies, that when he arrived off Rapa, a few of the natives, in the first instance, came on board the cutter; but a considerable number of canoes afterwards putting off, he deemed it prudent to put to sea forthwith;—that at the moment of his sailing, two of the natives of Rapa, named Paparua and Aitaveru, remained on board the cutter;—that he had brought them with him to Tahiti;—that they had been treated with kindness, both by himself and his crew on the voyage;—and that he was desirous they should reside for a time under the care of the chief, Tati, and the missionaries; in order that, should they return to Rapa, they might go with favorable impressions on their minds, in reference to the Tahitians and the missionaries. He moreover stated, that as he had learned, during the voyage, that their island contained sandal-wood, it was his intention in a short time, to go there for a cargo of that article; when the *natives of* Rapa would have an opportunity of returning to their country. In pursuance of these representations, the strangers were invited to take up their residence with Tati. During their visit, which extended to several weeks, they, however, spent the greater part of every day with Mr. Davies, who took them to the mission schools, gave them books, and taught them the alphabet. They were also present at the meetings for public worship, &c.

On the 27th of September, the Snapper again sailed for Rapa, having on board the two natives of that island, accompanied by two Tahitians, named Hota and Nene, members of Mr. Davies's church, who had often expressed their desire to be sent out as teachers to other islands. The Tahitians were supplied with a variety of useful articles, as presents to the chiefs of Rapa. Their object, in the first instance, was to see the country, to ascertain the number and character of its inhabitants, and then return to Tahiti.

On their arrival at Rapa, they met with a kind reception from the principal chief, an old man named Teraau (or Teranga). The two natives of the island, who accompanied the teachers, were welcomed by their countrymen with no small joy, as they had been given up as dead men.

Hota and Nene remained on shore about a fortnight (during the time the captain and men belonging to the cutter were engaged in procuring sandal-wood,) and were considered in the light of friends of the old chief, who, as well as other natives, entreated them to return with their wives and families, and reside in the island, to teach them the *good things* that were known at Tahiti; and, as there were no large trees in Rapa, adapted to the erection of a place of worship, they were requested to bring with them the requisite timber, for that purpose, from Tahiti. This the teachers engaged to do.

On the return of the teachers to Tahiti, several meetings of the people of Papara were held; and it was at length determined, in concurrence with the wish of the old chief, that the two teachers should return, with their wives, to Rapa, to instruct the people there, accompanied by two

other Tahitians, Mahana, and Pauo by name, both of them intelligent men, and consistent in their Christian profession; the former as a schoolmaster and a cultivator, the latter, who is an ingenious man, as a boat-builder, &c.

The Tahitians were examined and approved at a public meeting held at Papara, at which several of the missionaries were present, and were afterwards solemnly designated to the work to which they had devoted themselves.

They were furnished by Tati, and the members of the church, with various useful articles for themselves; and also, as presents for the natives of Rapa, a supply of spelling-books and portions of the Scriptures, &c., with shrubs for planting. They were likewise supplied by the congregation with provisions for the voyage, and posts and rafters for a chapel.

Mr. Davies was requested by his brethren, the missionaries, to accompany the teachers to Rapa; and as Mr. Bourne, on his voyage in 1825, to the islands S. W. and S., had not been able to visit those of Raivaivai and Tupuai, it was agreed that Mr. Davies should afterwards proceed thither.

On the 16th of January, 1827, Mr. Davies, accompanied by the teachers, went on board the brig Macquaire, which arrived off Rapa on the 24th of the same month; when Mr. Davies and his companions were grieved to hear that the old chief, Teraau, was dead. As, however, Koinikiko, his son, and other members of the family, were favorable to the object in view, they went on shore on the 27th, and the teachers were shortly settled on a pleasant and convenient spot of land belonging to Koinikiko, the young chief. They immediately proceeded to erect for themselves dwelling-houses; in which work they were assisted by Mr. Davies, the natives from Eimeo, and by Koinikiko and his people. The site of the proposed chapel was also fixed upon.

The 29th of January, 1827, being the Sabbath, Mr. Davies preached on shore, and afterwards administered the Lord's Supper to the Tahitian Christians. The teachers, Pauo and Mahana, and the crew of the Macquarie, attended; also some of the chiefs of Rapa, who viewed the service with silent amaze.

A terrible epidemic has recently swept away 1500 of the 2000 inhabitants of this island.

RAROTOGNA, one of the Harvey Islands, in the Pacific Ocean, about 19° S. lat., 159° W. lon. containing 6000 inhabitants. We copy from the last report of the Society the following sentences.

"Intelligence, dated so late as August 1830, has been received from this frontier station of the Society's missions in the South Seas. Mercies and trials, alternating with each other, have marked the circumstances of the missionaries. Public tranquility has been interrupted, and hostilities have occurred between rival chieftains, on account of disputes about the proprietorship of land. The contending parties applied to the missionaries to interpose and terminate their disputes, but were exhorted to adjust them among themselves, which being done, by proper concessions on the part of the aggressors, peace was restored: it has happily continued, and it is hoped that the shout of war will be heard no more. The regulations of the chiefs, for the suppression of vice, and the maintenance of order, were opposed by some, who proceeded to acts of violence, burning the houses of the parties most obnoxious to them. The chapel at Gnatangiia, which stood near the chief magistrate's house, to which the disaffected party had set fire, was consumed. But, on following day, the chiefs met and agreed to erect a new one, which was commenced immediately, and finished and opened for public worship on the 4th of July, 1830, two months from the time that the former building was destroyed. After the danger from fire had ceased, the stations were exposed to a heavy flood, which occasioned considerable damage.

"*Gnatangiia Station.* The attendance on the Sabbath services is good. The chapel is completely filled in the morning. The week evening services are also well attended. The attention paid by some to the word, and the questions asked by others, afford Mr. Pitman encouragement to persevere in his labors, although he has

vilege of reporting any
among the people.

w school-house, 90 feet by
as been erected. Every morning
arise it is filled with adults, who,
gh unable to read, are taught to
mit to memory catechisms and
sages of Scripture. Many of them
a repeat the whole of the first Epis-
e of John.

"After the adults have left, the house is filled by the children. 12 of the elder boys can read and write; others are making progress. Those who are able to read and write are placed as monitors over distinct classes.

"Mr. Pitman has translated Dr. Watts's First Catechism from the Tahitian, and was devoting much time to the important work of translating parts of the New Testament into the Rarotoa dialect. Mrs. Pitman suffers much from illness. The chiefs and people continue kind towards the missionaries, and have erected for them a comfortable dwelling, floored and plastered.

"The natives are generally improving. They erect more comfortable houses for themselves, improve the cultivation of the lands, and tranquility appears firmly established.

"*Avarua Station.* Distant 8 miles from Gnatangiia. Mr. Buzacott in the early part of 1829 suffered much from illness, which has since been removed. An endemic, which commenced in the month of March in the same year, carried off some hundreds of the people; and, when the disease had ceased, many perished for want of proper nourishment.

"As soon as Mr. Buzacott was himself sufficiently recovered, he visited the sick, and was happy to administer relief by distributing medicines which he had providentially received a short time before; and he states, with gratitude, that by the seasonable arrival of this supply of medicine, the lives of some hundreds of the people were saved. Some were in horror from an awakened conscience and the apprehension of death; some evinced a pharisaical self-complacency; and others again were quite insensible. There were a few, of whom he states, *there was hope* in their death. A servant of Mr. Buzacott's, and a young man named *Piri*, died happily. The latter was very useful as teacher, and his death is much regretted.

"The schools at this station are in a flourishing state, that for the children containing 550 boys and girls. The elementary books left by Messrs. Williams and Barff on their visit in June last have been of great service.

"Fishing-nets, mats, and bananas, are the only valuable property in the island. Their cocoa-nut trees have been nearly all destroyed in former wars, and arrow-root is comparatively a scarce plant. The people were endeavoring to increase their resources, by planting bread-fruit trees, and acquiring habits of greater industry, but were much in want of tools.

"*Aroragni Station.* This new station was formed in the month of Nov. 1828, at the particular and urgent request of Tinomana, chief of Aroragni. The island of Rarotogna is politically divided into three nearly equal portions, and governed by three principal chiefs. The chief of Aroragni and his people were desirous to attend the means of religious improvement, but this could not be done at Gnatangiia or Avarua without inconvenience to all parties, and rendered the formation of a third station necessary. The charge of Aroragni has been confided to Papeiha, the native teacher who first conveyed Christianity to the island. The missionaries, who occasionally visit the station, have been pleased with his diligence and fidelity. A substantial chapel has been built, which was opened for public worship early in 1830.

RASPOOJEE, a village about 17 m. S. of Calcutta, where the missionaries of the *C. M. S.* have a school, and where a Bungalow Chapel is about to be erected. There are in the school between 30 and 40 boys, and the people are very desirous to be instructed in the doctrines of Christianity.

RED RIVER SETTLEMENT, a trading establishment of the Hudson's Bay Company, on Red r. about 50 m. S. of its entrance in lake Winnipeg, which is defended by Fort Douglass. It is 320 m. in length. It was formed in 1812, and contains about 700 settlers, besides Canadians and half-breeds, who are very nu-

merous. W. lon. 98°, N. lat. 49° 40′.

In 1820, the Rev. John West, chaplain to the Company, established a school for the benefit of the Indians, aided by £100 from the *C. M. S.* The success of his attempt was such that the Society sent other laborers to his aid. Two places of worship have been provided.

In the midst of much outward distress, it appears, from the missionaries' accounts, that their *ministry* has been attended by many encouraging circumstances. The Sunday services at both churches, and the prayer-meeting at *Image Plain*, in the week, are well attended.

"I have had," says Mr. Jones, in Dec. 1825, "several conversations with a female native Indian of this colony, in regard to her partaking the Lord's Supper. She has been most assiduous in the use of the means for a long time; and her knowledge of divine things has been increasing so rapidly, as to become a striking proof of the gracious and efficient teaching of the Holy Spirit. She came to-day again with her half-breed daughter, who is also determined to forsake the world and follow Christ. I could not help shedding tears of joy at this additional proof of divine approbation afforded to my labors. *This is the first real Indian who has become a communicant.*

"Last fall, an Indian came to the settlement for the benefit of medical assistance, having had his hand shattered by the bursting of a gun. He is a very extraordinary man—his inquiries concerning our religion manifest a degree of intelligence, which would make him shine as a light in the world, if illuminated by the Gospel. He is particularly anxious to learn all that he can before he returns to his wilds in the spring, in order, as he says, to make his 'friends and children more wise.'

"The half-breed young woman just mentioned, told me to-day, that she does all that she can to instruct him, but finds it very difficult to explain herself to him in the Indian language on particular subjects. She said, 'I was never so anxious to speak well to him as I was this morning; and never made a worse hand of it: my sister and I both tried, again and again, but could not get on well at all.' 'My young friend,' said I, 'what were you so anxious to tell him of?' She replied, 'I was endeavoring to tell him what the Saviour suffered for him, and why it was necessary that he should suffer as He did, in order to save sinners.' I encouraged her to proceed in her instructions with him and his wife, by setting before her the promises of God which bore on the subject. At the same time I could not but think how delighted many Christian ladies in England would be with this my young disciple. Two years ago this young woman was as ignorant as any Indian in the country; but now she has learned to read her Bible, and has found a Saviour there, the sweetness of whose love makes her long for the time when her poor countrymen shall participate therein. Let the friends of missions then go on, and *they shall reap if they faint not;* yea, they do reap, in part, already."

Of the *Schools*, Mr. Cockran thus reports, in July, 1826:—

"Both the Sunday and week day schools were in a flourishing state in the winter: the children regularly attended, even when the weather was very stormy; but since the latter end of April, we have all had to pass through many vicissitudes: from the 3d of May, the settlers have been so dispersed, that it is impossible for their children to attend the schools. We hope that in a few weeks they will be more collected, and then our schools will flourish again. The Indian boys are making considerable progress in knowledge: some of them seem to attend with a great deal of sincerity when religious instruction is delivered, but it is natural to them to give close attention to everything."

The desire which some of the Indians evince for the instruction of their children, appears from the following circumstance mentioned by Mr. Jones:—

"Mr. Ross told me, in reference to the parents of the boys brought to Red River school, that they were very indignant when he first, at the instance of Governor Simpson, solicited their giving up their sons; and

asked him if they 'were looked upon as dogs, willing to give up their children to go they knew not whither.' But when he told them that they were going to a minister of religion, to learn how to know and serve God, they said he might have '*Hundreds of children in an hour's time;*' and he selected two, being the sons of the most powerful chiefs in that part of the country."

Mr. Jones thus describes the state of the people:—

"A striking combination of circumstances tends at present to throw a gloom over the temporal interests of this colony. The failure of the buffalo in the hunting grounds commenced the distress; since that time, the season, both in duration and severity, has exceeded any former instance of the kind within the memory of the oldest inhabitant. The settlers have, for a long time, been obliged to support their cattle entirely on wheat and barley, and the consumption has been so great as to lead me to apprehend a scarcity of seed for the soil. The season is getting so late as to render it probable that no wheat crops can be expected at all; and should anything occur to prevent the prosperity of barley and potatoes, we shall be threatened with a famine. Many prayers and strong cries are sent up to Him who alone can save, and I hope they will be heard."

The distress occasioned by the severity of the weather, was increased by a destructive inundation from the beginning of May till the middle of June, in the course of which nearly every house was swept away, and the country laid under water as far as the eye could reach. The missionaries, in common with the rest of the inhabitants, were obliged, for about a month, to leave their dwellings, and reside in tents pitched on a high spot of ground.

"On the 12th of June, Mr. Jones states, in his Journal,—"We are now nearly re-established in our dwellings. The parsonage is all in one room, and served for a church yesterday, where I preached twice; Mr. Cockran having gone to the hills, where the people are still encamped. The ploughs are at work to-day, and I trust that *we shall yet* have crops of barley and potatoes. The people are now drawing near the banks of the river, to the site of their old habitations. Thus deliverance comes in God's own time and way. We want nothing but faith to rely on Him."

Mr. Cockran subsequently writes:—"Though the flood has destroyed almost every house, yet we have escaped very wonderfully: we have received very little damage; our churches are standing; our dwelling-house, and the schoolmasters' and the school-house, are left alone; as it were, as monuments of the preserving mercy of God."

The Rev. W. Cockran has recently given the following view of the progress and influence of the mission.

"It is a source of thankfulness, to see a Christian church in the wilderness. We saw the first church well filled: to that we added a second, and were equally successful in collecting an audience: and now we have added a third, to direct the weary wanderer to the place where he may obtain everlasting rest; and, what ought still to increase our thankfulness, we have a congregation ready to enter into it. The same men who have, with their hatchets and saws and planes, erected a house for the honor of God, will bring their wives, their sons, and little ones; and there we shall join and sing the praises of the Author of our being, the praises of him who has redeemed us with the price of his own blood—of him who is to sanctify us, and make us fit for heaven... All has been done by the voluntary exertions and contributions of the heads of 76 families, who regularly attended Divine service, at the Rapids. They are all poor; but their willingness has surmounted the impediments which poverty laid in their way.

"As regularly as the Sabbath morning returns, we see whole families approaching, for the purpose of adoring their Creator in the way which he has appointed. No stormy weather prevents them from assembling. Fearless of the snow, the wind, or the rain, they force their way to the house of God. There they take their place; there they sing and pray; and hear the word of God read and preached. Can we behold so much zeal,

attention, and apparent devotion, with cold indifference? Can we see so many assembled together for the most laudable employment, without feeling thankful to God for his mindfulness in making a covenant suitable to our wants, and of his condescension in visiting us with the means of salvation? Can we revolve in our minds the banks of the various rivers, lakes, and creeks, on which the different members of our congregation were born, and not be led to admire the mysterious and gracious dispensations of Divine Providence in gathering so many from afar to hear the words by which they may be saved from misery, and raised to the glories of heaven?

"There also appears to be a growing respect, among our population, for the ordinance of matrimony. The protestant population may amount to 1200; and, among the whole, I have not known of more than two illegitimate children born during the last year. This must, to every unprejudiced mind, be a convincing proof of their moral improvement. It also exhibits the egregious mistake of those who have often affirmed that the doctrines which we preach are not calculated to reform the inhabitants, and to inculcate principles of sound morality and religion: this change for the better has certainly been brought about by the doctrines which we preach.

"We continue to attend to the instruction of the children and adults on Sundays, as usual. The number of those who attend is pretty large, considering the scattered state of the population, and other impediments which must ever lie in their way whilst placed in this particular situation. Many are six miles distant from school."

The Rev. D. T. Jones thus speaks of the education of Indian youths.

"In the Summer of 1829, two youths from over the Rocky Mountains—Kootamey and Spogan—went to visit their friends and relatives; and returned again, soon after the closing of our communications of last year, bringing with them five more boys for education, all of whom are Chiefs' sons, of much importance in their way. This shows, very evidently, the confidence placed by the natives there in the good faith of the white people, and also the value which they attach to Christian instruction: indeed, every person conversant with them represents their desires, on this head, as being extremely ardent. And I think it a feature peculiarly new and interesting, as connected with these Indians, that their desire for teachers is not associated with any ideas of temporal benefit and aggrandizement. The impression which Kootamey and Spogan, in their relation of what they had learnt, made upon them, seems to have been very great, according to the account of the Company's Officers resident in this quarter; but, of course, this will be evanescent, for want of a permanent and definitive system of instruction."

Kootamey has departed this life: he died under very hopeful circumstances, on Easter Monday. Mr. Jones adds:—

"Spogan is again sent back to his own country, to convey this mournful intelligence; as the Governor was doubtful of the effect, if the information reached them by any other channel.

Summary of the Mission.

Missionaries,			2
Lay Assistants:	Males,	14	
	Females,	4–	18
Congregations,			3
Average attendance on Public Worship:			
Upper Church,		300	
Middle Church,		300	
Lower Church,		200–830	
Communicants:	Males,	79	
	Females,	64–143	
Baptisms:	Adults,	12	
	Children,	66–	78
Schools,			3
Scholars–Boys:	Nat. Indians,	50	
	Others,	131	
		191	
	Girls,	140–331	

REGENT, a town of liberated negroes, Sierra Leone, Western Africa, 6 m. S. S. E. of Freetown, in the Mountain District. It has a healthy and highly romantic situation. In 1823, the number of liberated Africans was more than 2000: a large stone church, 80 feet by 60 feet, had been erected.

From 1816 [illegible], the Rev. W. A. B. Johnson [illegible] in this place, with great energy ..... uccess.

The *Christian ...nstitution*, established at *Leicester Mountain*, was removed to this place, in 1820, with the design of rendering it a seminary, in which the most promising youths in the colony may be educated for schoolmasters and missionaries to their different tribes. This institution has since been removed to Fourah Bay.

The Rev. Mr. Johnson died, May 3, 1823, much esteemed and lamented by the community around him, and especially by multitudes of the once wretched and degraded sons and daughters of Africa, whom he was the instrument of bringing out of darkness into marvellous light. Various laborers have since that period been employed at this place, but the trials that have arisen invest it with a deep and melancholy interest.

The Rev. W. K. Betts has recently been appointed to the charge of this station, and entered on the duties of it the end of February, 1826. In May, David Noah removed from Kissey, and assisted in visiting the sick, and the care of the people, and took the oversight of the boys' schools, in the management of which he is assisted by John Essex Bull, a native teacher.

Only one *School*, and that for boys, has recently been kept. The numbers at Christmas, 1826, were—liberated, 48; living with their parents, 59: Total 107.

Mr. Betts thus speaks of the two classes of children of which the schools now consist:—

"The behavior of the liberated children is as good as can reasonably be expected, from poor children, on whose tender minds the first impressions were made by the errors and vices of heathenism. I have been much struck by the contrast between these children, and those who were born of liberated parents and have been reared in the town: these last appear more intelligent, frank, and happy, and have the air of liberty in their whole deportment; while the others exhibit, in their downcast, timid, and suspicious mien, the appearance of a servile and oppressed race.

"I regret that there are many nice *little girls*, belonging to the people of the town, who have no instruction; there being no female here to take charge of a girls' school. A little while previous to that trying dispensation of Providence, by which I was deprived of my dear wife, we had frequently a number of pleasant little children come up into our piazza, asking us to let them come to school. A steady and clever woman, capable of acting as schoolmistress, would be very valuable."

At Christmas, David Noah gives the following view of this station:—

"The regular number of communicants attending the Lord's Supper at this time, is 100; and their outward conduct, for the most part, is good. The general attendance of the people at divine service, on the Sabbath day, is encouraging; but on week days very few attend, in consequence of many of the men working at Freetown. Daily morning and evening service is regularly kept, and divine service three times on Sundays. The present state of Regent is much to be lamented. We are now as sheep without a shepherd. The harvest truly is plenteous, but the laborers are few: may we pray that the Lord will be pleased to send out more laborers into his harvest."

The Rev. C. L. F. Haensel has lately departed for the colony, having tendered his services to the society with an express view to the education of the African youths. The frequent losses which the society has sustained, in the removal, by sickness or death, of persons employed in the mission, have hitherto been an obstacle to the efficiency of the institution. The subject has for some time occupied the attention of the committee, and they have come to the fixed determination of prosecuting, by all means in their power, and in any place, whether in Europe or in Africa, which may ultimately prove most eligible, the education of intelligent and pious natives, with the view of their becoming Christian teachers among their countrymen. In pursuance of this plan, they have placed two African youths under the care of a clergyman-in the W. of England.

Mr. Haensel yet continues the charge of this Institution, assisted by Mr. James Jones. The number of

regular students is 7, of probationers 5. In 3 months, the boys committed to memory all the collects appointed for each Sabbath, nearly all the fifth of Matthew, all the prayers of Watts's First Catechism, and nearly half the questions of his second. They have also been much interested in the study of chronology. The following summary of Regent has been recently given.

Communicants,	201
Candidates,	95
Baptisms,	33
Day Scholars,	251
Average attendance,	219
Evening Scholars,	54
Average attendance,	20
Sunday Scholars,	142
Average attendance,	90

RICE LAKE, a small Lake in Upper Canada, where the *Am. Meth. Miss. Soc.* have a mission. The following account we take from the Report of the Canada Conference Missionary Society:—

"The commencement of this great work was at Hamilton, Newcastle district, during the sitting of the conference in Sept. last. About twenty attended on the means of instruction with great attention for several days, and showed an increasing concern for the comforts of religion; and in the afternoon of the anniversary of the society, while their religious friends were engaged in prayer on their behalf, the whole number of twenty professed to experience a change.

"On the return of these young converts to their friends, two native Christians, Beaver and Moses, were employed to accompany them, for the purpose of strengthening their faith, and explaining to their Pagan brethren the religion of Christ. They met a large body of them on an island in Rice lake, and here, for several days, they exhorted the multitude to repentance and faith in the Saviour. The effects were, that those who practised enchantments threw away their 'medicine bag'—the use of spirits was discontinued — they became more cleanly in their apparel, and decent in their mode of living, and the wranglings of drunkenness were exchanged for the 'good will' of the Gospel and the devotions of religion. The mode of instruction now pursued was, to employ some of the more experienced of the native Christians, who, with the assistance of our ministers, taught them to memorize, in their own language, certain portions of the Scriptures, such as the ten commandments and the Lord's prayer. As often as the converts have been instructed in these portions, as well as in the nature of the ordinances, they have been admitted to baptism, and afterward to the Lord's Supper. Their love for the word is ardent, and they improve every opportunity of hearing it; and for this purpose they generally attend our quarterly visitations. Sometimes the itinerant preachers visit their encampments, where they are sure to find a place set apart for religious worship, built of branches and barks of trees. Here the missionary explains to them the truths of religion by comparisons, and in language adapted to their capacity. 3 of these *Indian chapels* are now standing on 3 islands in different parts of Rice lake, where these '*Christians of the woods*' hold their devotions when encamped in those places. This body have often expressed their wishes for a school, and they are also earnestly desirous for a home, where they may cultivate the soil, and enjoy more regularly the means of grace."

RIMĀTARA, one of the islands of Raivaivai, in the S. Pacific Ocean, in which idolatry has been renounced. Its population is about 300.

This island is capable of supporting a great number of inhabitants; but it has hitherto been the custom for the women to labor, while the men did nothing: this has been a great obstacle to marriage, since the women knew, that if they married, they should have to work hard. The teacher from the *L. M. S.* had repeatedly attempted to alter this system of things, without success; but the people had promised that, should a missionary visit them, they would pay regard to his advice on the subject. "On hearing this, I called," says Mr. Bourne, who visited the island, "a meeting of all the people, and, addressed the King and Chiefs, represented to them the nature of the obligations which they had laid them-

...ves ...by embracing Christi-...nity; and informed them that the ...les in other islands, whose inhab-...mbraced the Gospel, did ...und and prepare the ... cloth, bonnets, hats, ...d them to have com-...n o... ...eir wives and not make ...work like slaves, while they themselves did nothing at all. I then called on each chief, by name, to give his opinion on the subject: they all spoke in answer; and I was happy to find that there was not a single dissenting voice. It was therefore agreed, that, from that day forward, the men should plant, dig, and prepare the food, and the women make cloth, mats, bonnets, &c. The women who were present manifested their joy on the occasion; but I cautioned them against idleness, and to take care that they themselves had good clothes and bonnets, and their husbands good hats. One of the Tahitian teachers of the *L. M. S.*, who labored here, is deceased. Faaraoa, the survivor, ear-calls for assistance. The work Lord continues to prosper. A ...ber have been baptized, all of whom appear firm in their religious profession. They have established a small missionary society.

Entire harmony prevails among the inhabitants of this island, all of whom have embraced Christianity.

RIO BUENO, a station of the *B M. S.* on the island Jamaica, 16 m. from Kingston. There is a church with 60 communicants; 33 were added last year. Inquirers 780.

ROBY TOWN, a station of the *L. M. S.* on Tahiti, one of the Georgian Islands. W. Henry, missionary. Congregation, 500 on Sundays, 300 on other days, communicants 235, excluded 29. At this comparatively new station, the people manifest increasing affection towards their teacher, and more attention to his instructions. Scholars: adults, 131; boys, 77; girls, 96.

RURUTU, one of the Austral islands, which are situated about 500 m. southward of Tahiti. The renunciation of idolatry in this island was unexpectedly effected in the manner thus described by the missionaries of *the L. M. S.* at Raiatea:—

"We one day perceived a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbor,—a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats, and went off to pilot the strangers safely into the harbor. When they arrived, we found they were natives of the island of Rurutu. They had come from Maupiti, and touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks; and latterly, without either food or water, except sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them hither.

"They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi Society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

"The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the missionary at that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of, their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

"Auura, their chief, paid particular attention, as well as his wife; the greater part of the others appeared indolent. He appeared to appreciate the worth of knowledge, and the va-

lue of the good tidings of salvation; and his questions upon our discourses were such as surprised not only the Raiateans, but ourselves also. We think he possesses a very acute judgment, so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called, in England, a converted character; though we have indubitable evidence that he is a true convert from idolatry to Christianity. God hath called them out of darkness to the knowledge of his Son Jesus Christ. May they soon really know Him, whom to know aright is eternal life! Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ; expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was rapidly destroying them.

"Opportunity for their return to Rurutu having arrived, from the brig Hope touching at Raiatea, they were accompanied, at their own request, by two native teachers. From letters subsequently received, it appears, that immediately after the return of Auura, a meeting of the chiefs was convened, and such cogent arguments were brought forward in behalf of the Christian religion, that the assembly formally decreed the abandonment of idolatry. In order, however, to put the power of their gods to the test, it was agreed, that before carrying this resolution into effect, they should, contrary to their established usage, eat together the next day, in company with their wives and children. If any died according to the predictions of the priests, who asserted that any female presuming to eat either hog or turtle, or any other person venturing to eat upon a *sacred place*, would be inevitably devoured by the evil spirit, then they would not renounce their idols; but if no one were injured they would destroy them all. They accordingly met at the time appointed; and after satisfying their appetites without drawing upon themselves the threatened calamity, they proceeded to the demolition of the morais, and agreed to send their helpless deities to the missionaries at Raiatea.

"It is worthy of remark, that when the boat with Auura and the native teachers, first reached the shore, those persons, with their companions, knelt down to return thanks to God for their preservation, not knowing that the spot was sacred to Oroo, one of the idols. The Rurutuans said immediately, 'These people will die!' The party also ate inadvertently on a *sacred* spot. When the Rurutuans saw that, they said, 'No doubt they will die for this trespass on the sacred ground,' and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds and said, 'Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see.' One man actually went in the night to the wife of the chief (Auura), who also ate a part of a hog or turtle on the *sacred* spot, and said, 'Are you still alive?' When the morning arrived, and the Rurutuans found that no harm had happened to any of them, they became exceedingly disgusted at their having been so long deceived by the evil spirit."

It appears from a recent communication of Mr. Bourne's, that the population of this island does not exceed 200 persons, all of whom had been baptized. The church consists of 30 members. The people continue diligent in learning. They carry on cultivation to a great extent, and their houses are well built.

At the latest intelligence, there were about 80 communicants. The teachers are diligent in instructing the people, who are anxious to understand the Scriptures.

S.

SADAMAHL, a subordinate station to Dinagepore, 20 m. N. W. of that station, and 250 m. from Serampore, under the care of the Serampore Baptists.

SADRAS, a Dutch settlement on the sea-coast, 47 m. south of Madras. Inhabitants, 4 or 5000. Here are upwards of 30 pagodas. In the lat-

ter part of the last century, the missionaries of the *S. Prop. G.* began their labors at this place, and have had many seals to their ministry. The *Netherlands M. S.* sent the Rev. J. C. T. Winckler and a native assistant hither, in 1823. In 1825, it is stated by the society's representatives at Chinsurah, that though Mr. W. had been much afflicted, he was so far advanced in Tamul, as to be able to address the congregation in that language. On New Year's day, he received 5 catechumens as members of the church; and, on the following day, administered the sacrament to 17 persons. He has collected 190 rupees for the schools; which serves to defray, if not all, a part of their expense. A boys' school is conducted regularly, and Mr. W. thinks of establishing a girls' school. Mrs. Regel, the widow of the late Resident, has offered to superintend it.

SAHEBGUNJ, a station under the care of the Serampore Baptists, 65 m. N. E. of Serampore, commenced in 1805. H. Smylie, missionary, with 2 native assistants. Mr. Ignatius Fernandez, a very faithful native preacher at this station, died on the 26th of Dec. 1830, in the arms of his brethren at Serampore. The Christian population consists of 185 persons; of these 68 were communicants, and 8 candidates for baptism. Of 81 scholars, the average attendance is about 50.

SALEM, a town of Western India. of 60,000 inhabitants. N. lat. 12°; E. long. 79°, surrounded by populous villages. A mission was commenced in this place in 1827 by the London Missionary Society. H. Crisp, missionary. From their report of 1831, we copy the following.

"The Directors are happy to state that Mr. Henry Crisp's health is re-established, and that he finds increasing pleasure in his important work.

"*Native Assistants.* Isaac David, the native Evangelist, is a fellow-laborer, whose worth becomes increasingly evident. There are also three native readers, from Bangalore, viz. *Lazarus*, formerly a student in the seminary at that station, who joined *this mission* in December 1829, and *has since* conducted himself with *great propriety*: *John* and *Solomon*, educated in the Tamul orphan school, under Mr. Reeve's superintendence, who are pious youths, and possess an extensive and accurate knowledge of the Scriptures. The latter were both placed under Mr. Crisp's direction in the beginning of the last year, and are considered as students and candidates for future service. Mr. Crisp devotes a portion of every day to the instruction of these four individuals in Theology, &c. &c. As an additional proof of the advantages which the cause of Christ is deriving from the co-operation of individuals in the East, who have shared its advantages, the Directors with pleasure inform the Society, that John and Solomon are supported by a Christian friend at Trichinopoly.

"*Preaching*, &c. The three Tamul services on the Sabbath, reported last year, are continued. At the morning service there is a small but interesting congregation, composed of native Christians and heathen. At the afternoon service from 20 to 30 persons generally attend, beside the poor people, amounting to about 200, mentioned in former reports, who then received alms. The attendance at the evening-service is about 25 hearers. Besides these exercises, a public catechetical course has been established for the two upper classes in all the mission-schools at this station. It is held at a quarter past ten, on Sabbath morning, at one of the mission-schools. The children who meet amount to 60. This exercise appears to excite interest both among masters and scholars. Many adults are present upon these occasions. These are the services on the Sabbath; the missionary and the native assistant devote every evening in the week, (Saturday excepted,) to preaching, conversation, or discussion in two places, either in connexion with the schools, in the Bazaar, or in surrounding villages. The reader, Lazarus, is also constantly employed in that capacity; and both the assistant and the reader are accompanied in their daily excursions by the two students before mentioned.

"Since the month of April, last year, a new building, originally intended for the English school, and erected by a friend, in the front of the

mission-compound, has been occupied for divine worship on the Lord's day. A much larger number of casual hearers are commonly present. The inner part of the building is often tolerably filled with Christians, schoolmasters, &c. whilst the verandah is thronged with "wayfaring men."

"The English service has been discontinued altogether.

"On the morning of new year's day last, the foundation-stone of a chapel was solemnly laid. Subscriptions towards this object, received from friends at Harleston, Norfolk, and Clare, in Suffolk, had encouraged Mr. Crisp to commence this desirable undertaking.

"*Itineracy.* Mr. Crisp has made four missionary tours, viz. to Attoor, Derampoory, Cuddalore, and Trichengode. In some of the places he visited, he was received with much kindness by the people, among whom were several Brahmins, who manifested much earnestness to hear and read the truth. The Gospel has been thus brought within the hearing of thousands who had never before heard it; interest in its truths has been increased and extended, and many, from different quarters, have been led to visit the missionary at his dwelling-house.

"*Schools.* The present number is seven, with 315 scholars. Three of these schools are supported by subscriptions on the spot. The Teloogoo, Mahratta, and Persian schools, mentioned in the last report, have been discontinued on account of the removal of the individual who supported them. Among the present subscription-schools, there is one Teloogoo, and one Tamul. All the mission-schools are Tamul. The schools are examined twice a week by Mr. Crisp and Isaac David, and are besides daily visited. It is very encouraging to observe that the respectable part of the population continue to send their children to the schools, which they have cordially admitted into the very heart of the community, and in which there is full liberty to introduce Christian books. The progress of the children in Scripture knowledge is truly animating. *Impressions, decidedly favorable to the religion* of Christ, have also been several times manifested by some, which strongly encourages the hope that these institutions are preparing a people for the Lord. Numerous applications for new schools are continually made.

"We are concerned to add, that from the interference of a Roman Catholic Priest, who violently opposes the mission, two of the schools have lately sustained injury, which, however, it is hoped, will be speedily repaired.

"*Distribution of Scriptures, &c.* No specific account has been received of that for the past year.

"In concluding the account of this interesting station, we are thankful to state that one individual, formerly a Roman Catholic, has been baptized, after having afforded satisfactory evidence of real conversion."

SALEM, a station of the *W. S.* among the Hottentots of South Africa. The mission is represented as in a very promising state. During the year 1831, the children of the school repeated 18,826 verses of the Bible, and 2,783 hymns. Scholars 40 boys, and 36 girls.

SALONICHI, the ancient Thessalonica, in Macedonia. Mr. Wolfe, who lately visited this place found about 22,000 Jews, and was informed there were about 60,000 on the confines. He circulated more than 200 Bibles and Testaments among them, and stuck up a proclamation on the walls, briefly declaratory of the gospel. In a few hours, 2000 Jews assembled around, and read it. Rev. J. I. Abraham, a converted Jew, employed by the American Jews' Society, will probably proceed to labor among his brethren in this city.

SANDWICH ISLANDS. These islands were discovered by Captain Cook, about half a century since, and named in honor of his patron, the Earl of Sandwich, first lord of the Admiralty, the SANDWICH ISLANDS. They are 10 in number; eight are inhabited, and two are barren rocks, principally resorted to by fishermen. They lie within the tropic of Cancer, between 18° 50′, and 22° 20′ N. latitude, and between 154° 53′, and 160° 15′ W. lon. from Greenwich, about one third of the distance from the western coast of Mexico, towards the

astern s of China. They are larger than the Society Islands, or any of the neighboring clusters. The following table gives the length, breadth, and area.

Name.	*Length.*	*Breadth.*	*Area.*
Hawaii,	97	78	4000
Maui,	48	29	600
Tauai,	46	23	520
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	170
Oahu,	46	23	520
Niihau,	20	7	8

Taura and Morikini, barren rocks. Hawaii (Owhyhee) resembles in shape an equilateral triangle. It is the most southern of the whole, and on account of its great elevation is usually the land seen from vessels approaching the Sandwich Islands. The altitude of the mountains is about 15,000 ft. The greatest part of the land capable of cultivation, is found near the sea-shore; along which the towns and villages of the natives are thickly strown. The population is about 35,000. Maui is situated in latitude 20° N. and lon. 157° W. At a distance it appears like two distinct islands, but on nearer approach a low isthmus, about 9 m. across, is seen uniting the two peninsulas. The whole island is entirely volcanic. The inhabitants are 18,000 or 20,000. Tahaurawa is low, and is destitute of almost every species of verdure. There are but few settled residents on the island. Ranai has about 2000 inhabitants, and Morokai 3000. Oahu is a beautiful island, and very romantic and fertile. The whole island is volcanic, and, in many parts, extinguished craters of large dimensions may be seen. The harbor of Honolulu is the best, and indeed the only secure one at all times, in the Sandwich Islands, and is more frequented by foreign vessels than any other. Sometimes more than 30 are lying at anchor at the same time. It is the frequent residence of the kings and principal chiefs. The population of Oahu is about 20,000. Tauai is a mountainous island and exceedingly romantic in its appearance. The population is about 12,000. Niihau is a small island, and has but few inhabitants.

The climate of the Sandwich Islands is not insalubrious, though warm, and debilitating to an European constitution. Here is no winter; and the principal variation in the uniformity of the seasons, is occasioned by the frequent and heavy rains, which usually fall between December and March, and the prevalence of southerly and variable winds during the same season. The soil is rich in those parts, which have long been free from volcanic eruptions. The natives are in general rather above the middle stature, well formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. Their complexion is a kind of olive and sometimes reddish brown. At the time of the discovery in 1778, Capt. Cook estimated the population at 400,000. They do not now exceed 200,000, or 150,000. The rapid depopulation, which has taken place within the last 50 years, is to be attributed to the frequent and depopulating wars, to the ravages of a disease introduced by foreigners, and to the awful effects of infanticide. The local situation of the Sandwich Islands is very important. They are frequently resorted to by vessels navigating the Northern Pacific. On the north are the Russian settlements in Kamtschatka and the neighboring coast, to the north west the islands of Japan, due west are the Marian islands, China, &c. and on the east California and Mexico.

The circumstances, which led to the establishment of the American Mission on these islands and of the departure of the missionaries are thus described in the Missionary Herald.

"For several years past, (1820) the eyes of the Christian community have been fixed upon Owhyhee, and the neighboring islands, as an inviting field for missionary labor. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of the spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The ho

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that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

"The period arrived, soon after the last annual meeting, for sending forth a mission, which had been thus contemplated; and which had excited the liveliest interest, and the most pleasing anticipations. The passage having been engaged, and other preparatory arrangements made, the mission family assembled in Boston, on the 12th of October. It consisted of twenty-two persons, and presented a most interesting collection, rarely if ever surpassed on a similar occasion. The Rev. Messrs. Bingham and Thurston had been ordained as ministers of the Gospel. Mr. Daniel Chamberlain, of Brookfield, Mass. a farmer in the prime of life, who, by his own industry and good management, was placed in very eligible worldly circumstances; Dr. Thomas Holman, who had just finished his education for the practice of medicine; Mr. Samuel Whitney, a student in Yale College, capable of being employed as a catechist, schoolmaster, or mechanic; Mr. Samuel Ruggles, a catechist and schoolmaster; and Mr. Elisha Loomis, a printer, having previously offered themselves for this service and been accepted, went forth desirous of carrying the arts of civilized communities, as well as the blessings of the Gospel. Mr. Chamberlain had been the head of a family for 13 or 14 years, and took with him a discreet and pious wife and five promising children. The other persons who have been named, had formed recent matrimonial connexions, and obtained, as helpers in the work, well educated females, of the fairest character for piety and virtue. To this goodly company were added Thomas Hopoo, William Tennooe, and John Honoore, natives of the Sandwich Islands, who had been educated at the Foreign Mission School, instructed in the doctrines and duties of Christianity, and made partakers, as was charitably hoped, of spiritual and everlasting blessings. They burned with the desire of imparting divine truth to their brethren according to the flesh. All the adults here mentioned were formed into a church of Christ, with very impressive solemnities, and were committed to the pastoral care of the two ordained missionaries. This infant church, soon after its organization, celebrated the Redeemer's sacrifice, and invited to its communion all who love our Lord Jesus Christ in sincerity. The season was refreshing and delightful. Numerous friends of Christ and of missions pledged themselves to each other, and to the departing family, never to forget them when removed to another hemisphere; to pray for them with affectionate importunity, and to contribute for the supply of their temporal wants, and for the general success and prosperity of the mission. The instructions of the Prudential Committee were delivered in the presence of a great assembly, and amid many tokens, that the cause of Christ among the heathen was taking a new and stronger hold upon the affections of his followers.

"On Saturday, Oct. 23d, the mission family embarked on board the brig Thaddeus, Capt. Andrew Blanchard. Previously to their taking a final adieu of their friends and their country, they stopped on a spacious wharf, and there, surrounded by a multitude of Christian brethren, were commended to the favor of God by prayer, and united in a parting hymn. The vessel soon weighed anchor, and sailed a few miles into the lower harbor, whence, on the following day, she put to sea. After she had been 50 days on the voyage, and had passed the equator, the missionaries had an opportunity to write hasty letters to the Committee, and to enclose copious journals to their friends. They had all been well, with the exception

of a somewhat uncommon share in sea-sickness, and were united and happy among themselves, cheered with anticipations of usefulness among the heathen, and employed, as they had opportunity, in communicating religious knowledge to the ship's company, and improving the Christian character of each other, with a particular view to the duties, which would devolve upon them in their arduous undertaking.

What trials await these beloved brethren and sisters it is impossible for man to foresee; nor ought we to be anxious. Trials of some kind undoubtedly they, as well as all other missionaries, must expect. That they may not be elated by prosperity, nor disheartened by adversity, but may lead humble, prayerful, laborious lives, feeling their dependence upon God, and gratefully acknowledging every token of his favor, will be the unfeigned petition at the throne of grace, frequently offered by their numerous personal friends scattered widely through our country, and by all the friends of missions, to whom their design and destination shall be known.

"It is proper to mention here, with expressions of gratitude to the Supreme Disposer, the astonishing change, which took place at the Sandwich Islands, just at the time the missionaries were embarking at Boston. To the surprise of all, who had been acquainted with those islands, the government and the people unanimously, or nearly so, determined to abandon their idols, and to commit them with all the monuments of idolatry to the flames. This was done at Owhyhee, then at Woahoo, and then at Atooi, with no dissent, much less opposition, except that, in the former of these islands, a chief of secondary influence stood aloof from the whole proceeding, and preserved an idol, which had been presented to him by Tamahama. The accounts, given by eye-witnesses, are perfectly explicit and harmonious, as to these facts. Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter, to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen. It is hoped, that he was received by his father in health and peace, several months before the abovementioned letter, the principal object of which was to solicit his return, arrived in this country.

"The principal means, which Providence used to bring about this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God, to many in the islands of the Southern Pacific, the distant rumor of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together."

From the very interesting letter which the missionaries wrote on their arrival, we extract the following.

Hanaroorah, Woahoo, July 23, 1820.

"Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

"While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, he was casting down the vanities of the heathen, de-

molishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

"Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!*" How were our hearts agitated with new, and various, and unexpected emotions, to hear the interesting intelligence,—"TAMAHAMAHA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MORAIS ARE DESTROYED;—AND THE PRIESTHOOD ABOLISHED." This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the blood-stained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up, "every man straight before him," and, "in the name of our God, to set up our banner."

On the 19th of November, 1822, a second reinforcement, consisting of 20 persons, sailed from New Haven Ct. to join to the mission at these islands. They arrived in safety. Though the missionaries have been called to experience trials, yet on the whole, it has been probably, successful, beyond a parallel, in the annals of missions. From the last Report of the Board, we take the following paragraphs.

"There are eleven ordained missionaries, a physician, and two assistant missionaries, all married men, with two single females, at the Sandwich Islands; residing in the following places.

1. *Island of Oahu.*

Honolulu: Hiram Bingham and Ephraim W. Clark, missionaries; Gerrit P. Judd, physician; Levi Chamberlain, superintendent of secular concerns, and inspector of schools; Stephen Shepard, printer; with their wives, and Miss Mary Ward.

2. *Island of Hawaii.*

Kailua: Asa Thurston and Artemas Bishop, missionaries and their wives. Waiakea: Joseph Goodrich, missionary, and Mrs. Goodrich. Waimea: Samuel Ruggles, missionary, and Mrs. Ruggles. Kaavaloa: Now vacant.

3. *Island of Muai.*

Lahaina: William Richards, Lorrin Andrews, and Jonathan S. Green, missionaries, with their wives, and Miss Maria C. Ogden.

4. *Island of Tauai.*

Waimea: Samuel Whitney and Peter J. Gulick, missionaries, and their wives.

"Waimea, on Hawaii, is a station on elevated ground for invalids. Mr. Ruggles removed to that place from Kaavaloa, for the benefit of his health. Mr. Bingham spent some time there for the same purpose. Mr. Andrews assisted Mr. Goodrich during a part of the year, at Waiakea. Mr. Green with Mr. Richards have taken incipient measures for occupying Wailuku, another very eligible position on the island of Maui.

"On the 28th of December, a third reinforcement to the mission at the Sandwich Islands sailed from New Bedford, in the ship New England, captain Parker, bound to the Pacific. The members of the reinforcement were the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, missionaries, and Mr. Andrew Johnstone, who is to be associated with Mr. Chamberlain as superintendant of secular concerns, in order that the latter may have more time for inspecting the schools. These brethren were all accompanied by wives. The instructions of the Prudential Committee were delivered to the missionaries by the late Corresponding Secretary, at New Bedford, on the evening of Dec. 22d, and were

...by other appropriate exer-

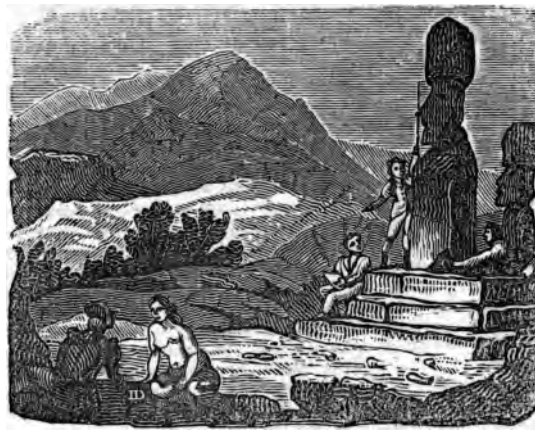
"The cheapness with which the system of education has thus far been maintained among the Sandwich islanders, is wonderful. If all the books, which have been printed, had been distributed gratuitously among the people, the whole cost of instruction for each of the 50,000 learners, would have been less than 30 cents, —the supply of books having been almost the only expense, to which the Board has been subjected by the schools. Each of the 900 schools would have cost only about 15 dollars, which is not more than is given for a month's wages of a schoolmaster in many parts of this country.—But these books are not distributed gratuitously. The missionaries think it best for the natives to pay for the books, which are put into their hands, and in this opinion they are doubtless rect. The people, too, are able willing to pay for them in pro- ts of the island, or in labor; and his way considerable is done by the natives towards the support of the press, and for relieving the Board of charges in the education of the people.

"*Meetings for religious instruction.* While the whaling and other ships were numerous in the port of Honolulu, Mr. Clark continued to preach in English regularly to those foreigners, who were disposed to attend the public worship of God. During the two years from the time of his arrival in March, 1828, he had preached in English somewhat over thirteen months; and the pulpit had been supplied between five and six months by Messrs. Bingham, Green, Andrews, and Gulick. About 400 bibles and 150 testaments, and from forty to fifty thousand pages of tracts in the English language, had been distributed. Hereafter Mr. Clark will preach in English only during the season of the principal shipping; and even this will be no longer necessary when the American Seamen's Friend Society shall accomplish its present purpose of establishing a seamen's preacher *in that important* maritime rendezvous.

"*Among the natives the religious meetings are of various kinds.* For the *public worship of God*, they have erected decent churches in very many of their villages. In Maui there is said to be one in every considerable village, from one end of that populous island to the other. Those erected at the several stations are large. The church at Lahaina is of stone, two stories high, 98 feet long and 62 broad, and, having galleries, it will seat 3,000 people after the native manner. It is the most substantial and noble structure in Polynesia. The others are thatched buildings That at Honolulu is 196 feet long and 63 broad, and admits 4,500 persons. Another ...aiakea is 147 feet long and 68 ...; and a fourth, at Kailua, is 180 ...ong and 78 broad. The houses ...ublic worship have all, without ...tion, been erected by the chiefs ... people. The congregations on the Sabbath, at the places in which the missionaries reside, vary from one to four thousand hearers, and are universally characterized by order, stillness, and strict attention to the preaching. The congregation at Honolulu, for nine months, averaged from 3,000 to 4,000 on Sabbath morning, from 2,000 to 3,000 in the afternoon, and from 500 to 1,000 on Wednesday evening; and a large proportion of these were constant hearers residing in the town.

"At Kailua, the moral society for males contains 2,500 members, and that for females 2,600. At Lahaina, the female society numbers upwards of 1,000 members, divided into classes of about 40 each; and the society of males is nearly as numerous. The villages in the vicinity of Lahaina contain similar associations of males and females, under the principal direction of members of the church.

"Thus it appears that, at three of the stations, more than 10,000 persons have voluntarily associated themselves together, for the purpose of prayer and religious improvement, on the principle that they will endeavor to obey the law of God, and refrain from all immorality; and this in a country, which, ten years ago, was one of the most debased, in a moral point of view, under the whole heavens! Surely the power which has effected this is of God, and to him belongeth the glory.



IMAGES FOUND ON EASTER ISLAND IN THE PACIFIC.

VIEW OF THE MISSIONARY HOUSE AT OTAHEITE.

[Page 336.]

"*Improvement of the people in knowledge, morals, religion, etc.* The object under this head, is to give a summary view of the influence of the mission upon the nation of the Sandwich Islands. Nothing more will be attempted, than to present the more remarkable facts.

"The language of the islands has been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language, is made far easier than it is with us.

"About one third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic.

"Nine hundred of the natives are employed as schoolmasters.

"The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives.

"The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Chritian religion is professedly the religion of the nation. Indeed most of chief rulers are members of the visible church of Christ.

"Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling.

"The Christian law of marriage is the law of the land.

"Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.

"Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved.

"In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.

"Moreover, in that same district and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as anywhere on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

"All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

"But, to guard against misapprehension, it is necessary to take another view. A moment's reflection is sufficient to show that, after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Very few, however, have done more than merely to cross the threshhold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they

ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light. Recently two small companies of idolaters have been discovered in obscure parts of Hawaii, and no doubt there are others who retain an attachment to their former superstitions."

A fourth reinforcement sailed from New Bedford, Ms. in Nov. 1831. The third, before noticed, reached the islands in safety. The following are extracts from a joint letter of the missionaries, dated June 28, 1831.

"*Preaching and admissions to the churches.* You will rejoice that at all the permanent stations preaching has been maintained, and listened to as usual, and that for a considerable part of the year 1830, it was maintained at Wailuku on Maui, and at Waimea on Hawaii, where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has in not a few cases made it the means of sanctifying the sinner and edifying his people. All the churches have received considerable additions during the period in question, amounting to 236. Good attention has been given by the people to inquiry and prayer meetings and other means of improvement.

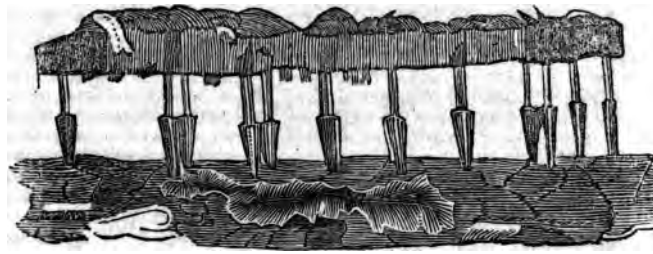
Churches.	*Admitted since last yearly meet'g.*	*Total.*	*Candidates.*	*Suspended.*
Tauai,	24	39		
Honolulu,	70	136	26	
Lahaina,	56	98		1
Kailua,	31	74	24	2
Kaawaloa,	41	58		3
Hilo,	13	14	22	
Waimea,	1	1		
	236	420		

"*Schools.* The attention to schools at all the stations has been sustained; at Oahu and Tauai it has increased, and the progress in many of them has been desirable, though for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	*Learners.*	*Able to read.*
Tauai,	200	9,000	3,500
Honolulu,	250	10,336	5,443
Lahaina,	173	11,000	
Kailua,	50	3,814	722
Kaawaloa,	60	4,400	unknown.
Hilo,	83	7,587	unknown.
Waimea,	145	4,595	961
	961	50,732	

"While the population remains the same, the number of schools and learners cannot be expected to increase much. More than one fourth of all the people are now enrolled in the schools. The measures contemplated for raising the qualifications of teachers and for introducing a more extended system of study into the schools will be noticed hereafter.

"*Printing and preparation of books.* Previous to our last general meeting our printed works for the benefit of the schools and readers amounted to about 700 pages of matter and 10,000,000 pages of printing. Since that period we have added more than 400 pages of matter, and printed 7,398,000 pages, making an aggregate of 1,100 pages of matter and 17,398,000 printed at the Islands. During the period under review, the New Testament from 1 Corinthians to the end of Revelation has been translated, and the printing of it carried on in successive portions from Romans to 1 Thessalonians; and it is in progress still. The history of Joseph, or the last thirteen chapters of Genesis, have been retranslated and printed. The first eleven and last four chapters of Joshua have also been translated and printed. A tract from Numbers and Deuteronomy has been translated. Some advance has been made in a tract on arithmetic. A tract on geography has been written; a work on Scripture History of 192 pages 18mo. has been finished and printed. For this we shall need an ample set of cuts for a second edition. The geography, arithmetic, and the remainder of the New Testament, and the whole book of Psalms we hope to see through the press during the present year. For the geography we hope you will send us cuts, also, as soon as they can be procured.



SANDWICH ISLAND ALTAR AND IDOLS.

TEMPLE OF THE SANDWICH ISLANDS.

[Page 338.]

"The following view will exhibit the works printed with the number of copies and pages of which the editions consist, since the last statements were made on the subject.

"Scripture History, 192 p.; 10,000 cop.; 1,920,000 p. First Book for children, 36 p.; 25,000 cop.; 900,000 p. Epistles, Rom. to 1 Thes., 108 p.; 10,000 cop.; 1,080,000 p. Spelling Book, (6, 7, and 8 eds.) 8 p.; 50,000 cop.; 400,000 p. Appendix to do., (3d ed.) 8 p.; 10,000 cop.; 80,000 p. Minutes of Gen. Meeting, 44 p.; 30 cop.; 1,320 p. First 23 Psalms, 24 p.; 10,000 cop.; 240,000 p. Hymns, (5th ed.) 108 p.; 10,000 cop.; 1,080,000 p. Joseph, (2d ed.) 60 p.; 10,000 cop.; 600,000 p. Luke, (2d ed.) 72 p.; 4,500 cop.; 324,000 p. Joshua, 64 p.; 10,000 cop.; 640,000 p. Catechism, (4th ed.) 8 p.; 10,000 cop.; 80,000 p. Various small works, amounting in all to 53,260 p. Total, 7,398,580 p.

"Adding to this 387,000 copies and 10,237,800 pages previously printed at the Islands, and the 3,345,000 of pages printed in this country, consisting of a large edition of the Gospels of Matthew, Mark, and John, and two or three tracts; the whole number of pages printed for the people of the Sandwich Islands is raised to 21,031,380 pages. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,280.

"From the statements made here, viewed in connection with the arrangements for translation contained in the summary given below, it will be seen that nearly the whole New Testament has already been translated and printed in the Hawaiian language; that the five books of Moses, and the book of Joshua, with twenty-three Psalms, have been translated and printed entire, or that copious tracts have been composed from them, presenting a full view of the history and the instructions they contain; and that all the other historical books of the Old Testament and the remainder of the Psalms are in the course of translation, and may be expected soon to be published. A large portion of these *are already in extensive* circulation *among the people.*

"The following plan for translating and preparing books, during the current year, was adopted by the missionaries at the general meeting, and the various parts of it assigned to the several members of the mission to be executed.

1. That the assignments of the last year, remaining unfinished, and now in the hands of the translators, be continued as before.

2. That Messrs. Richards and Andrews be requested to translate the books of Judges and Ruth, and the last 70 Psalms, beginning at the 81st.

3. That the book of 1 Samuel be assigned to Mr. Thurston for translation.

4. That the book of 2 Samuel be assigned to Mr. Bishop for translation.

5. That the Psalms from the 23d to the 81st, and the first book of Kings, be assigned to Messrs. Bingham and Clark for translation.

6. That Mr. Bingham be requested to prepare a grammar of the Hawaiian language.

7. That a committee of three be appointed to devise a plan for making a Hawaiian vocabulary, and assigning the different parts of its execution to different individuals, and then of revising the work for the press.

8. That Mr. Richards be requested to collect and prepare for the press a volume of practical and doctrinal sermons in the Hawaiian language.

9. That Messrs. Whitney and Gulick be requested to prepare a tract on civil history, and Mr. Green a tract on ecclesiastical history.

10. That the above works be revised in the same manner as were the translations of the last year.

11. A work on book-keeping to Mr. Chamberlain.

12. A Sunday-school tract to Mr. Ruggles.

13. A tract on marriage to Mr. Clark.

14. The committee would further recommend, that the four gospels already published be revised, preparatory to the entire republication of the New Testament, in the following manner, viz. That the gospel of Matthew be assigned to Mr. Bishop; that the gospel of Mark be assigned

to Mr. Richards; that the gospel of Luke be assigned to Mr. Bingham, and the gospel of John be assigned to Mr. Thurston: and that each gospel, after passing from the hands of the revisor, shall be submitted to the review of the other three before it be transcribed for the press.

"Messrs. Richards, Andrews, and Bishop were chosen the committee recommended in the above report.

"*Prevalence of the Christian form of marriage.* The great change in the domestic habits and relations of the islanders which has been effected by the introduction of Christianity has often been mentioned. Five or six years ago the Christian form of marriage was unknown on the islands. Nor was there any other form that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the stations, can be found living together as heads of families, who have not been solemnly married in the Christian manner. Instances are rare where the marriage contract is grossly violated. During the year now under review, marriages were solemnized as follows:

At Tauai,	200
Honolulu,	437
Lahaina,	600
Kailua,	180
Kaawaloa, all by Naihe.	
Hilo,	261
Waimea, principally by Kuakini.	

"Naihe and Kuakini are the chiefs in the districts where Kaawaloa and Waimea are situated. At the five stations where the numbers are mentioned the total is 1,678. As the population about Kaawaloa is numerous, and about Waimea considerable, the whole number of marriages at the seven stations is doubtless more than 2,000."

SATANKOOPUM, a village on the Coromandel coast, Hindoostan, *where there* is a school connected *with the* Pulicat Station of the C. M. *S.*

SAVANNAH LA MAR, a station of the *B. M. S.* in Jamaica. 64 members, 394 inquirers.

SECROLE, a village near Benares, Hindoostan, where the missionaries of the *C. M. S.* reside.

SELINGINSK, a town and military station in the government of Irkutsk, Siberia, about 160 m. S. E. of the city of Irkutsk, and about 4000 m. easterly from St. Petersburgh, on the Selinga r. It is a thoroughfare for the Chinese trade carried on at Kiachta. Inhabitants about 3000, exclusive of those of several villages. E. lon. 107° 28′, N. lat. 51° 16′. Selinginsk is in the center of all the *Buriats*, a name given to several populous tribes of Tartars in the government of Irkutsk, who are, in general, very ignorant, even of the tenets of their own superstition; nor is it requisite, according to their ideas, that they should know them.

Their religion is suited to their indolence of mind, as well as the depravity of their natures; and they are not easily induced so change it for one which addresses the understanding and the heart.

The following practice illustrates their predominant characteristic. The Buriat procures a prayer, written on a long slip of paper, and suspends it where it will be moved by wind or passengers, or rolls it round the barrel of a small windmill, which keeps his petition in motion, and satisfies his conscience that it is acceptably offered to the god. These praying mills are very numerous; and they have various other modes of worship equally suited to their indolent habits. Indeed, their whole system is a delusion, and their services are unmeaning forms. Their restraints from animal indulgences are confined to the short time spent in their temples; from which they return to commit all uncleanness with greediness.

They speak the Mongolian language, but their books are in an unknown tongue. The *Selinginsk* Buriats are in the centre of all the Buriats on the E. side of Baikal lake, and are estimated at about 15,000; they have 10 temples, and not less than 2,000 lamas or chief priests. The *Chorinsk* tribe are distinguished for their wealth. They are divided into 11 tribes, inhabiting the country easterly of Selin-

ginsk, are estimated at 30,000, and have only 4 temples, and scarcely 200 lamas. Upwards of 100,000 males belong to the nation of Buriats.

The Rev. Messrs. *Stallybrass*, *Swan* and *Yuille*, from the *L. M. S.*, arrived in 1819, and this mission, first commenced at Irkutsk, has received the full approbation and aid of the Russian government.

Translation of the Scriptures. The Mongolian translation of the New Testament was completed during the year 1826. The importance of this translation of the Scriptures will be more fully appreciated, when it is considered that Mongolian is spoken and understood, not only among the Buriats, but extensively in Chinese Tartary, and in a south-westerly direction, among the inhabitants of all the intermediate country, from Selinginsk to Thibet. The Mongolians *Proper* are subjects of the Chinese empire, and the *Kolkas* and *Eluths*, also under the same government, use the same language.

Mr. Stallybrass has visited the missionary station on the Ona. He was absent from Selinginsk about two months, during which time he availed himself of such opportunities as occurred of preaching the Gospel to the people.

The lamas in that quarter are zealous in their attempts to make proselytes among the *Shamans*, whose religion is considered the most ancient religion of the inhabitant of the Buriats, Tongats, &c. and consists partly of a kind of adoration paid to fire, a reliance on amulets, &c. The people in this part of the country appear to be less under the influence of prejudice than the other Buriats.

Mr. Yuille has visited Kaiachta, and was received in a friendly manner by the Russian Director of trade, and by the military chief on the Chinese frontier. The former presented to him a valuable work in the Mongolian language.

Towards the close of the year 1826, Mr. Swan visited a tribe of Buriats, who inhabit that part of the country, which lies along the shores of the Baikal, near the mouths of the Selinga. He conversed with the Taisha *and principal people*, endeavored to *direct their minds* to the importance of education, and informed them of the existence of the seminary at Selinginsk. They were fully aware of the importance of learning to read and write Russ; and several of them seemed inclined to send their children to the seminary, but were prevented, on finding that the missionaries seek no remuneration for the instructions they impart. A plan of *doing good disinterestedly*, they regard as justly liable to suspicion.

There are few parts of the world, perhaps none, in which the society has stations, where more formidable impediments are to be overcome by missionary labors, than those which (independently of the moral causes which operate every where) exist among the Buriats. These arise principally from their want of education, their deeply-rooted superstitions, and the influence of their priests.

From the last published report of the Society (1831) we take the following.

"Amidst much discouragement, the brethren, in this region of benighted heathen, still continue their endeavors to disseminate the knowledge of the true God and Jesus Christ whom he hath sent; and in circumstances of peculiar trial, have often beheld the hand of God made manifest for their protection. Mr. Yuille, at Selinginsk, continues daily to preach the word to the few whom he can induce to hear, and to instruct the five youths under his care. Mr. Stallybrass, who is now settled at Khodon, has also some interesting youths under his tuition, and avails himself of the opportunities which his situation offers to proclaim the Gospel to the people, and manifests its philanthropic spirit, by assisting them with advice and medical aid when sick. Mr. Swan has, with the approbation of the Directors, left Siberia for the purpose of visiting his native country."

SENECAS, one of the Six Nations of Indians. The remnants of the tribe resides in various villages in the western part of New York. The New York Missionary Society, which was founded in 1796, established a mission among this tribe in 1811. Mr. J. B. Hyde in the capacity first of teacher, then of catechist, continued with them from 1811 to 1821. He

portions of the Seneca language, ...d. In 1821, the mis... ...ed to the care of the ...n Missionary Society. ...as transferred from that ... the *A. B. C. F. M.* The ... 4 or 5 m. from Buffalo. Rev. Wright, missionary. Hanover farmer and catechist. Mrs. ; Samuel Sessions, teacher. ... A. Bishop, P. Sheldon, R. ...hall, and E. Root, assistants. communicants are about 50. A ...ial seriousness commenced in ...1831, when many became deep... ...terested in religious ...een 20 and 30 tr... ...l has contained ... The following ... ...ght, of Feb. 11, ... recent intellig..., w... ha... ...i received.

Our communion was on the 15th ult. at which 13 members were received. One of these had been ... in childhood. The church ... their covenant engagements; addition to the former covena... ...gaged that no present or futur... ...ber of the church should drink any ardent spirits, except when prescribed by a regular physician, in case of sickness; and that no one should enter into the marriage relation without having the ceremony performed in a Christian manner. The latter article was one of their own proposing, and an exceedingly important regulation. The following Sabbath, 9 men, some of them chiefs of high standing, came forward with those with whom they had lived as wives, and were solemnly and publicly united in marriage; thus in a measure removing one of the greatest stumbling blocks which has been thrown in the way of the people. On the some occasion fifteen children were dedicated to God in baptism."

SERAMPORE, a town in the province of Bengal, Hindoostan, 15 m. N. of Calcutta, on the W. bank of the Hoogly. E. lon. 88° 26′, N. lat. 22° 45′. It signifies the town of the glorious god Ram; or the glorious town, Ram. It is a little Danish settlement, in the midst of an immense British territory. A line of good-looking houses stretches along the margin of the R., though to no great extent. These belong to the Danes and Europeans, whose number is very small. The population is about 20,000 nearly all Hindoos. They generally inhabit poor mud-walled, or bamboo-wattled cottages. The Baptist Serampore College is an admirably planned building with a commanding front towards the Hoogly. For the early history of the Baptist mission, see *Calcutta*. The mission was commenced in 1793.

In the month of December, 1800, the missionarise were gratified in beholding the first decided convert to ... faith, voluntarily breaking his ..., and boldly encountering the ...ach of Christ. On this delightful occasion, Kristno, a converted ... was baptized, together with ...r. C...rey's eldest son, after having, ... fe... ...ays before, publicly renounced ... ...y eating with the missionaries. ... ...vent rejoiced their hearts, and ... them renewed courage to pur... their high but difficult calling; ... ...f them had now, for years, pa... ...tie... waited and prayed for this day, ... some had entered into their heavenly rest without the gratification of beholding it; and one of them, who hardly survived six months, was carried in an emaciated state to witness a scene so cheering to his soul, that he was almost ready to say with Simeon—"Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Thus was one of the strong holds of Satan broken down, and the way opened for numerous accessions to the church of Christ from this people, hitherto entrenched in prejudices and superstition, and impenetrable to all the convictions of Divine truth and the evidences of the Gospel.

In the following year, several more renounced caste and were baptized; the New Testament was printed at the mission press; and the missionaries subsequently continued the work of translating, printing, and distributing the Scriptures and portions of them, and using various other important measures to instruct and enlighten the heathen.

Mr. Ward gives the following short but interesting account of the first

attempt of a Hindoo to preach the Gospel to his countrymen:—

"March 6, 1803.—In the evening, brother Carey gave out a hymn, and read a chapter, after which, old Petumber preached in Bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringahs, English, &c. His text was a small pamphlet of his own writing, which we printed for him. After praying a short time with fervor and consistency, he sat down, and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour, with faithfulness and much propriety; and closed the whole with prayer. We were much pleased with this first attempt. He is the first Hindoo who has become a preacher. This is another new era in the mission, for which we have reason to bless God. O that he may increase the number of faithful native laborers! This is the grand desideratum that is to move the Hindoo nation."

In 1804, the missionaries were increased to 10, besides 2 natives, and 14 were baptized. In 1805, 13, 9 of whom were natives, were baptized; and, in 1806, 24 natives. At this time 14 missionaries were connected with the mission, and about the same number of native assistants; who had now formed 4 churches in Bengal, viz.—at *Serampore*, *Dinagepore*, *Cutwa*, and *Jessore;* and 1 at *Rangoon*, in the Birman empire. Another event of considerable importance to the cause of God occurred in the year 1806;—this was the commencement of the printing of the New Testament in the Sanscrit, or learned language of India. This language occupies the same place among the eastern natives, that the Latin does amongst us; it is the vehicle by which the learned communicate their literary information from one to another, through the numerous nations that people that vast continent, the depository of their ancient records, and of all the science they possess: and, what is more, as it gives a sacred character in their estimation, it is the language in which the stories of their theology, the exploits of their deities, and the rites of their religion, are treasured up; so *that it is certain of being* cultivated *by the literati of every district*, and is in no danger of becoming entirely obsolete in any. To translate the Holy Scriptures into this language, therefore, was like laying them up in the archives of the country; giving them a degree of reverence in the eyes of the people, and making all future translations comparatively easy and certain. This great work Mr. Ward had the privilege of seeing accomplished; and, in the month of June this year, he thus notices the commencement of the printing. "June 6.—We have begun to print the Sanscrit Testament, the publication of which is of great importance. Every Eastern pundit knows the Sanscrit, and could make from it a good translation into his own vernacular tongue. By translating the Scriptures, therefore, into this language, we, in effect, translate them into all the languages of Asia."

In 1810, there were 19 ministers and 8 churches. During this year, 106 were baptized, most of whom were in Jessore. In 1812, a great calamity befel the mission, in the loss of their large printing-office by fire, containing the types of all the Scriptures that had been printed, to the value of at least 10,000*l*. This was a severe dispensation of Providence, not only as the greatness of the loss threatened to overwhelm their feeble affairs, but was felt most intensely by them: it was feared that, for a considerable time at least, it would put a stop to the publication of the Scriptures altogether; yet that God, who in his infinite wisdom, judged it right thus to try them, appeared for them in this crisis in a most wonderful manner. They were able to recover from the fire the moulds for casting new types: the sympathy and assistance of their friends on the spot was most affectionately offered; and no sooner were the tidings made known in Britain, than every heart was alive to the feeling of their situation, and every hand ready to contribute towards repairing their loss. Christians of every denomination vied with each other in the most solid expressions of condolence; so that, in a comparatively short time, a sum was raised and forwarded from all parts of the kingdom, which more than covered the amount of the damage they

had sustained. Several thousand dollars were contributed in the United States. The delay thus occasioned to the work of the publication of the translations was, however, very distressing: they had to begin much of their labor anew; and had they not found among the rubbish the steel punches of all the Indian languages, uninjured by the flames, years must have elapsed before they could have replaced the types they had lost. About 70 members were, however, added to the churches at Serampore and Calcutta; and at the close of the year, the mission embraced 12 stations, containing about 500 members. In about a year after the loss of the printing establishment, the missionaries were proceeding with printing the Scriptures to a greater extent than ever, having 13 versions in the press, and 3 more in a state of forwardness. In the same year, about 1000 scholars were in all the schools connected with the mission. In 1814, the stations were increased to 20, and the preachers to 41. They had now extended their translations to 25 languages; 21 of which had been put to press. Previous to the close of this year, the *B. and F. B. S* had made them grants of more than 57,720 dollars. In the month of August, 1816, the work of the missionaries received a partial and temporary check. On the arrival of two brethren from England to join them in their labors, they were refused permission to proceed to Serampore, and at the same time an intimation was conveyed from the highest authority to Dr. Carey, "that he and his colleagues must not interfere with the prejudices of the natives; that, in fact, they were not to preach to them, or suffer the native converts to do so; they were not to distribute religious tracts, or suffer the people to distribute them; they were not to send forth converted natives; or to take any step, by conversation or otherwise, to persuade the natives to embrace Christianity." Though this interruption, through the wise and temperate conduct of the missionaries, and the appointment of the two brethren recently arrived to a foreign station, was at that time removed, yet, in the year following, new attempts were made to restrict their exertions; so that for a short time, they were not allowed to preach in some places,—especially at Calcutta. Endeavors were also used to influence the British cabinet against them, and measures proposed in Parliament, which were calculated to stop the spread of the Gospel among the heathen in the colonial possessions; but the powerful appeals of enlightened and Christian men at last prevailed over the ignorant clamors of infidel alarmists.

Previous to 1815, 756 had been baptized at all the stations; and in the 3 succeeding years more than 400 were added to the churches connected with this mission; making the whole number amount to nearly 1200 at the close of 1817, gathered from 14 different nations. At the last-mentioned date, the missionaries say—"Throughout the whole mission, there are scarcely less than 10,000 children, of every description, brought in some way or other under instruction; and this has been hitherto done chiefly by means furnished on the spot: the Gospel is made known at 25 stations, of which 20 are occupied by teachers raised up in India. Surely, when we consider what aspect all this bears on a future harvest of enlightened converts,—of gifts that may spread light and knowledge to the utmost bounds of India,—we cannot but feel grateful. But, if we turn our attention to the translations which already lay open the path of divine knowledge to so many millions, and glance at those in preparation which will open the way to nearly every nation, from China to the borders of Persia,—nations that, with the Indian Isles, can scarcely include a less number than 200,000,000, besides the 150,000,000 China is allowed by all to contain, and with these a full half of mankind,—the whole will surely furnish matter for gratitude and encouragement." About the same time the printing establishment, including the making of paper, furnished employment for about 300 natives.

In 1818, the missionaries purchased ground, and commenced a college; the objects of which are, to train up pious youths for the Christian ministry, to augment the biblical knowledge of such as are already employed

in preaching, and to enable those who, by the loss of caste have been reduced to indigence to maintain themselves. In 1819, there were 37 pupils, under the Presidency of Dr. Carey, who delivers theological lectures in Bengalee. In 1819-20, Mr. Ward visited England and the United States in its behalf, and obtained 25,000 dollars. The missionaries contributed 11,000 dollars from their own labors.

In 1823, the excellent and devoted Mr. Ward was removed from the toils of this world to the glories of another. In 1825, it appears, that the translators were prosecuting their labors with unabated ardor, though they had many difficulties to contend with—that a body of trustees had been appointed for the security of the College property—that the contributions derived from the resources of the missionaries was applied to the grounds and buildings, and those of the public to the payment of the professors, the discharge of current expenses, and the founding of scholarships—that the number in attendance was 45,—and that Dr. Marshman had visited Copenhagen, for the purpose of obtaining from the Danish Government a Royal Charter of Incorporation, in which he succeeded; so that it possesses the power of conferring literary and honorary degrees, and the property is immutably secured for the purposes contemplated in its establishment.

In 1827, an event occurred, which was a source of pain to many of the friends of the Society. This was the withdrawment of the brethren at Serampore, and of the stations immediately connected with it, from the Society at home. Some misunderstanding existed between the brethren at Serampore and the committee in England, in reference to the tenure on which the premises at the former place were held, the college, which the brethren there had erected chiefly for literary objects, and the support required for the outstations chiefly as Serampore. A long correspondence took place at different times, but the controversy is now amicably settled. The following appeal, signed by Drs. Carey, and *Marshman, Rev.* John Mack, and *Mr. J. C. Marshman*, to their friends in England, and dated June 17, 1830, will give a good view of the operations at Serampore.

"The objects of the Serampore mission are complicated in no small degree. They may be arranged under the three heads of translation and printing; education; and missionary labor, or the direct preaching of the Gospel to the natives of India. For these different objects, they require pecuniary aid in different degrees.

"I. In the department of TRANSLATION AND PRINTING, the *Sacred Scriptures* hold, of course, the chief place: yet religious tracts, and books of elementary Christian instruction, are of no small moment; for even the brethren of this mission are unprovided for the effective prosecution of their work, unless we have at all times supplies of tracts in Bengalee, Assamese, Birmese, Hindee, Oordoo, Punjabee, Nepalee, Persian, and various other dialects: in the translation and printing of the Sacred Scriptures, we do not at present require much assistance; for, in fact, the liberal contributions of the public have accumulated upon us, chiefly because our necessities in other respects have required that the press should be greatly occupied in work that would produce pecuniary aid for the mission. For the publication of *Christian tracts and books*, we do need assistance; but, for the reason just mentioned, unless it were accompanied by corresponding assistance in other departments of the mission, it would be almost nugatory. We have always been accustomed, according to our ability, to supply any missionary, and indeed any Christian friend, with tracts for distribution; but even were we to limit our issues to our own missionaries, much less than 100,000 copies would not be a sufficient yearly supply for our stations: the cost of such a supply would be about 4365 rupees, or £436.

"II. The DEPARTMENT OF EDUCATION embraces Serampore College, the Benevolent Institution, Native Boys' Schools, and Native Female Schools.

"The immediate wants of the *College*, on the present scale of its expenditure, may be met without any great increase of the contributions which

are now received: but its expenditure must be increased, before it can be regarded as duly efficient. Three additional professors are required, for theology, classical literature, and oriental literature in the native department, respectively: it might then be considered nearly complete for present circumstances; and it is not improbable, that, if public liberality enabled it once to attain this degree of maturity, it might soon be able, with the assistance of the sums funded in Britain and America, to stand, and even increase, independently of further gratuitous aid, by receiving, in the European department, students who shall pay for their education by regular fees. It would contain within itself another principle, both of permanence and efficiency. To secure this great object would not require more than £900 annually, for a very few years. In the college, 35 native Christian youths are now receiving a learned and religious education, which may qualify them for hereafter holding any situation of usefulness or respectability within their reach as native Christians: and 8 other young persons, chiefly Indo-Britons, some of whom are already, and all are expected to be, candidates for missionary engagements, have received such an education in ancient and modern learning, sacred and classical, as may tend to complete their fitness for the exalted object of their wishes: there are likewise a number of heathen youths of respectability, to whom the college is affording the important benefit of a second England education.

"The *Benevolent Institution* is supported by local subscriptions; and we mention it now, only to show that the charge of such an institution, whose expenses ought to be regular, while its receipts are of necessity irregular, will very frequently add to our embarrassments arising from the deficient support of those objects which are more properly the subjects of this appeal.

"The *The Native Boys' School* are, with the exception of 5, nearly provided for, from local subscriptions or endowments; and the present rate of contributions in Britain to this object are sufficient for the 5 which are not.

"The *Native Female Schools*, in which, during the last year, 619 girls were educated for about 2957 rupees, or £295, have been hitherto fully supported by the contributions of our friends at home; and we have nothing further to desire than the continuance of that kind of interest with which they have been hitherto regarded.

"III. But it is the purely MISSIONARY part of our engagements which causes our deepest anxiety, and for which we now especially make our appeal.

"We cannot expect" says the editor of the Register, "that any of our friends can fully sympathize in our feelings respecting the brethren laboring at our missionary stations, and the churches under their care. We can scarcely imagine that even the conductors of any other mission can feel for their own mission, as we do for ours. Our brethren have not merely gone forth by our desire—been attended and constantly followed by our prayers and our counsels, and calling for, have always received, our deepest sympathies—but, with scarcely an exception, they were either themselves converted under our ministry and were members of the church under our care, or they have been converted through the ministry of such as were so. Thus, in all its ramifications, the Serampore mission is still only the original stem and branches of the first protestant church planted in Gangetic India, which included its proper natives. Although the churches at the stations are all independent of us, in everything relating to church government and discipline, yet our connexion with them has always been so intimate, that a bond, almost equal to that uniting a Christian family, is felt to prevade the whole system, and to give strength, confidence, and happiness to all embraced by it. Hence arises the keenness of our anxiety, when the welfare, and much more the continuance, of any portion of our mission is endangered—hence the keenness of our present anxiety.

"Although we do not expect," resume the missionaries, "our Christian friends to participate in our feelings, we yet hope that their interest will be powerfully awakened.

We can make it plain to them, that, through this mission, the blessed Gospel is widely preached to the inhabitants of India. We need not make the assertion, that the Gospel is also aptly, purely, and diligently preached by our dear brethren: for, in our periodical accounts, we have allowed them to narrate their own labors, and are confident that the impression produced by their simple narratives will be entirely in their favor. It is not in the power of man to commend success; and a missionary brother is sufficiently entitled to the support and approval of his fellow-men, when he has faithfully performed the work allotted to him in the administrations of God: yet we may speak of the Lord's goodness in blessing the labors of our brethren, as greatly adding to their interest; although we would much rather call on our friends to pray for a greater increase of their success, than dwell on its present amount. Is it nothing, dear friends, that we can point out to you, from year to year, fresh individuals upon whose previously dark minds the truth of God has shone, and who appear to have *fled from the wrath to come*, and to be laying hold on eternal life? Is it nothing, that, every year, we have to record, that there are those, who, notwithstanding all their temptations, the difficulties of their circumstances, and their own natural weakness, have, through grace, been found faithful unto death; and have entered into rest, calling on the name of the Lord Jesus Christ, and committing their departing spirits into his hands? Surely, friends, you have rejoiced in the additions which we have received to the household of faith, and have heard with some emotion the dying experience of our weak but much-loved brethren: and can you bear to be told, that we are in such pecuniary straits, that we know not how we shall be able to carry on our labors? Yet such is the fact!

"During the past year, we were led to extend our mission, by the addition of 3 new stations; one of which, however, is permanently provided for in a great degree. We could now extend it further; *as there are most interesting stations in several directions, to which our exertions are invited, and brethren ready to occupy them.* We should rejoice, therefore, were we furnished with the means of complying with these invitations; and we might urge the importance of our being furnished with those means. But we press it upon our friends, that we are now distressed, not because of our incompetence to undertake new efforts, but OUR INABILITY TO CONTINUE OUR PRESENT EXPENDITURE.

A tabular view is given of the various stations under the Brethren; the particulars of which will be found in one of the nos. of Miss. Register. The appeal then proceeds:—

"Let our friends, glancing at this table, remember the extent of country through which the stations there enumerated are scattered—the variety and interesting character of the tribes occupying that country—and the fact, that the far greater part of these tribes have NONE to address to them the everlasting gospel but the brethren of this mission: for, through all the eastern provinces, what missions are there, but these stations, in Arracan, Chittagong, Dacca, Assam, Burrishol, Jessore, and Dinagepore? And who is there beside our indefatigable brother Thompson to send the truth to the extensive and yet unexplored provinces of the west and north? And must the gospel be withdrawn from any one of these posts?

"When our readers pass on to the columns exhibiting the expense at which these stations are supported, they must feel convinced that it is moderate in the extreme. Here are TWENTY stations, principal or subordinate, each of which has one or more resident preachers; and THIRTY-TWO missionary brethren—European, Indo-British, or native: and the entire annual expenses of the mission which they compose is 15,335 rupees, or about 1533*l.*: to this sum, however, must be added 2730 rupees, for allowances to the widows and orphans of the deceased brethren; so that the entire annual expenditure of the mission is about 18,065 rupees, exclusive of translations, tracts,* of the college, and of all the schools.

* If the sum mentioned for tracts be added, still the whole will amount to no more than 22,430 rupees, or about 2243*l.*

"It has been said that we are rich: were we so, we should send forth no such appeal as the present. We are really poor: and nothing but our poverty compels us to call for help. The only members of the mission who have it in their power to contribute to its funds, are Dr. Carey, Dr. Marshman, and Mr. J. C. Marshman: they do contribute, to the utmost of their ability; but it has pleased God greatly to curtail that ability. The British government have just abolished the professorships in the college of Fort William; and Dr. Carey, being reduced to a pension, has suffered a loss of 500 rupees per mensem: he will, therefore, not be able hereafter to contribute more than 300 rupees monthly to the funds of the mission. Dr. Marshman's very heavy expenditure during his long and important visit to Europe—no part of which he allows to be defrayed from the contributions to the mission—prevents his having much now at his disposal; and indeed the schools under the care of himself and Mrs. Marshman have so much declined in his absence, as greatly to abridge his resources, independently of his late extraordinary expenses: he has no prospect of being able to do more than Dr. Carey. Mr. J. C. Marshman, in conducting the printing office and the paper mill, is overburdened by obligations contracted in the erection of the college, and in carrying on the mission when we were without support from Europe; and he cannot, at present at least, without sinking just so much in debt, exceed the contributions of his senior colleagues. We have thus at our disposal 900 rupees monthly, the proceeds of our own labor. If the whole of this were available for the support of our missionary stations, we should still have a deficiency of nearly 400 rupees monthly, besides the whole of the pensions to our widows and orphans; but it will frequently happen, that a considerable sum is wanted for the current expenses of the college, for the printing of tracts, and other occasional demands; and then, as we have no other resources, we are constrained to take just as much as is needed from our contributions to the stations.

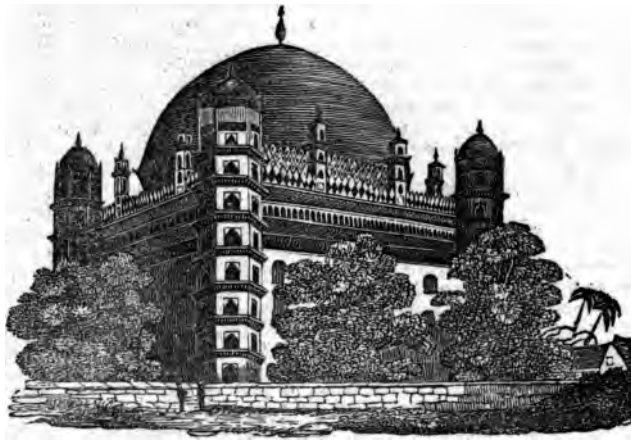
"We acknowledge, with gratitude, that we have been favored with several liberal donations from friends in India: they have been of the utmost importance to us, in this time of our need; but they are altogether inadequate to our full support. This, then, is the great object of our appeal. We entreat of the Christian public a few hundred pounds per annum; for we have them not ourselves. We do not even know how to borrow them, in the expectation that relief will eventually be sent to us; for we have no reserved and unappropriated funds, on the security of which we could ask from any one a loan of present supplies.

"Christian Friends! these are our wants. Do you refuse us—do you refuse these stations—these our brethren—the small degree of support which is required? Which of them is to be abandoned? We cannot think of one. If unceasing industry or self-denial could, by any means, furnish us with the supplies which we beg from you, we would toil and deny ourselves with joyful alacrity, and leave you unimportuned: but our hopes are small in this respect; and they are precarious in the extreme. Our present incomes even are uncertain. Again, then, we implore your help, and we trust we shall not implore in vain.

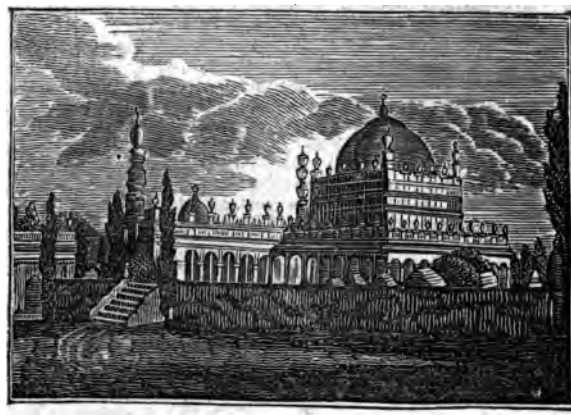
"But a few years have passed away since the protestant world was awakened to missionary effort. Since that time, the annual revenues collected for this object have grown to the then unthought of sum of 400,000*l*. And is it unreasonable to expect that some unnoticeable portion of this should be entrusted to him who was among the first to move in this enterprise, and to his colleagues?"

The following summary contains the latest intelligence from Serampore.

"W. Carey, D. D., Joshua Marshman, D. D., Joshua Rowe; John C. Marshman, Mrs. Marshman, Sup. of Nat. Schools; John Mack, Scientific Professor in the College; with Prankrishna, native preacher, and various natives, assistants. Attendance at English worship continues large, and the native congregations regular: increased exertions have been made, since Dr. Marshman's return, in proclaiming the Gospel in the streets



MAUSOLEUM OF SULTAN MAHMOUD AT BEJAPOOR.



MAUSOLEUM OF HYDER ALI AT SERINGAPATAM.

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and neighboring villages—The missionaries have altered the plan on which the Female Schools in and near Serampore have been hitherto conducted. These schools were 11 in number and contained 212 girls: of these schools the missionaries say, 'It would be unreasonable not to take pleasure in them, since they are even now the means of communicating knowledge of the most important kind to so many of the degraded females of India. Yet we have much reason to be disappointed in them. The masters, generally, are worthy of little confidence; and attend to their duty only as long as they are under a superior eye: our superintendants are decreasing in number; and their visits to particular schools are therefore less frequent, and consequently less efficient, than they formerly were. We have, therefore, determined to follow the example of Mrs. Wilson and other friends in Calcutta, and to form all our schools, or as many of them as possible, into ONE, in a central situation. To this school our superintendants will be able to give CONSTANT ATTENTION; and by their presence EVERY DAY, from the opening to the closing of the school, to secure such diligence on the part both of the teachers and the scholars as we have not yet witnessed, and as will more than compensate for the probable loss of a considerable proportion of the children now in the schools. The plan has fully succeeded in Calcutta.' Of 3 Bengalee tracts, 7,000 copies were printed, containing 98,000 pages; of 6 Hindee, 9,500 copies, containing 203,000 pages; of 2 Oordoo, 1500 copies, containing 72,000 pages. The distributions in the year amounted to 33,050 tracts; being 17,094 Bengalee, 10,081 Hindee and Oordoo, 5500 Punjabee or Sikh, and 375 Chinese. In reference to the college, the missionaries state that the 'highest class of native Christian students are now treading on the threshhold of the greater, classics of the Sanscrit language: 37 native Christian youths are now in attendance:' some of these youths are of excellent capacity."

SERINGAPATAM, OR PATANA, a fortified city of Hindoostan, capital of the S. district of Mysore, and lately of the whole country. Before the city, in 1792, the British compelled Tippoo to cede half of his dominions to them and their allies; and a new war breaking out in 1799, the British carried the fort by an assault, in which Tippoo was killed. The city and island have since been retained by the British. E. lon. 76° 45′, N. lat. 12° 25′.

Of this place, the Rev. Mr. Massie, of the *L. M. S.*, who visited it in a journey from Madras, thus speaks:—"Here, for the first time, I beheld native built houses, in regular streets, rising to a second story, and some with a third. There are about 20,000 inhabitants, I understand, within the walls: most of them are Mussulmans, though there are also many Hindoos. There is a considerable number of countryborn people, and some Europeans, who hold situations under government. No chaplain officiates here, and many are desirous to be blessed with the stated means of grace. Mr. Laidler has been very attentive to the spiritual wants of this people: they are much attached to him, and contribute towards the funds of the *L. M. S.* They are very desirous that a laborer should be settled amongst them, not only for their own benefit, but also to assist them in their operations in behalf of the poor natives, for whom they are very active. I met nearly 20, and preached to them the words of eternal life. Four natives have expressed their wish for baptism."

John F. England and T. Cryer are now, in 1831, missionaries at this place, and at Bangalore. The number of members at the stations is 124.

SHAMPUKER, a village near Calcutta, where the Calcutta Church Missionary Association support a school.

SHARON, a station of the *U. B.* on the island, Barbadoes, West Indies. It was commenced in 1794. In the course of 1829, 69 adult negroes were baptized, and 52 admitted to the Lord's Supper. The congregation consists of 744, of whom 161 are communicants, 320 baptized adults and children, and 94 candidates for baptism.

SHEPHERD'S HALL, a station of the *B. M. S.* in Jamaica, 16 m. from Kingston, 1014 inquirers.

SHILOH, a station of the *U. B.* on the Klipplaat r. in Caffreland, South Africa, in the Tambookie tribe, commenced in 1828. Halter and Hoffman missionaries. From June, 1830, to Feb. 1831, the inhabitants increased from 169 to 390. Mr. Halter states in February, 1831, that God was granting his smiles to the mission, that numbers came to hear the word of life, and that the church would not hold the crowded auditories. In worldly things also they were abundantly blessed. A large quantity of land had been irrigated.

SHOBHA BAZAAR, a village in the suburbs of Calcutta, where there is a school.

SHORTWOOD, a station of the *B. M. S.* in Jamaica.

SHOUSHA, or SHUSHA, a town near the Caucasus, in Western Asia, where there is a colony of German settlers. A mission was commenced here in 1824, by the German Missionary Society. A. H. Dittrich, Felix Zaremba, C. F. Haas, C. G. Pfander, C. J. Sproemberg, missionaries; J. C. Judt, printer.

"Mr. Dittrich has continued his usual occupation of translating and revising in Armenian for the press, which has been very active; his labors have greatly impaired his health. Mr. Zaremba has been engaged on translations for the Persians. To the Mohammedans, the word of the cross is still foolishness, because they will try to comprehend it with their reason; and it is still a scandal, because it requires a new heart: the New Testament and tracts, in Persian and Turkish, have been widely circulated among them: a school was about to be opened for Mohammedan children, in which the Scriptures are to be taught. The labors of the missionaries among the Armenians, which were highly promising, have been much interrupted by the priesthood, and particularly by the monks, who begin to perceive that the light which is spreading among the people would destroy their evil influence: the schools have been much scattered, and the circulation of the Scriptures hindered. The American missionaries, Smith *and Dwight, spent some time at Shusha, on their* visit to these parts: in *August* 1830 they give the following view of the state of the mission: 'The first object of the missionaries in coming to these countries was to labor among the Mohammedans, both Tartars and Persians. They, however, found the Arminians so destitute of schools and instruction of every kind, and so deplorably ignorant of the word of God, that they resolved to divide their efforts, and appropriate a part only to the Mohammedans and a part to the Armenians. They commenced a regular system of operations only about three years ago. Of the five brethren who were then here, 3 devoted their labors to the Mohammedans and 2 to the Persians. Two schools have been opened in Shusha for the Arminians, under the superintendence of the missionaries; and, when we arrived, one of them contained 60 scholars, and the other 30: they have since been discontinued, on account of the sickness in the town. The brethren are also in the habit of making missionary tours, both in this and the adjacent provinces, for the purpose of distributing tracts and books among the Armenians and Tartars; and also of publishing to them the Gospel, both in private, and in public in the Bazaars, as the providence of God gives them opportunities: these efforts have not been without some precious fruits among the Armenians; and their general influence certainly encourages their continuance. The missionary press has hitherto printed only in Armenian: they are expecting, however, soon, a fount of type for printing in Turkish. Zaremba is, at present, very low of the cholera: almost all hope of his recovery is extinguished: he has just returned from Tiflis, where he was during the raging of that disease: he is a dear brother, and his loss would be severely felt: we cannot but hope in God, that he may yet be raised.'"

SIAM, a country of Eastern Asia, separated from Pegu, on the W. by a chain of mountains, and from Laos and Cambodia, on the E., by another chain. It may be considered as a wide valley between two chains of mountains. The pop. is between 3,000,000 and 4,000,000. The religion is that of Bhuddha. Considerable success has attended the labors of Mr. Gutzlaff, of the G. M. S. and of Mr.

Tomlin of the *L. M. S.* in Siam, (see *Bankok.*) An English and Siamese dictionary has been prepared, and the whole New Testament translated. The *L. M. S.* and the *A. B. C. F. M.* are about to commence regular missions in this country- It is of great importance on account of its relations to China. Mr. Abeel, of the *A. B. C. F. M.* in the course of the last year, made an interesting survey of some portions of this country. We copy a few paragraphs from his journals. The first extract is dated July 30, 1831.

"The Lord has graciously blessed us with a spirit of earnest wrestling for the salvation of this people, and we have reason to believe, that 'He who knoweth what is the mind of the Spirit' is answering our prayers. To-day the number of applicants for books has been greater than ever. They come in companies, and are never satisfied until each obtains a tract. Many priests are among the number. Such is the excitement that the boys, seeing the estimate we place upon the books, refusing them to some who cannot read intelligibly and endeavoring (thus far without effect) to put off two or three of a party with one volume; entered, in our absence, and stole a number. The success which the Great Physician grants to our simple prescriptions, also, awakens the attention of the heathen. To-day my teacher was telling a fellow-countrymen of a speedy recovery I have experienced from rather a violent attack of disease. Yesterday afternoon, said he, he could not sit up, and to-day is capable of attending to his ordinary duties. This is because he is a disciple of Jesus and is protected by him. He himself had also been speedily relieved from rather a lingering indisposition, which he felt inclined to ascribe to the same power. It had taken place, he said, since he had been reading the sacred books of Jesus.

"*Aug.* 1. The crowd of visitors has continued through the day, and with the exception of about 50 unbound volumes, and a few reserved for special applicants, our stock is exhausted. High and low, priest and people, men and women, old and young, natives and foreigners, have thronged our cottage and urged their suit with an eloquence which could scarcely be resisted. The inadequate number of books for the wants of the people makes us cautious in their distribution, and them earnest in their requests. We cannot determine their motives, but we do know that their hearts are in the Lord's hand, and that the heathen are the purchase and inheritance of the Saviour. Upon these truths we rest, and are as perfectly convinced of the approaching harvest as though it were 'shouted home' before our eyes. Thus far there has been no ostensible opposition. We are told that some of our visitors are from the palace; but whether sent as spies or not, they are well behaved, and receive the books with gratitude. To-day, as we passed one of the pagodas, the priests cried after us for books. Many of these monuments of idolatry are crumbling in ruins, and we sincerely hope that the night of paganism is too far spent for their re-erection.

"20. For four successive evenings we have been visited by young men of distinction. The first was a young prince whom Mr. Tomlin recognized as the person to whom he had given an English Bible, on his first visit to Siam. He is 21 years of age, of a very amiable countenance and pleasing address, but, like all his countrymen, is exceedingly inquisitive, and fond of examining with a childish curiosity every foreign article. He too appears very partial to Europeans and Americans, and has paid some trifling attention to the language. He took the last bound book on the table. We endeavored to direct his attention to the only Sovereign and Saviour of sinners, and were happy after his departure to make special intercession at our Father's throne for his conversion. 'Princes also shall worship.'

"*Openings for Missionary Labor.*— Thus you perceive that we have much to encourage us in the work of the Lord, among this people. We regard it as the seed time, and if not permitted to reap ourselves we expect to 'rejoice together' with them that do. One thing I feel anxious to urge, and that is, the importance of immediate assistance. A host of missionaries, with the spirit that can hazard their

Lots of land were given to these men; they proved regular and industrious; and the insurgents laid down their arms. Wars next ensued with the natives, which were not finally concluded until 1807. On the first of January, 1808, all the rights and possessions of the company were surrendered to the British crown, and in this situation they have ever since remained. Of the results effected by the establishment in reference to the slave-trade on the coast, and the civilization of the interior tribes, as also of its political and commercial value to the English Government and people, we may perhaps have occasion to speak hereafter. The population in 1823, was eighteen thousand, two thirds of this number being liberated Africans. In 1828, the latter class had increased to more than fifteen thousand, exclusive of nearly one third as many more who were resident at the timber factories and other places. Two thousand four hundred and fifty-eight liberated captives were added to the colony, during the year 1827 alone.

Since 1816, the *W. M. S.* and the *C. M. S.* have labored successfully in this colony. In respect to the missions of the last named society we quote the following paragraphs from a very late report.

State of the Congregations.

"*Gibraltar Chapel.* The attendance of the people was not much less than in the dry season.

"*Kissey.* The attendance on the means of grace has not only been steady, but has also much increased during the quarter. The love which many of our people manifested towards us was also very encouraging; for, whenever they knew that one of us was laid by through sickness, we were frequently visited by many.

"*Wellington.* I now proceed to state to you respecting Wellington, that I have every reason to think the work of God is going on amongst my people. Divine services have been as numerously attended by them as ever, except when it was very wet.

"The communicants meet among *themselves*, in four little parties, on *four* week-day evenings: to them *William* Tamba also attends. Their *meetings* consist in prayer, and conversation on Christian experience. The conduct of the communicants has been satisfactory. Some of them, however, are halting, and spiritually ailing; no doubt, for want of communion with God. I meet the candidates for baptism every Saturday; when I explain to them the creed as practically as possible, with a view of making them acquainted with the chief truths of the Gospel. Patience is necessary on such occasions: it is difficult so to teach that they may profit. I find it particularly difficult to explain to them the Gospel way of saving sinners; to represent the sinner as exceedingly sinful, and all his works as of no value in themselves before God; and yet to do it so that these ignorant minds are not led to think that their own exertions are unnecessary. They will tell me: "Suppose me pray, me go to heaven:" and, in telling me this, I know they much mistake in considering prayer rather as the cause than the means of their salvation: the same may be applied to other religious duties to which they attend.

"*Bathurst and Charlotte.* I have, this quarter, been much more satisfied with the people. Their attendance on the means of grace has been very good, and their outward conduct consistent: they have also manifested a desire to promote brotherly love.

"The afternoon service at Charlotte has been regularly kept by John Attarra, whose labors are, I trust, acceptable to the people. I had nearly forgotten to mention, that the children, who are under the care of our esteemed friend Mrs. H. Kilham, also attend.

"One candidate at Bathurst has died; the state of whose mind I have not been able to ascertain, as he died suddenly. He was a quiet, peaceable man; regular in attending the house of God and our private meetings: he also attended the Sunday school.

"*Gloucester.* The lower part of the church at Gloucester is generally filled on a Sunday morning; but there are not so many in the afternoon. The communicants, as far as I have been enabled to observe, walk consistently with their Christian profession, with one exception.

State of the Christian Institution.

"During the last three months the boys have committed to memory all the collects appointed for each Sabbath, nearly all Matth. v., all the prayers of Watts's First Catechism, and nearly half the questions of his second. In addition to that, I have been enabled to teach them the chronology of the Bible by artificial memory. This is new to them—they take delight in it. They have learned the leading character of each of the five books of Moses, together with the leading character of each chapter; as well as the dates of the principal events given us in these books, as computed to the coming of our Blessed Saviour. At the same time I endeavor to impress on their minds, that it is not enough to have an artificial knowledge of their Bible, but that they should have also a deep sense of the absolute necessity of inwardly digesting every minute part of it, as being the word of God, and of reducing every precept and command into practice.

State of the Schools.

"*Gibraltar Chapel.* The Sunday school at Gibraltar chapel is still under my care and direction. The late and present heavy rains have prevented many from attending regularly. The various classes have undergone, comparatively, little change since my last report. The first class of boys, 19 in number, are reading in the New Testament, and committing a few verses of a chapter to memory every week; either repeating it to myself or to their teacher, and so continuing to do till the chapter is finished. The first class of girls, 15 in number, are also reading: they have committed to memory the whole of Watts's First Catechism, as well as several portions of Scripture, which I always hear repeated myself. The lower classes are gradually improving. I occasionally reward them with Tracts, which they are very fond of; although many of the children cannot read them correctly: but in this way I wish to sow the good seed, leaving the issue to our gracious God. The most forward of the scholars I reward, either with minion Testaments, Hymns, or some other instructive books. I have been enabled to procure a female teacher out of the first class of girls, making in all three female teachers; so that the first, second, and third classes of girls are taught by their own sex. At the close of the school, I catechize the children; always making it a rule to give the first two classes of boys and girls the same chapter to read twice over before I catechize them. The conduct of these children has been regular and orderly during the quarter.

"I have had many applications, both from the parents and children themselves, begging me to take them in and teach them book, as they call it. As the chapel is very small, I cannot possibly admit any more at present: if it were twice as large, I should have it filled in a few Sundays. The parents have sometimes brought their children, left them with me, and stood a considerable time at the door; when it was painful to me to send the poor little children after them at last.

"*Colonial Boys' School.* The male school continues the same as has been reported on former occasions; and the same may be said of the progress which the scholars make. During the quarter, 22 scholars have been admitted, and 26 have left.

"*Kissey.* By Mrs. Boston and Charles Moore the school has been conducted regularly, and the attendance of the children has been pretty good. The older children have made considerable progress; but the younger, which are the greater number, are still very backward.

"The Sunday school consists of men, women, and apprentices. It affords much pleasure to see many of the adults trying to learn to read the Scriptures.

"*Hastings.* The progress of the children is slow; yet I hope, on the whole, satisfactory. I trust the instruction which the little-ones receive will, ere long prove both a blessing to them and their parents. Many of the parents worship idols.

"*Bathurst and Charlotte.* The attendance of the Sunday school has been rather better than reported last quarter. They improve in reading.

"Of the children in the day school, 136 are liberated African girls: the rest are children born in the colony;

60 of whom are little things, learning the Alphabet. The children are making progress in learning, sufficient to encourage us; but I regret that I do not find many lads distinguished by their good disposition, whom I can trust as teachers.

"On Friday evening I meet the liberated African girls, and catechize them in Watts's First Catechism; most of them being well acquainted with the words by memory. Attention is also paid to the religious instruction of the children in school; yet we find them children still, and some of them very perverse.

"The scholars of the evening school manifest a desire for improvement.

"*Gloucester*. The children in the school generally read well; but they are deficient in arithmetic and spelling: some of the lower classes are backward in writing: but the first class write in copy-books pretty well. These being teachers, receive an hour's instruction in the morning, and generally after school; when they are exercised in reading, spelling, writing, arithmetic, or in answering scriptural questions. In arithmetic they are backward; the most advanced of them being only in addition of money. I cannot, however, complain of the first class; but can say, with one exception, that they have not only satisfied, but pleased me, by their improvement. The liberated Africans have had greater advantages, since my removal hither, than the colony-born children; but they are still inferior to them in writing and arithmetic.

"The Sunday school consists of adults and apprentices, with the liberated Africans. The school is going on well. There is, however, one thing to complain of—the irregular attendance; insomuch, that it would be difficult to state the average number."

Summary of the Mission.

Gibraltar Chapel—		
Average attendance on public worship:		
Morning	100	
Evening	60 or 70	
Communicants		26
Baptisms		6
Sunday School:		
Boys		78
Girls	55—	133
Average attendance		92
Colonial Boys' School—		
On the books		386
Average attendance		307
Christian Institution—		
Students		7
Probationers		5
Kissey—		
Communicants		104
Candidates		52
Day-school scholars		152
Average attendance		140
Sunday School:		
Average attendance		93
Wellington—		
Average attendance on public worship:		
Sunday morning early		150
Noon		500
Evening		200
Daily prayer-meetings early		50
Thursday evening		70
Communicants		202
Candidates		55
Baptisms		16
Day-school scholars		134
Evening-school ditto		55
Sunday-school ditto		72
Hastings—		
Communicants		57
Candidates		20
Baptisms		6
Day-school Scholars		93
Average attendance		76
Sunday-school Average attendance		60
Wednesday evening school Average attendance		18
Gloucester—		
Average attendance on public worship:		
Morning		150
Evening		75
Communicants		66
Candidates		25
Baptisms		3
Regent—		
Communicants		201
Candidates		95
Baptisms		33
Day-school scholars		251
Average attendance		219
Evening school scholars		54
Average attendance		20
Sunday-school scholars		149
Average attendance		90
		356

Bathurst—	
Average attendance on public worship:	
Morning	500
Evening	120
Communicants	21
Candidates	28
Baptisms	11
Day-school scholars	322
Average attendance	260
Evening school Av. Att.	30
Sunday school scholars	184
Average attendance	150
Charlotte—	
Average attendance on public worship:	100
Communicants	6
Candidates	19
Baptisms	2
General Statement—	
Communicants	683
Candidates	294
Baptisms	77
Students and Probationers in the Institution	
Day-scholars	1,338
Sunday scholars	684

SIMLIAH, a village near Calcutta, where there is a school.

SINGAPORE, a town on a small island of the same name. E. long. 104° N., lat. 1° 24′. Since the British took possession of it in 1819, it has rapidly increased in population and importance. The *L. M. S.* commenced a mission here in 1819. From the last report of the society we copy the following paragraphs.

"Inhabitants in Jan. 1830 there were 12,213 males and 4,421 females: nearly three-fourths of whom are Malays and Chinese—1819—Claudius H. Thomsen, Jacob Tomlin. A voyage to Bengal, in 1829, restored Mr. Thomsen from a state of great debility. Mr. Tomlin visited Java in the same year; and returned with renewed vigor to his work at Singapore—Malay preaching is continued in the chapel; from 30 to 50 attend, chiefly scholars. On Sunday morning, from 30 to 40 invalids receive medicine, and are directed how to obtain the healing of their spiritual maladies. The people are daily visited—Schools: 3 Chinese contain 40 scholars, and a Chinese female school has 12 girls: in an English school there are 52 boys; and about 20 Chinese boys attend part of the day to learn English. There is no Malay school: there would be many Malay scholars, the missionaries believe, if it were not for the precarious and wretched dependence of the lower classes upon their chiefs—Three new Tracts had been prepared: 8000 Tracts and 16,000 tickets had been printed, each ticket containing a passage of Scripture and some impressive sentence: a new edition of 2000 copies of St. Matthew was nearly finished; and the printing of a revised edition of the Malay New Testament was in progress—Mr. Thomsen contemplated a translation of the New Testament into the Bugis, the original language of the Celebes—The demand for books increases every season. Milne's and Collie's books, containing Evangelical truth in a Chinese dress, are approved by the natives: the crews of the Canton Junks, who had formerly received books with distrust, have dismissed their fears.—It was ascertained from Cambodians that there are from 30,000 to 40,000 Chinese and 4000 to 5000 Malays settled in Cambodia, the inhabitants of which speak a language resembling that of Siam."

SION HILL, a station of the *B. M. S.* in the island of Jamaica.

SMYRNA, a town on the western coast of Asia, in the province of ancient Lydia. It was extolled by the ancients, under the title of "the lovely, the crown of Ionia, the ornament of Asia." It has been ten times destroyed by conflagrations and earthquakes, and as often has risen from its ruins. Its central situation, and the excellence of its port, attract a concourse of merchants of all nations by sea, and in caravans, by land. It is the great emporium of the Levant. Population has been stated at 120,000, though frequently visited by the plague and other sore calamities. Missionaries of various societies have for a number of years, resided temporarily at Smyrna. At present the Rev. Josiah Brewer, supported by the New Haven Ladies' Greek Committee, and Rev. J. A. Jetter, of the *C. M. S.* reside permanently at Smyrna. The following general notices of the efforts made at Smyrna, have been lately published.

"In July, 1831, there were seventeen schools in Smyrna and the neighboring places: upward of 1500 children are enumerated, but those of some of the country schools had not been ascertained. Three of the schools are under the Rev. Josiah Brewer, with Mrs. Brewer and Miss Reynolds, from the New Haven Ladies' Greek Committee; in addition to their free school of 100 girls mentioned in the last survey, a day school has been opened, containing from 40 to 50 girls, each of whom pay three piastres monthly, or a little more than two dollars yearly: to these has been added an English school of upward of 40 protestant youths, which contributes to the support of the mission. The improvement of the girls in the pay school has been such as to lead the Greeks to establish free schools for girls at the expense of the community. 'There is a great and increasing zeal,' Mr. Brewer writes, in March, 'among the people themselves in the cause of education. They have it in contemplation to open four or five others in different parts of the city, and one or more for girls. They have also purchased a press, and ordered a fount of type from Paris. If increase of piety kept pace with the increase of knowledge, soon should we see the days of primitive prosperity return to this least offending of the Seven Apocalyptic Churches.' He adds: 'In the midst of all our labors we have to lament that we have not, as yet, witnessed numerous manifestations of the converting grace of God. The children are, indeed, becoming exceedingly dear to us; and the 200 Greek and 50 Protestant youths, who have been under our instruction the year past, have acquired much knowledge of God and of their duty.'"

Mr. Jetter thus speaks in his journal of Mr. Brewer's schools, and of his own prospects.

"*May* 18, 1831. We saw Mr. Brewer's female schools; for we expected to stay only a few days, and therefore wished to see all we could on the first day. In one of these schools we found about 120 children, who are instructed in reading, writing, and arithmetic. Considering the short time that these schools have been established, they are in very good order. Several classes read the Gospels, and the rest the catechism, &c. The second of these schools numbers perhaps 60 children who are of a higher class, and pay from three to four piastres (about three or four shillings) per month towards their education. We saw, further, two large Greek schools for boys, which are in the hands of the Greeks themselves, but which have hitherto been more or less supplied with books by Mr. Brewer. One of these schools is of a higher order, and is under English protection. Here the children learn different languages, and have also begun English with Mr. Brewer; who, in consequence of his many engagements, has been obliged to give it up; and they are looking out for some other person. This school counts 300 or more children, in different departments. The head master is a Mr. Abraham, from Cæsarea. He is a very well informed man, and, as far as I have heard, liberal. For want of time we could not hear the children read at this place. We then saw an Armenian school, on a large scale, and built in a very superior manner; but were not able to understand the children, who speak only Turkish. Two boys I saw who knew a little Greek, and have also begun to learn English: they visit Mr. Brewer twice or three times a-week, and seem to be very amiable lads.

"By a subsequent letter from Mr. Jetter, dated Boujah, near Smyrna, July 19, 1831, we observe the eager desire which is manifested in Asia Minor for the blessings of education. In quoting the following extract, we can only add, that it is not in the power of the Church Missionary Society to enter at once upon plans of education so widely extending: but while the pain of such delay is necessarily submitted to, it may be hoped that the more limited ones, actually commenced, will obtain greater maturity; and thus furnish models, according to which the natives may be enabled to construct their own schools and seminaries.

"From Smyrna, under date of August 19th, 1831, Mr. Jetter thus writes concerning his employments and prospects in that city and neighborhood: "We arrived here in the middle of

June last, just when the plague was raging in Smyrna, and throughout Asia Minor. I took a house for the summer at Boujah, where all the English families generally reside in the hot season. For a month and a half we were almost shut up on account of the plague, and had only intercourse with our few Christian friends. Divine service has, however, been performed every Sunday, with few exceptions. This agreeable duty fell on me, as both Mr. Lewis, and Mr. Arundell, the British chaplain, were absent. There are few that love the Lord sincerely at this place. In fact, the greater part scarcely come to church. After the plague rumor had a little subsided, we opened a girls' school at Boujah, which numbers between 60 and 70 children. The Rev. J. Brewer gave me a girl from one of his schools here, who acts at present as mistress. She lives with us; and, in her leisure hours, pursues her studies in Greek: and, latterly, I have commenced English with her and a few others. We have great difficulty to obtain suitable persons for mistresses. There is another village, where they want a girls' school; but I can scarcely enter upon it just now, for want of a mistress. There is a boys' school at Boujah, paid for by the people, which is also, in some degree, under my influence. I have the liberty to examine the children, and to give them books. I introduced, some weeks ago, "The Life and Character of David," sent to me by Mr. Brenner. Select books are much sought for by the Greeks."

SOCIETY ISLANDS, a cluster of islands in the Pacific Ocean, between 151° and 152° 30′ W. long. and 16° and 17° S. lat. (See *Huahine, Raiatea, Borabora, &c.*

SOMERSET, a station of the *W. M. S.* in the Albany district, S. Africa. The following notices are given in a late Report of the Society.

State of the mission. "With one or two exceptions, we have still cause to rejoice in the steadfastness and growing piety of the few, who have been 'turned from darkness to light, and from the power of Satan unto God,' on this station. The European congregation, although but small comparatively, is now tolerably steady, and regular in its attendance. It is composed of all classes in the town, from the highest to the lowest; there is nevertheless a general backwardness to become decidedly and professedly religious.

"A very considerable diminution has taken place in our heathen congregations within the last two quarters, in consequence of the late emigration to the newly formed settlement. The colonial government having appropriated a certain tract of country adjoining Caffreland to the use of the Hottentots and other free persons of color, great numbers have flocked to it from almost all the frontier districts. The removal of some of our most promising aboriginal members has been seriously felt: we have however reason to hope, that they will be as lights in the dark places whither they are gone. In following them with the word of life, we have been led into a widened sphere of labor. The settlement in question is but 60 or 70 miles from Somerset: there are two places on the direct road to it, at which we have occasionally preached, and at one of these, three of our members reside. At the Mankazana, which forms one principal division of the settlement, there are 15 or 16 free persons of color, who formerly resided in the neighborhood of Somerset, and who earnestly desired to be received on trial the last time we visited them. We have therefore taken it into our circuit plan."

Schools. "The children in our Sunday-school have made considerable progress during the past year, both in reading and in the acquirement of scriptural knowledge. The catechism has been introduced with good effect, and large portions of it committed to memory, and publicly recited before the congregation. Being altogether destitute of steady and efficient teachers, the whole of this part of the work has, for some time past, devolved entirely upon Mrs. Kay, who has assiduously devoted to it her undivided attention."

SOOPARA, a village near Bombay, where the missionaries of the *C. M. S.* have established a school. It is well conducted and useful.

SOORY, a station of the B. M. S.

in Bengal, 120 m. from Calcutta, 45 N. W. of Cutwa, and 50 S. W. of Moorshedabad. Joseph Williamson missionary, with 4 native assistants. Four schools for heathen boys contain about 120 scholars, and four for girls about 50. There is a gradual increase of knowledge, and diminution of prejudice.

SPANISH TOWN, a station of the *B. M. S.* on the island Jamaica. J. M. Philippo and John Andrews, missionaries. 1100 communicants. 2 schools.

SPRING GARDENS, a village in the island Antigua, where the *U. B.* have a church.

ST. ANN'S BAY, a station of the *B. M. S.* on the island Jamaica. Samuel Nichols, missionary. 26 communicants.

ST. CROIX, a small island, belonging to the Little Antilles, West Indies. The port, St. Croix, is 17° 44′ N. lat. and 64° 48′ W. long. In 1733, it was sold by the crown of France to the Danish West India Company. An ineffectual attempt was made in 1734, by the *U. B.* to establish a mission in this island. In 1740, another attempt was made, but the unhealthiness of the climate compelled the missionaries to abandon the island. A permanent establishment was effected in 1753, by George Ohneberg, and 2 other brethren, who were joyfully received by the Christian negroes; but both they and the slaves in their neighborhood were, for some time, kept in a state of constant alarm by the wicked attempts which were made to burn their houses. Ohneberg was, however, inflexibly determined to remain, and the persecution soon ceased. An estate of 4 acres was purchased, which was named Friedensthal. The number of persons who attended the preaching of the gospel rapidly increased, and more than 100 negroes were annually received into the church by the rite of baptism. In 1771, another settlement was formed and named Friedensberg. In 1772, a dreadful hurricane swept over the island. This was followed by a famine, and an epidemic sickness. But the negroes appeared more and more anxious to be saved. The auditory sometimes consisted of more than 1000 persons, and many were, every month, admitted to the privileges of Christian baptism. In 1738, a third station was formed, and called Friedensfeld. In 1801, St. Croix was delivered to the British authority, but it has since been restored. In the beginning of 1829, Mr. Van Scholten, the governor-general of the Danish West India Islands, after attending divine service in one of the churches, made particular inquiries concerning the mission in St. Croix. On being informed that the number of negroes under the care of the *U. B.* amounted to 6000, he declared in presence of his attendants, that he considered it would be for the benefit of the colony, if a much larger proportion of its population (amounting to 21,000) was in connection with the church, promising, at the same time, to promote the cause of the mission by every means in his power.

ST. EUSTATIUS, OR ST. EUSTATIA, an island, belonging to the Little Antilles, West Indies, N. lat. 17° 29′, W. long. 63° 5′. It is about two leagues in length, and 1 in breadth; it consists of two mountains, and a deep valley between them. It has been stated that the pop. amounts to 4000 whites, and 14,000 negroes. It belongs to the Dutch. It is 8 m. N. W. of St. Christopher's. It has been subject to very frequent changes. The principal production is tobacco. The *W. M. S.* have a mission on the island. From the last published Report, we extract the following.

"During the year, 60 persons have been admitted on trial; 16 members have died, and 5 have removed from the island; 58 children and adults have been baptized, and 15 marriages celebrated. About 70 persons meet in a select band, whose conduct is exemplary. Besides public preaching in our chapel thrice a week, and twice or three times on estates, I exhort on Tuesday and Friday mornings at half-past five o'clock, before the Sunday scholars assemble to be catechised and repeat their lessons by heart.

"All the sittings in our chapel are let. The congregations continue good, and the Lord blesses the ministration of his word. We rejoice that some sinners have been converted to God. Many of those members who are now

numbered with the dead, rejoiced in hope, and departed full of faith in our Lord Jesus Christ.

Sunday school. "This school contains 204 scholars; 204 girls, and 100 boys; of which 192 are slave children. In the Bible class there are 46, in the Testament class 66, and in the spelling class 83. The rest are in the alphabet class. The average attendance on the Sabbath is about 160. The first catechism for children of tender years, has been committed to memory by most of the children; and the second is used by the children of the Bible class. The teachers are met monthly, in order to inquire into the propriety of their conduct, their attendance to their respective classes, and to encourage them to persevere in their humane and benevolent exertions. The committee present their warmest thanks to the Antigua Bible Society, for a number of Bibles and Testaments; some of which have been sold to the school, and the rest given as rewards, and also to Sergeant Major Schonton of this island, who has twice in the year made presents to the school. Most of the rising generation in this town will, we trust, be able to read the word of God, which is able to make them wise unto salvation. The Adult Sunday School contains 22 scholars, chiefly female slaves.

Total of scholars in the island of St. Eustatius, 326."

ST. JAN, the third and smallest of the Danish West Indies. The *U. B.* established a mission on this island in 1741, though some of the converts from St. Thomas had visited it previously. A small estate was purchased and called Bethany, and in 1754, John Brocker took up his residence on the island, and began to proclaim salvation to the poor negroes. In a few years, the number of converts was, perhaps, greater, in proportion to the population than in any other mission in the world. In 1782, another settlement was formed and named Emmaus. A most destructive hurricane ravaged this island, in 1793, which destroyed the mission church at Bethany. In 1813, the number of baptized *persons was* 1461, and of *communicants, 677. In 1828, it was stated that the mission was* flourishing, and that there was much "divine life" in the island.

ST. JOHN'S, a station of the *U. B.* in the town of the same name in Antigua. It was commenced in 1761. In 1763, 60 adults were received into the church in one day. In 1823, it appeared, that there had been baptized and received into the congregation in that town, 16,041 negroes; in the following year, 408 more were baptized. In 1829, at one time, 48 persons, for the first time were admitted to the sacrament of the supper.

ST. MARTIN'S, one of the Little Antilles, West Indies. Lat. 18° 4′ N., lon. 63° 6′ W. One half this island belongs to the French, the other to the Dutch. Many of the settlers are of English origin. The coast is indented with bays, which makes it appear larger than it really is. The interior is mountainous. The annual profits of a single salt marsh amount to 12,000*l.* The *W. M. S.* have a mission on this island. From the Report of 1830–1, we gather the following particulars.

"The society is in an improving state; a gracious influence generally accompanies the preaching of the word, and many during the year have felt it to be the power of God unto salvation. Death has thinned our ranks, and the enforcement of discipline has removed from among us those who walked not according to the gospel of Christ. But these vacancies have been filled up by those who seem anxious to 'flee from the wrath to come.' Several who have departed this life, have triumphed in their last hours. We have much pleasure in stating that almost all the estates in the Dutch division of the island are free of access, and some of the proprietors have manifested conerable anxiety for the religious instruction of their slaves.

"The chapel in *Cole Bay* is well attended. The number in society is: slaves, 386; free colored and black, 60; whites, 23:—Total, 469."

Sunday school. "The teachers are pious, diligent, attached to the school, and earnestly labor to promote the welfare of the rising generation, with patient persevering love. The total number of scholars is 200: boys, 73; girls, 127.

"On three mornings of the week several of the children belonging to the above school are instructed in reading and spelling, and are regularly catechised. The average attendance on these occasions is from 40 to 50.

Adult male and female school. "This school consists of 50 persons who are regularly instructed every Sabbath afternoon. Many of them are able to read God's holy word, and we rejoice to be able to say, walk according to the gospel of Christ.

"During the year several valuable presents have been received. The Committee tender their kind acknowledgments to the Hon. G. Illidge for 12 spelling-books for the use of the school, also for 60rds. kindly given to purchase books for the use of the school, and to form a library for the benefit of the teachers and elder scholars.

"Total in the island of St. Martin's, including 50 adults, 250."

ST. PETERSBURG, capital of the Russian empire, at the mouth of the Neva, at the eastern extremity of the Gulf of Finland, 59° 56′ N. lat., 29° 48′ E. lon., 485 m. N. W. of Moscow, and about 1400 N. E. of Paris. For beauty and splendor, it surpasses every other city in Europe. The pop., which, in 1818, was 313,000, amounted, in 1828, including the garrison, to 422,166. The city was founded by Peter the Great in 1703. A marble church, (called Isaac's church,) cost 26,500,000 roubles. There are 11 public libraries, the most important of which—the imperial—contains 300,000 volumes, and 12,000 MSS. More than 1100 vessels from Europe and America arrive yearly. There are 115 places of worship for the established church—the Greek—and 33 for other communions.

The *L. M. S.* have, for several years, employed a missionary in this capital—Rev. Richard Knill—formerly a missionary in India. Mr. Knill has labored with energy and judgment, and through the blessing of God, with much success. We quote a few paragraphs from his recent letters to friends in the United States. Mr. *Ropes* referred to in one of the letters *is an* American merchant in St. Petersburg.

St. Petersburg, Jan. 31, 1832.

"Very soon after you left us, it pleased God to permit us to commence preaching at Okta,—about 40 attended, and with a seriousness that is truly delightful. I think two of them are deeply convicted of sin—perhaps more. This has opened the way for the distribution of more than 100 Russ Testaments, and about 1000 tracts. Last Sabbath, a Sunday school was opened with 20 scholars among the English. This is the seed time, and we labor in hope. One evening there was a man from Alexandrosky at the preaching in Okta, and after service, I proposed to him to inquire if it would be agreeable to have a similar service at Alexandrosky. This has been blessed so far, that we have had several meetings for preaching at Mr. B———'s; and the general told me, a few evenings ago, that there will be a room for us in a little time, as soon as he can get it ready. 20 persons were present last week. We have also commenced preaching at Zarskolelo. 12 English attended, and I hope next Friday we shall have more. These things open many ways for distributing English, French, and German Tracts, which we ought to expect will be blessed *here*, as they are in America, and Britain, and elsewhere. All your beautiful American tracts are gone, and they are *gone* to every part of the empire, where there are English people.

"I have had very affecting and interesting work with two sets of shipwrecked sailors, concerning whom I wrote a tract called "The Shipwreck," and sent it to the Sailor's Magazine. By the captain of the Vigilant, a godly man, I sent a letter to Rev. Thomas Lewis, for you, if you were not gone from London. It contained a piece called "The whole family in heaven." But as you had left London, long before the shipwrecked captain could reach England, I suppose Mr. Lewis will keep it.

"The Dorcas Society has gone on very prosperously. The governor general sent a thousand roubles, in answer to a letter sent by dear Mr. P——— and my wife. More than 600 persons have been assisted, and I assure you, beloved friend, that we consider it no small honor which God

is thus pleased to put upon us, that a little congregation of strangers, should have such confidence placed in them by the rulers and others.

"I think your visit to the tract committee in London, has greatly cheered them. I supposed they would have told you that the letter which Mr. H——— took to them had been answered. The society gave twenty-five pounds, and a pious clergyman, of the Church of England, who was present, gave fifty pounds, towards an edition of Baxter's Saint's Rest, in Russ. The translation is going forward. This was noble. The Lord reward him. Another letter informs us, that Mr. Gurney has ordered fifty volumes of Bunyan's Pilgrim's Progress, and one hundred of Keith on Prophecy for us, in the French language. This made us write immediately to Rev. Mark Wilks, Paris, for fifty volumes of the Saint's Rest in French, and a large supply, say two boxes full of French tracts of the best kind,—also, two hundred New Testaments, and fifty Bibles, to be sent by the first ships this spring.

"A letter which Mr. E——— took to a pious gentleman in Scotland, formerly the governor's secretary at Madras, has been answered with ten pounds for Testaments, and a promise that a native preacher shall be supported by him in India. This is about the fortieth native preacher for which I have obtained support, i. e. ten pounds per annum. I bless God that ever I was able to speak and write for him.

"You will be thankful on our account that during the past year we have circulated a great number of Tracts in Russ, German, Finnish, Swedish, French, and English. Our printing has also gone forward much beyond what a year or two since we should have anticipated. God is opening doors—providing funds—raising up instruments—going before us and saying—onward, onward! What shall we render unto Him for all these mercies! Nearly a million and a half of pages have been printed this year, and we are making arrangements for reprinting several old tracts and also for printing a few new ones. It is delightful to mark the finger of Providence directing us to good translators, who are both able and willing for the work.

"After I received your munificent gift, I proposed to some of my friends to take a part with me in the arrangements of the tract work. Some donations were also received from England just about the same time, from which I felt that the responsibility was too great for me. I trust great good will result from this arrangement. We have been favored with Mr. Ropes's assistance and direction—the fruit of many years' experience, and this will be of no small advantage to us in our future operations. I speak of "future operations," for I believe we are only at the commencement of our work—and I beg you, dear friends, to consider it in the same light, and to favor us with your counsels and your prayers and your pecuniary aid. O let us never lose sight of this consideration—that *one tract may save a soul!*

"In a box which I have lately sent to the American Bible Society there are several hundred Russian tracts intended for you, 100 Dairyman's Daughter, 100 Young Cottager, 50 Shepherd of Salsbury Plain, &c. &c. marked and numbered,—which I hope the Directors of the Bible Society will forward to you. I would not have put them in this box, but to save expense. We send you tracts for the same reason that we send Testaments to the Bible Society, that is to say—that you might supply your ships which trade to Kamschatka and other Russian ports—and also supply your missionaries at the Sandwich Islands, that they may have to give to Russian sailors who touch at that station. I hope you will find them useful.

"I have just passed through my wife's room, where she is sitting with two Russian women and a Russian man, reading the Scriptures. They have each their New Testament, and seem wrapt up in the sacred subject. The sight would have made you leap for joy! One of the women has become pious in our house—and a truly zealous Christian she is. The other girl has learned two things in our house; first, that she had a soul, second, to read fluently. The man is an interesting scholar, and I hope he is pious. O what a privilege this is!

what a blessing may these people become! Indeed, I believe Erena (the pious girl,) has been a great blessing already. She has circulated, I suppose, a thousand tracts or more;—and in order to procure New Testaments for her relations at a distance, she has often left herself moneyless. She is the person mentioned in a paper entitled "*A profitable visit*," which Mr. Ropes brings with him, and which I trust you will feel inclined to print as one of your narrative tracts. Our dear friend takes with him some other papers, which he will show you, and it would delight me very much to know that they were circulating under your auspices in America. It might, through the tender mercy of our God be blessed in the land of the Pilgrims. One I have just now finished, "A traveller arrived at the end of her journey"—will, I trust, interest you; there are no exaggerations in it; but the half has not been told. Mr. Ropes knows many particulars in that history which I have not introduced."

ST. THOMAS, AND ST. VINCENT, see THOMAS ST. AND VINCENT ST.

STEINKOPFF, visited as an outstation from Komaggas, on the frontier of Little Namaqualand, South Africa, within the colony, about 22 days' journey from the Cape. Commenced in 1817. Communicants, 42.

STEWART'S TOWN, a station of the *B. M. S.* in Jamaca, 18 m. from Kingston, 58 communicants, 716 inquirers.

SULKEA, a large village, in Hindoostan, 6 m. from Barripore. The Serampore missionary, who resides at Barripore, occasionally labors in Su-Kea. The native teacher, Ram Kishora, was lately murdered on account of his religion. Of the melancholy story, we quote a few particulars.

"The Serampore Missionaries were induced, a few months since, to send a Missionary to reside in Barripore, and labor in that part of the district referred to, nearest to that town, which was still unoccupied by any others. In Sulkea, a large village, about six *miles* distant from Barripore, nearly *thirty persons* had professed a regard for the Gospel, and thrown off the bondage of caste: it therefore became the central point of the Missionary's labors; and here it was proposed to erect a convenient hut, to serve the double purpose of a Chapel and a School-Room. A Native Christian, named Ram-Kishora, was sent to reside in Sulkea; to assist the Missionary, and conduct Religious Worship during his absence. He was a man upwards of fifty years of age, and a Christian of long standing: he was not remarkable for any superior ability, but possessed a meek and gentle disposition—seemed always pleased to have an opportunity of speaking of the gospel—and, in familiar conversation especially, was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts, and was among them as a father: he held meetings for divine worship with them constantly, at which many of the other villagers likewise attended; and the spirit of honest inquiry appeared to be rapidly extending. But what gained him the affection of some, excited toward him the bitterest enmity of others; and he has fallen a victim to their rage.

"He spent Sunday, the 13th of September, at Sulkea, and conducted Divine Worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village but a short distance off, where one of the new converts resides, apart from the rest. At the house of this man he spent the day; and some of the other converts having called, they had worship together just before sun-set. After this, they two were left alone; and they retired to rest, in the same hut, at the usual hour. A little after midnight they wished to smoke; and Chand, the master of the house, taking his hookah, went to his brother's (not a convert) on the other side of the road, and, having obtained a light, sat smoking for some time. He then went to give the hookah to Ram-Kishora; but instantly ran back, calling to his brother, "Here are so, and so," naming a number of persons," with many more, come to my house, and they are murdering the Padree Sahib's Dewan."

He went away again: and his brother rose, and, going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight; and on his calling to them, they chased him with clubs, with which they were all armed. He called up another man, who lived on the same premises; and, returning with him to the road, they saw two canoes, full of men, making off, and also a number of other persons, going toward Sulkea on foot. Through fear, they immediately concealed themselves in their own house till daylight. In the mean time, Chand had gone round to the back of his own premises, and there heard the leaders of the party calling out, "Where is Chand? Murder him! murder him!" And there he witnessed the murder of the poor old man, who, after a few faint cries for help, fell under their blows, in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice fields, without being observed; and ran to Bankipore, several miles, where he gave notice of the murder. As he had not exactly ascertained the actual perpetration of the murder, he was sent back for this purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold: on the forehead was a great gash, evidently made by the stroke of a club, and the neck had been pierced by a spear. Death, no doubt, had followed instantly: there was much blood upon the ground.

"It is gratifying to know, that, during the whole of his stay in the village, the conduct of the deceased had been in every respect blameless. It has been already stated, that his temper was mild and gentle, and he had certainly done nothing to prejudice the interests of any one. The last time he parted from the Missionary under whose direction he was placed, he seemed much depressed; and observed, "I am going, Sir, as a sheep among wolves;" and so it has appeared."

SUMATRA, an island in the Indian Ocean, the most western of the Sunda Islands. It is 950 m. long, and from 150 to 200 broad; separated from Malacca by the strait of that name, and from Java by the Strait of Sunda. The equator divides it into almost equal parts; the one extremity being in 5° 35′ N., and the other in 5° 56′ S. lat.; and Acheen Head, the N. extremity, is in long. 95° 34′ E. A chain of mountains runs through its whole extent; the ranges, in many parts, being double and treble, and among them were many volcanos: Mount Ophir, situate nearly under the equator, is about the height of the Peak of Teneriffe. The inhabitants consist of Malays, Achenese, Battas, Lampongs, and Rejangs; the latter are taken as a standard of description, with respect to the person, manners, and customs, of the Sumatrans. They are rather below the middle stature; their limbs, for the most part, slight, but well shaped, and particularly small at the wrists and ancles: their hair is strong, and of a shining black. The men are beardless; great pains being taken to render them so, when boys, by rubbing their chins with a kind of quick lime. Their complexion is properly yellow, wanting the red tinge that constitutes a copper or tawny color; those of the superior class, who are not exposed to the rays of the sun, and particularly the women of rank, approaching to a degree of fairness: but the major part of the females are destitute of beauty. A man may purchase as many wives as he may wish to have; but their number seldom exceeds 8. The original natives are pagans; but when the Sumatrans, or any of the natives of the eastern islands, learn to read the Arabic character, and submit to circumcision, they are said to become Malays,—the term Malay being understood to mean Mooselmin. Sumatra is divided into many petty kingdoms, the chief of which are Acheen, Indrapore, Palenbang, and Jambi. The English have two factories on this island—Fort Marlborough and Bencoolen. The *B. M. S.* have a mission in Sumatra. *See Padang.*

SAPRAMANIGAPOORAM, a populous village in the Tinnevelly district, Southern India, where there is a church of Syrian Christians.

SURAT, a city of Hindoostan, in Goojuratt, with a strong citadel, sit.

uated on the left bank of the Tuptee, about 20 m. from its mouth. It is one of the most ancient cities of Hindoostan; the outer wall is 7 m. in circuit, with 12 gates, and irregular towers between each. The streets are dirty, narrow, and irregular; the houses generally lofty; and the inhabitants estimated at 600,000. The public buildings are few and mean, and the nabob's palace is contemptible. The mosques and minarets are small, and the Hindoo edifices equally insignificant. A great portion of the trade of Surat has been transferred to Bombay, but yet it is considerable. It is tho emporium of the most precious productions of Hindoostan; for hither are brought from the interior an immense quantity of goods, which the merchants export to the Red Sea, the Persian Gulf, the coasts of Malabar, the Coromandel, and even to China. Here are many Mohammedans, Gentoos, Jews, and Christians, of various denominations. The Mohammedans at Surat are not, by far, so strict as they are in Arabia, or in other Turkish countries, nor are the distinctions of tribes among the Hindoos who reside here strictly observed. The Hindoos are almost all of the caste of the brahmins; and their skill and dexterity in matters of calculation and economy often raise them to places of considerable trust. The country round Surat is fertile, except toward the sea, where it is sandy and barren. Before the English East India Company obtained possession of Bombay, the presidency of the affairs on the coast of Malabar was at Surat; and they had a factory here, after the presidency was transferred to Bombay. In 1800, a treaty was concluded with the nabob of Surat, by which the management of the city and district was vested in the British. By a treaty in 1803, the Mahrattas were compelled to abandon all their vexatious claims on this city, and the British authority in this place became supreme. Surat is 158 m. N. of Bombay. E. lon. 73° 7′, N. lat. 21° 12′.

C. C. Aratoon, a converted Armenian connected with the *B. M. S.*, proceeded to this city in 1812, and labored in it and the adjoining country for about 9 years, preaching and distributing tracts and portions of the Scriptures in several languages. He afterwards removed to Calcutta. The Rev. Messrs. Skinner and W. Fyvie, of the *L. M. S.*, commenced a mission here in 1815, and were usefully employed among the soldiers and natives in the city and neighboring villages, and in translating the Scriptures into Goojuratt. Mr. Skinner died Oct. 30, 1821, the same day on which Mr. A. Fyvie sailed from Gravesend to join the mission.

Alexander Fyvie is now (1832) missionary at Surat. T. Salmon, printer. The following is the latest intelligence which we have received.

"In what manner the gospel is brought to the ears of the natives will appear from the following statement by the missionaries: 'We endeavor to have our school rooms in situations the most favorable for obtaining a congregation to hear the gospel. One is situated about a quarter-of-a-mile from the mission house, in one of the principal thoroughfares of the city: here we can obtain a congregation every evening. Passing on, about a quarter-of-a-mile in another direction, we have a large school house, in which, also, being in the street, and in a prosperous neighborhood, we often collect a large congregation. About a quarter-of-a-mile from this place, in another direction, we have a third, in one of the principal streets in the city: here we can obtain a large congregation at any hour of the day. About half-a-mile farther, in another direction, we have a fourth, where we have worship every Wednesday evening and on Sunday afternoons. In another public street we have a fifth, which is advantageously situated for a school and congregation.' The directors add: 'An increasing number hear the word with much attention, and appear to grow in divine knowledge, and to see more of the folly of idolatry, in all its parts, and the suitableness of the gospel scheme of salvation.' Besides some distant journeys, visits were paid, during the year 1830, to places round the city where native Ascetics reside: of these it is said, 'They generally cannot read—are extremely ignorant—remarkably superstitious—live by idolatry—are most of them immoral, and, when provoked or offended, ex-

ceedingly abusive and resentful: they are also self-righteous and self-important in the highest degree. Multitudes of lazy, indolent people resort to them, who spend their time in lounging—talking over the news of the day and the scandal of the neighborhood—gambling--drinking—smoking—and quarreling. These are the fruits of idolatry. A missionary must endeavor to be faithful to such people; and to manifest a spirit of patience, love, and compassion.' The boys' schools continue to prosper: they are supported by local means. There were printed, in the year, 28,000 tracts, 1000 Book of Prayer, and 4000 gospel of St. Matthew: the annual demand is stated to be 20,000 copies of tracts. The Book of Hymns, by Mr. Bowley of Chunar, has been translated into Goozerattee by Mr. W. Fyvie, now stationed at Kaira: he was about to print as tracts 30 lectures on the sermon on the Mount, and has translated various tracts from Mahratta into Goozerattee."

SURINAM, a Dutch settlement in Guiana, South America, frequently called Dutch Guiana. It is watered by the river Surinam. Paramaribo, the capital, is a pleasant town. If we include the military establishments, the number of Europeans, or whites in Surinam may amount to 10,000; the greater part of them reside in the capital. The number of Africans is about 80,000. The value of the exports is calculated at £1,000,000. "Those that have visited Holland," says Malte Brun, "and Lower Holstein, may form an imperfect notion of the Dutch and British settlements in Guiana; a vast plain covered with plantations, or enamelled with a rich verdure, bounded on one side by a dark ridge of impenetrable forests, and watered on the other by the azure billows of the ocean." Before the year 1776, Christopher Kersten, a Moravian, and a few of his friends, who were engaged in business in Paramaribo, embraced every opportunity of communicating instruction to the negroes, whom they hired as journeymen. In 1776, several individuals were baptized, and on the subsequent arrival of two assistant missionaries, a church was erected. At the close of the year 1779 the congregation consisted of more than 100 persons. During the war, which occurred between Great Britain and Holland, in the latter part of the last century, the missionaries at Paramaribo were placed in a very precarious situation, as all communication, both with Europe and North America, was suspended for many months. In 1800, 315 baptized negroes belonged to their congregation, besides a considerable number of catechumens. On the 4th of July, 1827, 50 years had elapsed since the first fruits of the brethren's labors in Paramaribo. The day was observed with much solemnity by a large congregation. In this time, the brethren had baptized 2,477 persons. In 1830, the number of laborers, male and female, in Surinam, connected with the brethren's missions, was 14, with 2723 converts. [See *Paramaribo*.]

SWAN RIVER, a British settlement, on the western coast of New Holland, formed in 1829. The *L. R. T. S.* have forwarded 7900 publications to emigrants proceeding to that settlement.

SYRA, an island in the Grecian Archipelago, one of the Cyclades. It is moist and cold, but fertile in grain. The following account of the rise of the proceedings of the *C. M. S.* at Syra, will be read with interest.

"Dr. Korck first visited Syra in the beginning of 1828. A school had just been established there by the Rev. Josiah Brewer, a missionary from 'the American Board of Commissioners of Foreign Missionaries.' Of this school Dr. Korck took charge; and, with the sanction of Count Capo d'Istria, the president of the new Greek state, considerably enlarged it. In August, 1828, the number of scholars amounted to 250, including 80 girls. At the close of 1829 the number had risen to 520, of which 170 were girls. In April 1830, Dr. Korck thus reported the state of the schools to the Rev. W. Jowett:—

"'Let me first tell you that our 4 schools, containing now 530 children, are in very flourishing circumstances. We had lately a public examination, which was, under the circumstances, very favorable; and caused the benevolent extraordinary commissioner, Mr. Nicholas Kallergis, to write to me, as the director of the school, a

letter of thanks, and to express his satisfaction, through me, to the teachers.'

Interruption of the Works of the Missionaries.

"The labors of the missionaries from this country and from the United States, to establish schools and to extend the benefits of education among the people, had hitherto been regarded with favorable sentiments by the Greek authorities. In December, 1829, Dr. Korck writes to Mr. Jowett as follows:—

"'For the encouragement of our friends, let me only remind you that the Greek government has lately given me an important sign of attention: they have allowed me the choice of a Hellenic master here in my school, whom the school itself pays: and to-day I have received a letter from the secretary of public instruction and ecclesiastical affairs, who tells me that he has orders from the president to thank me for my labors, and to assure me of his excellency's satisfaction: at the same time, he wishes me to express the thanks of the government to all those who have supported me in the establishment of these schools. I am now the acknowledged director of 4 schools; two Hellenic, and two Lancasterian; one of each for girls, and one for boys; in which, besides me, three masters and two mistresses instruct.'

"In April following, however, Dr. Korch was made sensible of an approaching attempt, which has subsequently become too successful, to introduce into the schools of Greece the symbols and practice of idolatry, or image worship. He writes, under date of April the 15th, 1830:—

"'The two wardens of the school came to me, to consult with me, as they said, on the way to bring images into the school, and to substitute a Greek priest instead of Mr. Hildner, Mr. Peridis, and me, to explain to the children a catechism instead of the Scriptures; and to teach them only once a week, instead of twice. They told me that they had got instructions of that kind from a high quarter; and I learned afterwards that those instructions came from a man who has full authority from Count Capo d'Istria, if not from the Count himself. Several superstitious men have from time to time written to the government against us; and the import of the letter addressed to the wardens was, that they should try to satisfy these men. You can conceive what an impression such a communication made upon me. I tried, therefore, but in vain, to show them the injustice done to their English and American friends, and to the Latin children, by such an imposition; the necessity that such a school must not be sectarian; and the joy which every enlightened man had felt on seeing the spirit of liberality with which, till now, they had allowed the school to be conducted, &c. After I had refused to act, in this instance, as director of the school, they left me, with the intention of bringing into every school an image. I had expressed to them, that though I could not but remain a friend to the work, it would perhaps be impossible for me to continue for any length of time my present connection with it; that I intended to become a mediator between them and their supporters; but that I was afraid they would suffer much from this arrangement, and therefore recommended them to do what they could to prevent it. I then immediately left off explanation; and for several days did not go to the school, being prevented by painful feelings and other circumstances: but I showed them, that, as far as they could reasonably expect, I should be willing to co-operate with them: and that it would never be my intention to do any thing contrary to their wishes, but that I would not act unless I were sure of their satisfaction. I even proposed to them the best priest I knew, to explain.'"

Dr. Korck has removed to Corfu, and Mr. Hildner has taken his place at Syra; where he has 120 children under his care, 50 of whom form an infant school, and 70 are destined for a higher school. Mr. H. takes much satisfaction in his labors.

SYRIA, a country of Western Asia, bounded on the N. E. by the Euphrates, N. by Mt. Amanus, W. by the Mediterranean, E. by the deserts. It presents a very mixed population. The original inhabitants, amalgamated with the Greeks, form a very small

proportion of the whole. All civil and military employments are in the hands of the Turks. Many Arabs are settled as cultivators. There are, likewise, many Bedouins or wandering Arabs, especially in the pashalic of Damascas. In that of Aleppo, there are hordes of Turcomans and Koords. For the following description of the different classes of the inhabitants, we are indebted to the American Quarterly Register for August, 1830.

"JEWS. *Rabbinists*, attached to human traditions and commentaries. *Karaites*, adhere to the simple text of the Old Testament. *Samaritans*, ground their faith on the Pentateuch alone.

"CHRISTIANS. *Greek Oriental Church*, believe in the first seven General Councils, together with the Bible. *Armenians* are Monophosytes, or believers in the doctrine that Christ had but one nature, and that the Holy Spirit proceeded from the Father only, yet with such modifications, as to consist, perhaps with orthodoxy. *Syrians*, also Monophosytes, but have no communion with the Armenians. *Copts and Abyssinians*, hold to a Christianity corrupted by Judaism and Mohammedanism. *Maronites*, a sect of Roman Catholics, so called from the Abbé Maron. They reside in the neighborhood of Mount Lebanon. *Greek Roman Catholics*, a secession from the Greek Church in 1717. *Armenian Roman Catholics*, a secession from the Armenian Church. *Syrian Roman Catholics*. Their patriarch is Mar Gregorius. *Frank Roman Catholics*, European Consuls, residents, &c. *Protestants*, English Consuls, travellers, missionaries, &c.

"MOHAMMEDANS. *Sunnites* or the party who believe in the Somna, or dreams of Mohammed. *Schiites*, who reject them. The greatest animosity subsists between these sects. The first believe in, and the last deny the legitimacy of the first three Caliphs.

"DRUSES. Their origin is unknown. They call themselves Unitarians, worship the Caliph of Egypt, &c.

"ANSARI. Mixed sect, believe in transmigration, several incarnations of the Deity, &c.

"*ISHMAELITES. Very small sect, reside between Aleppo and Antioch*

"*YESIDEENS. Chamelion sect, Jews,* Mohammedans, Christians, as suits convenience.

"The Rev. William Jowett, from whose Researches, the preceding abstract has been compiled, says that the deplorable state of things in Syria, is perpetuated by the following circumstances. 1. Religious opinions are for the most part interwoven with political feelings and external habits. 2. Each of the religions has a subdivision turning upon a most essential particular. 3. The cause and the effect of the unvarying ignorance, which prevails, is the system of distinctions between the priesthood and laity. Thus it is the interest of a few professed teachers to hold the rest of their fellow men in darkness.

"The Rev. Isaac Bird, after several years' attentive observation, says, 'That, with the exception of those, who have been benefitted by missionary instruction, he has never found *one* individual in Syria, who appeared even ashamed to lie, and to profane the name and Sabbaths of the Most High.'

"In 1823, the American Board commenced a mission at Beyrout, a town on the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. After laboring here with considerable success, for several years, the missionaries were induced, on account of a bitter persecution, which had been raised by the ecclesiastics, and on account of the political state of the Turkish empire, to retire, in May, 1828, temporarily, to Malta. Ten or twelve individuals, one a priest, and another an archbishop, had embraced the Christian faith in the love of it. About 500 copies of the sacred books were circulated in one year, and 300 children attend school. The excitement on the subject of religion, in Beyrout and its vicinity, were very great, for many months.

"On the first of May, 1830, Rev. Isaac Bird and George B. Whiting, and their wives, sailed from Malta, to recommence the mission at Beyrout.

"Syria, with a few years, has been frequently explored, by various Bible agents and missionaries; many tracts and Bibles have been distributed; and temporary residences maintained at Smyrna, Jerusalem and other places."

Mr. Whiting, under date of Nov. 9, 1831, thus describes the character and labors of Wortabet, one of the individuals, who embraced Christianity, several years since.

"Our friend Wortabet is with us on a visit. His health has been bad for some time past, but he is now better. His wife also and his oldest child have been seriously ill. We are much pleased with his appearance. He seems to receive all his afflictions with a truly Christian spirit, and they have evidently done him good. He has for some months past obtained his livelihood by keeping a small store, and trading principally in dry goods. He is, according to the best of our knowledge, very attentive to his business, and rigidly conscientious in his dealings with all men. His love to the gospel, and his zeal in preaching it also continue unabated. He tells me that he has frequent opportunities of conversing and reading the Scriptures, with Christians, Jews, and Musselmans. Respectable men of all these classes come to his shop, and by them all he is respected as a man of sense, and what is of more importance, as a man of truth and integrity. He describes some interesting interviews which he has had with persons of various characters. I should think he must be exerting a happy influence in Sidon. Two or three individuals he hopes have really embraced the truth as it is in Jesus. Others he represents as being in a hopeful way, inquiring, and halting between two opinions. We have been much interested in one individual, in particular; a rich and respectable Greek Catholic of Sidon, who has long been an intimate friend of Wortabet. He seems to be a man of much good sense and information, and of more than ordinary independence of mind. He has been strongly inclined to infidelity; but since his acquaintance with Wortabet he seems to have learned more of the real nature of Christianity than he ever knew before, and to have given up many of his sceptical notions. He has been greatly interested in reading *the statement* of Asaad Shidiak, and *received* from it strong impressions of *the truth* and excellency of Asaad's *religion.* He laughs at the stupid reasoning of the patriarch and priests in opposition to Asaad, and has even taken an interest in reading A.'s history and talking about it to the people. He seems to have no respect for the pope, or the Roman Catholic religion; and sometimes, Wortabet says, he seems not far from the kingdom of God. Should it please the Lord to make him a subject of his grace, his influence in the cause of truth would in all probability be very happy and very extensive. Let us hope and pray for his conversion."

SYRIAN CHRISTIANS. [See *Cotym.*]

T.

TABOR MOUNT, a station of the *U. B.* in Barbadoes. In 1829, the congregation consisted of 13 communicants, 36 baptized adults, and 27 children; making with 37 candidates for baptism, and 58 new people, an aggregate of 171 persons.

TAHA or OTAHA, one of the Society Islands, 40 m. in circumference. A regular mission was commenced in 1822 by the *L. M. S.* From the last report of the society we quote the following.

"Since the departure of Mr. Bourne this station has been destitute of the means of regular instruction. Mr. Orsmond, from Eimeo, and the missionaries from the adjacent islands, have occasionally visited the people, and report favorably of their attention to the external duties of religion. Mr. and Mrs. Smith, who were appointed to this station, sailed from England in the *Tuscan*, the 1st of October last, and it is hoped have arrived among the people of their future charge."

TAHITI, the principal of the Georgian Islands, supposed to have been discovered about the end of the 18th century by Quiros. Capt. Cook visited it in 1769, and designated the cluster of which Tahiti is the principal, Georgian Islands, in honor of George III. They are situated in the southern tropic, between the 5th and 7th degrees of latitude. Long. 149°. The circumference of Tahiti is 108 m. It is formed by two peninsulas. The population is about 10,000.

Since 1819, it has been rapidly increasing.

On the 10th of August 1796, 29 missionaries embarked from London for this and the neighboring islands. March 6, 1797, 18 landed at Tahiti; 10 at Tongataboo, in the following month; the other at St. Christina, in the succeeding June. A number of most auspicious circumstances attended this commencement; and the report of Capt. Wilson, upon the return of the ship Duff, elated the friends of the mission beyond measure. Something like triumph was expressed over the cool and calculating minds of those, who wished for some more civilized part of the world to be selected for the field of the first efforts of the society. But the triumph was soon turned into lamentation. Successive reports of disastrous and discouraging events tried the patience and resolution of the society to the uttermost. The capture, by the French, of the Duff, in her second voyage to the South Seas, with 10 married and 19 single missionaries—the report of the departure of 11 of the number that were at Tahiti, for Port Jackson, on account of the ill-treatment of the missionaries by the natives—the murder of one them at New South Wales—the murder of 3 others at Tongataboo—and the departure of the remainder for Port Jackson, and, with one exception, their subsequent arrival in England,—almost overwhelmed the society, and for a season, threatened to quench the missionary zeal of the religious public. The persons, who at first had objected to the mission, pitied the weakness and censured the temerity of those who projected it. The cause of the South Sea Islanders, however, was not relinquished. The Directors encouraged the 7 missionaries remaining at Tahiti to continue, urged those that were at Port Jackson to return, and sent out 12 more missionaries in the Royal Admiral, commanded by Capt. Wm. Wilson. The missionaries at Port Jackson returned to Tahiti; and, with those previously there, endeavored to persevere to accomplish the work for which they were sent; and some circumstances arose, which encouraged their hopes, till in 1810, when owing to the wars among the natives, all the missionaries, except Messrs. Nott and Hayward, left the islands, and sought refuge at Port Jackson, 13 years after first reaching Tahiti. This news again greatly humbled and afflicted the society; and their hopes of final success were almost extinguished. Patience and perseverance were thought to be presumption and enthusiasm. It was triumphantly said, the folly of attempting to evangelize a people, before they are civilized, is no longer a subject of reasoning; it is now decided by experiment. More than once it was proposed, in the direction, to recal all the missionaries from the South Seas. It was, however, a time of great anxiety and much prayer. The majority prevailed in favor of presenting an urgent request to the missionaries at New South Wales, that when more auspicious circumstances should arise in the islands, they would return to them, and make another effort in the strength of the Lord. Happily for the society, the cause, and the welfare of the islanders, the missionaries did return; and now, the sun of prosperity brightened upon them. The set time to favor Zion came. Several of the missionaries had become quite masters of the language, and the saving power of the Spirit accompanied their preaching. The King, a principal chief, and a priest of the first order, were converted to Christ. Some of the natives, held, by their own appointment meetings, for prayer. At the close of 1814, 50 on this island and Eimeo had renounced their idols, and wished to be considered worshippers of Jehovah, and more than 200 principally adults, attended the schools.

About this time, not less than 500, in all the islands, had determined to turn from their lying vanities to the living God. In 1815, the worship of idols was abolished.

Of the great morai in Opare, Mr. Jefferson gave the following account:—

"This place, appointed for the worship of the *eatooa*, stands on a sandy point of land, projecting a little way out towards the sea, and forming a small bay on each side. I arrived, in company with a Tahitian priest, be-

tween eleven and twelve o'clock in the forenoon, and observed a number of bread-fruit, cocoa-nut and other trees growing close to the morai. Before we entered, my guide gathered a bunch of green leaves that grew upon the beach; and, as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favor of the deity supposed to preside there. The place where this ceremony was performed is dedicated to their principal *eatooa*, called Oro, and is a rough stone pavement, about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upwards of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of board, some of them six feet long and twelve inches broad; the ends being slit into five parts, to represent a human hand, with the fingers a little extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank, who sit cross-legged upon the pavement, supporting their backs against the stones; and in this posture, with their faces towards the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club: after which, a principal priest scoops out the eyes of the murdered person; and, holding them in his hands, presents them to the King, who opens his mouth as if intending to swallow them. When this ceremony is concluded, the carcase is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacrificed by the abominable superstition of these idolators. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by the command of the King, or that are purposely immolated in any other part under his jurisdiction, are *brought to* the morai, that prayers may be made over them previously to their interment.

"A little to the right of this pavement of blood, and nearer towards the point, is an altar to Oro, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoa-nut leaves, and the front and ends decorated with leaves of the sugar-cane so fixed that they may hang down like fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain plantains. A little more to the right, was the frame of an altar going to decay, dedicated to imaginary deity named Ora-madooa; and a few yards farther towards the extremity of the land appeared a pile of stones, ten or twelve feet high, and about twenty in length, sacred to a marine god, called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostacy, and of Satan's power over him and therefore desired my guide to withdraw."

On the 21st of Sept. 1821, the deputation of the *L. M. S.* Rev. D. Tyerman and Geo. Bennet, Esq., arrived safely at Tahiti, and on the 3d of December they wrote from Eimeo to the following effect:—

"We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of *preaching* and *living* the Gospel of Christ than we are able to express, at every station where we have already been in Tahiti, and in this island (Eimeo). 'TRULY, THE HALF WAS NOT TOLD US!' God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being 'turned from darkness into light, and from the power of Satan unto God,' as can be conceived.

"A nation of pilferers has become eminently trustworthy. A people formerly universally addicted to lasciviousness, in all its forms, have become modest and virtuous in the highest degree: those who, a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have uniformly

declared their approbation of Christianity—study diligently those parts of the Christian Scriptures which have been translated for them—ask earnestly for more—and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honor them.

"The King was unwell, and was at this island when we arrived at Tahiti. He soon made two obliging communications to us, through our excellent friend, Mr. Nott, in which he expressed his hope of soon being at Matavai to receive us. On finding, however, that he rather grew worse than better, we came over to Eimeo, and were received by him with the utmost demonstrations of kindness, and with marked tokens of respect; Messrs. Nott and Henry accompanying us, and interpreting for us. His information, for a person who has read only the Tahitian language, appeared to us considerable, from the questions he asked repecting our society's labors, their success, and their intended fields of labor; also his inquiries respecting the civil affairs of England and Europe.

"You have learned, we trust, from letters sent home before we reached Tahiti, that the translations and printing are going on well. Matthew and John are printed in the Tahitian language, and are in innumerable hands: the book of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistles to the Romans, and the other Epistles, are in course of translation, and are waiting the mutual corrections of the brethren. The grammar and dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period."

"We are gratified in observing, almost everywhere, many marks of improvement. Better houses and chapels having been built, or in preparation for being built, at nearly every station—rapid improvement in reading and writing—European dresses partially superseding the Tahitian—the chiefs ingeniously and diligently building their own boats in the European form, with European tools—many cultivating tobacco and sugar—and nearly all manufacturing cocoa-nut oil.

"Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intended to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labor, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another."

The King's illness continued to increase rapidly; and on the 7th of December, Mr. Crook was requested, by a messenger to attend immediately, as Pomare had fainted. He accordingly hastened to the royal residence, with Mr. Redfern, a surgeon from Port Jackson, and found that his patient's end was fast approaching. After he had revived, Mr. Crook reminded him, that though he was a great sinner, the Lord Jesus was a great Saviour, and he alone could aid him in the article of death. The dying monarch replied, emphatically, *Jesus alone!* and then sank into a kind of stupor, which continued till about eight o'clock, when his spirit was summoned to the unseen world.

During the year ending May, 1823, the number baptized at *Matavai*, in the district of that name, was, of adults 120, of children 100; making a total of the former, 384, of the latter, 238: candidates for baptism, 18: addition to the communicants, 33: making a total of 108. Marriages during the same period, 12.

This station was afterwards named *Waugh Town*. Mr. Hayward was compelled, by Mrs. H.'s state of health, to return to New South Wales, where he is usefully employed; and his devoted coadjutor, Mr. Nott, after a diligent and faithful service in the islands of nearly 30 years, visited his native country.

On his departure for Europe, the care of the stations at Waugh Town and Hankey City devolved upon Mr. Wilson, together with that of Wilks' Harbor, until the removal of Mr. Pritchard to the latter in November, 1825. The number baptized by Mr. Wilson, from May in that year, until the period of Mr. Pritchard's removal, was, for the 3 stations, 31 adults and 33 children. Subsequent to the settlement of Mr. Pritchard at Wilks' Harbor, in May, 1826, the number baptized, belonging to the districts of Pare and Matavai, was 14 adults and 32 children. The members in the churches of these two districts amounted at that time to about 400; candidates for communion, 87; those for baptism, 7; couples married during the year 1825-6, 11.

Among those lately baptized, are several young persons, who, unhappily, had adopted some of their former pernicious customs. Some who were baptized here several years ago, and who had afterwards relapsed into sin, have renounced their evil courses, and resumed their attendance on the special meetings appointed for the baptized. Some church members, who had fallen under censure, have, on proof of repentance, been re-admitted to communion.

We copy the following general remarks of the committee of the *L. M. S.* respecting the missions in the South Seas. Particular notices in regard to Tahiti are given under the various stations on that island. See *Waugh Town*, *Griffin Town*, *Haweis Town*, *&c.*

"The stations in this part of the world have been again assailed by the injurious misrepresentations of unfriendly visitors; but the nature of their hostility has shown more distinctly the salutary influence of the missions, and the extent and importance of the advantages which they have conferred. The difference between those among the natives, who profess religion from experience of its power and deliberate attachment to its principles, and those who are influenced by inferior motives, becomes *every* year more strongly marked; *and, though* the tares and the wheat *both* grow together, the one is not so *likely* to be mistaken for the other, as during the periods immediately following the general profession of Christianity.

"The order and harmony existing among the members of the several churches—their attachment to the Scriptures—the additions which have been made to their number—the unwavering faith and unclouded hope of several who have departed this life, during the past year—and the grateful and decisive testimony which some, who had for a series of years adorned the religion of the Son of God, when approaching the eternal world, had borne to its blessedness and power—cannot fail to excite renewed thanksgiving unto him, who was manifested to *deliver from the fear of death*, and hath *brought life and immortality to light by his gospel*.

"The return of several, who had deviated from Christian purity, or had been seduced from the simplicity of Christian doctrine by visionary heresies, and the penitence and Christian deportment of many who were formerly distinguished principally by their wickedness, are sources of encouragement; though some still resemble the latter, whose rank and station cause their conduct to be deeply deplored.

"The general attention to education, the proficiency of the natives at some of the stations in the mechanic arts, their maritime enterprise, the increase of cultivation, accumulating sources of comfort, and the possession of cattle by a number of the chiefs and people, indicate an advancement in intelligence, industry, and happiness. Their improvement is less, indeed, than those, who are accustomed to form their anticipations from the progress of society in an enlightened or organized state, expect or desire; but yet such as to prove that the native habits of inherent and almost inveterate indolence are yielding to those motives to industry, which have been implanted by Christianity, and strengthened by each advance in civilization. Their infant manufactures —their cultivation of the sugar-cane and other valuable productions—the extent of the villages—and the increasing number of ships which they furnish with refreshments, are evidences of their external prosperity.

"Deeply convinced of the injury sustained by some of the missionary stations, from the visits of unprincipled or profligate mariners from professedly Christian countries, and of the salutary influence of intelligent Christian men, the directors regard with peculiar satisfaction the institutions established by benevolent and pious individuals in several British ports, as well as in the metropolis, and also in the United States of America and other parts of the world, for promoting the religious improvement of seamen; and, while they rejoice that the members or agents of such societies are often enabled to place on board outward-bound vessels, persons whose conversation and example are not less beneficial to those who sail with them than to the inhabitants of the countries which they visit, it would afford them still greater pleasure, if, by means of such societies, chaplains were to be placed in the different foreign ports to which British seamen resort, for the purpose of attending to their moral and religious instruction. Their necessities, in this respect, the missionaries at the stations visited by shipping, have always endeavored to supply, so far as the claims of the people around them would admit; and accounts of very pleasing instances of the beneficial result of their exertions in the South Sea Islands have been communicated during the past year."

TALEISENKOTEI, a village belonging to the Tinnevelly mission, in Southern India, where a catechist of the *C. M. S.* resides.

TANANARIVO, the station of the *L. M. S.* in Madagascar. It is the capital of the island, and the residence of the royal family, 300 m. S. W. from Tamatave, a port on the eastern side of the island.

TANJORE, a district of Southern India, in point of fertility the second territory in Hindoostan, Burdwan in Bengal being the first. On the N. is the Southern Arcot, on the E. the Danish settlement of Tranquebar, and on the W. Trichinopoly. The river Cavery flows through the province. The inhabitants are uncommonly expert in husbandry. In 1807, they amounted to 61,048. The territory was transferred to the British jurisdiction in 1799. Tanjore, the capital, E. lon. 79° 10′, N. lat. 10° 46′, is an ancient city, and in remote ages, was the seat of great learning. Under the Christian Knowledge Society, Mr. Schwartz labored for a great number of years, in this region, with extraordinary success. He reckoned that 2000 persons had been converted by his means.

Bishop Heber arrived at *Tanjore* on the 25th of March, 1826; and it was there, in the institutions of the venerable Schwartz, in the labors of the excellent men who have succeeded him in the same field, and in the numerous churches of native Christians which they have founded and built up,—that his interest was most powerfully excited, and the energies of his mind most earnestly employed. The morning after his arrival (Easter-day,) his Lordship preached in the mission church in the fort, and administered the Lord's Supper to 53 native Christians, using (as was his constant custom in all native congregations) the words of administration in their own language. In the evening he attended the *Tamul* service in the same church; the liturgy being read by the missionaries present, and the sermon preached by Dr. Cœmerer, of Tranquebar; and he himself pronouncing the benediction in *Tamul*. "Gladly," he exclaimed to me, says the Rev. T. Robinson, while taking off his robes, 'gladly would I purchase this day with years of existence.' On the following morning (Easter Monday,) he confirmed 12 descendants of Europeans, and 50 natives in the same church; and in the evening of the same day he attended divine service in *Tamul*, at the small chapel in the mission garden. After the sermon, his Lordship, from his seat at the altar, addressed the missionaries who were present, and the native teachers by whom they were attended. He exhorted them to fidelity, diligence, and increasing zeal, patience in bearing privations and neglect for Christ's sake, looking for the recompense of reward, to earnest prayer for themselves, for him, for their flock, and for the Rajah, who had shown such kindness to the church of Christ. He alluded beautifully to the grave of Schwartz, over

which they were then standing, and charged them to follow his bright example. The effect produced on the minds of all present was such as I never witnessed—it will never be obliterated."

The importance of this station will be fully apparent from another quotation from the same pen:—

"I commend the *Tanjore* mission, with all its important labors, to the patronage and support, I will venture to say more,—to the affectionate regard, of the Committee. Most richly do they deserve all the nurture, all the assistance, all the kindness, that can be shown them. The wisdom of all the institutions of the venerable *Schwartz* (whose name is yet as fresh in every town and village of the Christians, as if his earthly labors were just ended, and whose memory is held in such deep and holy veneration, as we are accustomed to render to apostles only) is visible to all who visit that most interesting country, and leaves no doubt on the mind, that the best and wisest method of sending the kingdom of Christ to this country, is to strengthen these existing establishments. They have in them a principle of unlimited self-extension; and if in the last 20 years, with many and great discouragements, the labors of those venerable men, who have trod in the steps of *Schwartz*, have effected so much, what may we not hope from the same men, when their means of usefulness are increased by your bounty? But, alas! they have a still stronger claim upon your hearts. They were the object of the deepest interest and most intense anxiety to our dear lamented bishop. It would be hardly too much to say, that his blood was a libation on the sacrifice of their faith; for he died while caring for their welfare, and laboring for their good. He had seen every part of India, but he had seen nothing like the *Society's* missions at *Tanjore*. Again and again did he repeat to me, '*Here is the strength of the Christian cause in India. It would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches.*'"

On the receipt of this communication, a desire to accomplish as far as possible the plans of the lamented prelate prevailed in every bosom; and at a special general meeting, although the superintendance of the missions had been transferred to the *Society for the propagation of the Gospel in Foreign Parts*, it was resolved to carry the recommendations of Bishop Heber into full effect. In pursuance of this resolution, it was determined to expend the sum of £4500, partly in building, repairing, and enlarging churches, chapels, missionary premises, and school-houses in the Tanjore district, partly in extending the mission-press at *Vepery*, and partly in the endowment of two additional scholarships at Bishop's College, Calcutta, to be forever called Bishop Heber's scholarships, and to be appropriated, in compliance with his earnest wish and recommendation, to the maintenance and education of members of foreign episcopal churches in the East, not in subordination to the see of Rome.

The following interesting intelligence was recently communicated by Archdeacon Robinson of Madras.

"The Archdeacon of Madras, in a late visit to the province of Tanjore, found an earnest desire, on the part of the inhabitants of some Roman Catholic villages, to be received into the communion of the Protestant church. While he was afterward engaged in the visitation of the western coast, he received from the Rev. L. P. Haubroe the result of observations made by him in the course of two journeys which he made among these villages, the narrative of which is here subjoined.

"Having separated at Adenjore, I arrived, on the morning of the 10th of February after a journey of about ten miles, at Mootaputty, in the Trichinopoly district. The people had prepared for my reception a spacious pandall of cocoa-nut leaves, covered above with cloths, to screen us from the sunbeams, in a grove adjoining the village. I had a conference with the headman of the village, and with deputies sent from several other villages, who had come to the determination of renouncing popery.

"I endeavored to ascertain the condition of the people, as to their mode of living, and the state of religion among them.

"They form a parochial district, extending from the western limits of the Tanjore province to the hills beyond Trichinopoly, about 20 miles in length: Parattangoodi is the chief station, ten miles north-west of Trichinopoly, where a priest from Goa resides, who is always nominated by the Bishop of Cranganore. The number of Roman Catholic families connected with Parattangoodi is estimated at 4000, of various castes, of which the Valliars form the most considerable class. Every annexed village has a prayer-house, which is a thatched building; but, at the chief station, is a large brick church, where christenings and marriages must be performed, and the mass held.

"I have just returned from my second journey, after a stay of eight days among this interesting people; and anticipate the pleasure, at your return to Tanjore, of giving you more detailed accounts of my proceedings, as they are marked down in my diary.

"I must content myself for the present to say, that I was highly delighted; and trust that a wide door is opened to the spread of the gospel among a people who seem ripened for that purer form of worship which the gospel dictates to mankind. They appear to me, on the whole, an industrious class of people: they are, generally, of a robust stature—their countenance intelligent and manly—their conversation open, but modest. Their civil freedom would make the Protestant religion more accessible. Descendants of a warlike race, they are not so much subject to caste prejudices as their neighbors: they allow their widows to marry again. I visited nine villages, and preached in every place the Word of God, morning and evening; selecting from the gospel such portions as seemed best calculated to awaken their attention, and to convey an idea of the excellency of the Scriptures to a people that hitherto had known Christianity only through the corrupted form of popery. Every where I met with a friendly reception. Two villages have given over their chapels, built by themselves, to the mission, viz., Mootaputty and Conagoody: 200 families have enlisted their names as catechumens; among those, two of their own native catechists."

The Archdeacon writes—

"On the receipt of this letter, I relinquished my intended route along the western coast; and hastened back from Cochin, by a more direct road to Tanjore, in order that I might be able to judge, from my own observation, of the actual condition of the new churches, and to confer with the missionaries on the wonderful prospects of increased usefulness thus opening to them.

"Passing through Trichinopoly, I took with me the Rev. Mr. Schreyvogel; and proceeded, on the 23d of March, to the village of Mootaputty, where Mr. Haubroe met us, by appointment, from Tanjore. It lies a few miles off the main road; and may be 15 miles from Trichinopoly, in that Collectorate, and north of the Cavery: the country on all sides is rich and beautiful, and the houses of the village have a great appearance of comfort: the ditch and the ruins of a small mud fort are still visible. The people have unanimously come forward to renounce popery, to the number of 123; and those of the neighboring village, one mile distant, to the number of 100: they have given up their chapel, a decent mud building, for our service; where they daily attend, for the instruction of the catechist, and for morning and evening prayers. A small school had been collected in the last few days, and contained already 17 children. Hitherto they have never received the slightest instruction from their priests, whom, indeed, they had but seldom seen. The altar still remains in its former state; but the crucifix and images had been removed, and thrown into a cupboard underneath: there was a large image of the Virgin, and a small one of St. Ignatius, which have been sent to me since my return to Madras: in lieu of them, I have sent them some copies of the Scriptures and the prayer-book.

"To the north, and a little to the west, there is a cluster of villages—Calpalaim, Conala, &c., in which are about 200 persons under instruction: north-west is the town of Parattangoodi, where the Roman Catholic priest of the district, a native Portu-

guese, resides: nothing has yet been done there: in the same direction is Eitchemputty: to the north-east is a cluster of villages—Unagloor, Colomanikan, and Poodicottok—where there are about 200 Protestants; near which is the village of Govindakarutzy, where there are five families of heathen catechumens."

"Dr. Scudder, of the American mission in Ceylon, visited Tanjore in August of last year, on his return from the Nilgherry Hills, where he had resided some time for the restoration of his health. In reference to this awakening among the Roman Catholics, he writes—

"Two hundred and fifty-one families, or about 1500 people, have renounced that corrupt faith, and enrolled their names among Protestant worshippers. The work commenced in a Catholic village, where Schwartz built a church 50 years ago, but which was demolished by that people.

"When the people forsake their faith and become Protestants, they deliver up their images to the missionaries. I witnessed a pleasing sight, when there. A company of about 25 persons—men, women, and children—came to Mr. Haubroe's with an image of St. Anthony in their hands, and delivered it to him. Two cooley-loads of images have been sent to Madras; and a number of others are in Mr. Haubroe's possession.

"Near Madras, a number of Roman Catholics have recently deserted that church. This was effected through the instrumentality of a young man, who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician."

The following contains the most recent intelligence from this mission.

"The society has been deprived, by death, of the valuable services of the Rev. Peter Laurence Haubroe, of this mission. A new church in the mission garden, built under the superintendance of the late Mr. Haubroe and highly approved by engineers, was opened on Christmas day, 1830, in the presence of more than 800 people: the tombs of Schwartz and his fellow-laborers are enclosed within its eastern walls. Archdeacon Robinson states that nine youths, in a seminary for native teachers, manifested a solid acquaintance with Scripture, and a correct and clear view of its doctrines. Of an excellent plan adopted for training both the children and their native teachers to habits of useful occupation the Archdeacon gives the following details: 'In the mission school compound I saw the several classes AT WORK in their different rooms. The catechists and schoolmasters of the congregation are employed in carding and spinning cotton, while an old woman reads to them, and they repeat texts of Scripture, &c.: their work is sold, and one half is given to them for clothes and food; the other is appropriated to the pay of the reader, and other incidental expenses: they receive, besides, an allowance of one, or one and a half, rupees per month: the cotton which they use grows on the ground in the enclosure. In the outside verandahs of that wing, girls are employed in preparing the thread for the loom, and an old weaver teaches the boys his trade: in the inside verandah, some boys are preparing hemp, and making twine; and others learning to be tailors, or doing native work for hire. I need not point out to the committee the excellence of these several arrangements, by which the exemplary zeal and diligence of Mr. Haubroe have introduced great improvements into the general system of the institution.'"

TANNAH, a village near Bombay, where the missionaries of the *C. M. S.* have established schools.

TATTANMADAM, a village in the Tinnevelly district, Southern India, where the missionaries of the *C. M. S.* occasionally labor.

TAUAI, one of the Sandwich Islands, on which is a station of the *A. B. C. F. M.*

In Jan. 1824, Mr. Whitney gives the following account of it:—

"The chiefs, at their own expense, have built us a very convenient house for public worship; in which I have preached regularly, in the vernacular tongue, for 8 months past, twice every Sabbath, and occasionally on other days. Our meetings are generally well attended, and many of the people are desirous of becoming acquainted with the gospel. Under our im-

mediate inspection, we have 2 flourishing schools, of about 120 scholars: there are other schools in different parts of the island. Many more are anxious to learn; but for want of books and teachers, they must, for the present, be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighboring island, Niihau, to observe the Sabbath as holy time, devoted to the service of Jehovah. Drunkenness is prohibited; and infanticide, which heretofore has been practised to no inconsiderable extent, is now punishable with death."

On June 24, 1825, Mr. W. says:—

"While I was writing this, our Governor, Kaikioeva, came in, and inquired to whom I was writing. On being informed; 'Give them,' said he, with much warmth of expression, 'my affectionate salutation. Tell them I thank them much for the good news of salvation which they have sent us; that learning and religion shall be the business of my life.' He has lately built a new church, 90 feet by 30, which is probably the best house that ever was erected on Tauai."

TAVOY, the name of a country, river, and town, in Birmah, S. of Pegu, which were taken from Siam by the emperor of Birmah. The province, Tavoy, is now in the possession of the British. The American Baptist Board maintain a station at Tavoy. From the last report, we gather the following particulars.

"The events at this station are of a highly interesting character. It has suffered by the afflictions and necessary absence of its missionaries, but has nevertheless experienced an unequalled accession to the church. Mr. and Mrs. Boardman resided here without any American associates from 1828, and labored, as we have reason to think, with unvarying faithfulness. As the result, a number of Karens were turned to God, and a wide spread spirit of inquiry awakened in that interesting people. In this state of things, the health of Mr. and Mrs. Boardman failed, and while the Karens were finding their way to them from numerous villages, to ask what they should do to be saved, both were obliged to retire. The parting scene was truly affecting. The anxious inquirers were loth to part with those, to whom they looked for direction in the path to heaven, and in return, the teachers were as loth to leave. Duty, however, was imperative, and all acquiesced.

"What occurred in their absence is worthy of particular notice, since it serves to illustrate the character of the converts, and the faithfulness of God to his missionary servants, whom he will not suffer in any wise to lose their reward. We have seen the native Christians at other stations exhibiting a zeal and intrepidity in labors for the salvation of their countrymen, scarcely to be expected especially in the absence of their more experienced leaders. The same spirit was exemplified by those at Tavoy. 'Their manner,' says Mrs. Boardman, 'has been such as to remind us forcibly of what we read respecting the Apostles and primitive Christians. The chief, Moung So, and Moung Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers.' Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

"It was not till December 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of 6 weeks the best satisfaction was obtained of 23, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of redeeming love, intelligence was brought, that a far greater number in remote villages which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were

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n the countenance of a brother,
king as he was under accumu-
d weakness, and with so great a
rk just before him—a brother with
om he might entrust those sheep
the wilderness, for whom he
l cherished so great solicitude, and
m whom it was plain he must soon
taken. Nothing could have been
re seasonable to Mrs. Boardman,
she was about to be bereft of her
band, and left a solitary widow,
hout a single missionary associate.

'Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey, but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forebore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, Mrs. B. in company, and Mr. B. borne on a cot.

"After three days they reached the place, without any very sensible exhaustion. 'During our stay, however,' says Mr. Mason, 'he so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on.' Wednesday morning, it was apparent,' says Mr. Mason, 'that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence 34 individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done, and said, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The day but one after, while on the boat that was to bear him to Tavoy, he took his upward flight.'

"Of this faithful missionary, much ought to be said; but the honor which God put upon him, infinitely outweighs all commendation of ours. His death resembles a triumph. He fell, but it was at his post and in the arms of victory. His name will be cherished by Karens as the instrument of introducing to them the Christian salvation, and will be transmitted to coming generations. Mr. Mason returned with the bereaved family of our brother, and took upon himself the responsibility of the station, which, aided by the native preachers, he has fully sustained. Fifteen candidates have since been examined and received to baptism. The church consists of 89 members, spread through 9 different villages, diffusing as extensively as their influence goes, the savor of a pure and undefiled religion.

"The state of the Tavoy schools, together with the changes which have occurred from sickness and other causes, will be best described in the language of Mrs. Boardman. In a letter on the subject, dated April 29th, 1831, she says: 'It is just three years since our removal to Tavoy, during which time we have been entirely alone; the station has been twice broken up and labors suspended; once for three months, and afterwards for six, besides frequent excursions among the Karen mountains and Tavoy villages. In addition to this, for two years, I scarcely knew what it was to have a well day, and was several times brought very low; and during the last year, a disease has been preying upon my husband, the mournful result of which you already know. Under these circumstances, it could not reasonably be expected much would be done in the way of schools. It is the opinion of all the

members of the mission, that this department of missionary labor, cannot be conducted with much success without constant and undivided attention. Still we have tried to do something, and till my beloved partner's health was impaired, we had a flourishing boys' school, averaging from 20 to 30. Our removal to Maulmein, nearly broke it up, and when we returned to Tavoy, Mr. Boardman's health prevented his doing what would otherwise have been attempted. Besides, our house was continually thronged with inquiring Karens, whose instruction occupied my time. Mr. and Mrs. Mason arrived on the 11th, and have taken charge of the scholars, excepting an hour in the morning, when they come to my room for worship, and at noon they assemble in the hall, and spend an hour in reading the Scriptures and in religious discourse."

Tavoy has 9000 inhabitants, among whom are 200 priests of Guadama.

TELLICHERRY, a seaport town of a province of the same name, in Southern India, N. lat. 11° 45′. It is N. W. of Cochin. It was long the chief English settlement on this coast, but has declined since the company's commerce was removed to Mahé. The richest natives still reside here, and the inhabitants are far more civilized than in the rest of the province. It has an arsenal, and is a great mart for Malabaric goods. The *C. M. S.* commenced a mission here in 1817. John Baptist, native catechist, with 4 native assistants. Congregation 16, schools 2, with 144 boys, 13 girls, and 28 youths and adults.

THATTA MOONSHEE, a village connected with the Pulicat station, Southern India, where there is a flourishing school.

THEOPOLIS, a station of the *L. M. S.* in South Africa, 550 m. E. of Cape Town. Hottentots resident, 90 men, 118 women, with 192 children; about one third as many more are employed by the neighboring farmers, but belong to the station. G. Barker, Christopher Sass, missionaries. Congregation on Sundays, 150 to 300; on week days, 12 to 50. Communicants 82. Schools; day 150; attendance 40 to 50. Adult, Sunday, 30 to 100.

THOMAS ST. one of the Little Antilles, West Indies, belonging to Denmark. The latitude of the port is 18° 20′ N., lon. 65° 3′ W. It is an important commercial station. The largest harbor may hold with safety a hundred ships of war; the storehouses are loaded with merchandize brought from Europe or America.

The *U. B.* established a mission on this island in 1732. Mr. Dober commenced the mission,—the earliest of the brethrens' efforts in that quarter of the world. We copy the following sentences from a new work on the Origin and History of Missions:—

"During the year 1733, many of the inhabitants of St. Thomas were carried off by famine and contagious diseases; and a rebellion of the negroes at St. Jan, which continued about 6 months, and was marked by a series of horrid atrocities, spread terror and consternation through this and the adjacent islands. The labors of this devoted missionary were, of course, rendered doubly difficult; but, whilst he was struggling with poverty, and almost sinking beneath his anxious cares, a party of 14 brethren and 4 sisters were on their way from Europe, partly designed to aid in the instruction of the slaves at St. Thomas, and partly destined to commence a new mission in the island of St. Croix.

"The mission in St. Thomas had hitherto met with no opposition from the white inhabitants; but now that the influence of gospel truth began to spread among the negroes, the prince of darkness, alarmed at the invasion of his territory, and the loss of his subjects, resolving, if possible, to check the progress of a work so completely subversive of his own interests. The fiend of persecution was accordingly let loose. Many of the proprietors prohibited their negroes from attending the religious meetings, and punished with the whip such as ventured to obey God rather than man; others endeavored to bring the gospel into contempt, by seducing its converts to sinful practices; and even a minister of the reformed church, who had been unhappily prejudiced against the brethren, presented a memorial to the Danish government, in which he called in question the validity of

Martin's ordination, and of the ordinances administered by him, particularly of a marriage which he had solemnized between his assistant Freundlich, and a mulatto woman, who had been converted to Christianity.

"These, however, were not the only trials with which the faith and patience of the missionaries were exercised; but in the month of October, 1738, both Martin and Freundlich, with the wife of the latter, were incarcerated in a prison, without having committed or participated in crime of any description. The facts, as stated by an intelligent and respectable writer, were these:—A person of the name of Fredler, who had been originally sent out as a missionary to the island of St. Croix, and afterwards withdrawn from the brethren, had recently taken up his abode in St. Thomas, with a view to the improvement of his worldly circumstances. The difference in his conduct and that of the missionaries was so obvious, that even the converted negroes did not consider him as a brother. Martin, however, did not entirely withdraw from him, but used every exertion in his power to recover him from the snares into which he had unhappily fallen. At the time to which we are now alluding, Fredler was taken up and committed to prison, on the charge of having stolen and secreted in his chest various articles belonging to the lord chamberlain Pless, to the value of about fifteen rix dollars. It was now suggested that Martin and Freundlich must have had some knowledge of this robbery, and they were accordingly summoned to give evidence upon oath, before a court of judicature, relative to this transaction. They were now placed in a complete dilemma, as their religious principles precluded them from taking the oath required, and their offer of answering any questions with the strictest veracity, and as in the presence of God, proved unsatisfactory. No consideration, however, could induce them to violate the dictates of their consciences; and the result was, that they were fined thirty rix dollars, and, in consequence of their inability to raise such a sum, they were committed to prison, with the wife of Freundlich, and, in that situation, their fine was increased, first to sixty, and afterwards to ninety rix dollars.

"Whilst the missionaries remained in confinement, and before they could convey any intelligence of their misfortunes to their friends in Europe, Count Zinzendorf was providentially led to visit St. Thomas, and, about the end of January, 1739, he arrived in that island with two brethren and their wives, who were designed to assist in the instruction of the negroes. He immediately waited on the governor, and obtained the liberation of the missionaries; and it is pleasing to add, that Fredler himself was subsequently liberated from confinement, as no proof could be brought forward to substantiate the foul and cruel charge which was brought against him.

"Count Zinzendorf was equally surprised and gratified at the extent of the field which God had opened to the labors of the brethren; as, at this time, the negroes who regularly attended the preaching of the gospel amounted to 800. These persons assemble every evening as soon as they had finished their daily labors, and, on several occasions, the count addressed them himself.

"The mission now began to assume a very favorable aspect, and Martin and his faithful colleagues pursued their labors with unremitted assiduity: as, besides preaching on their own plantation, the proprietors of three other estates permitted them to visit their negroes, to instruct them in reading, and to explain to them the glad tidings of salvation. In writing on this subject, in 1740, Mr. Martin says 'Scarcely a day passes but some of these poor creatures call upon us, bemoaning their sin and misery, and praying, with floods of tears, for divine grace. When we walk out, we frequently observe one and another praying and crying to the Lord Jesus, to be cleansed from their sins by his precious blood. The power of the word of atonement, in convincing them of their sinful state, and in magnifying the riches of divine grace, is truly surprising.'

"It appears, from authentic documents, that in one day 40, and on another 90, negroes were admitted into the church by the solemn rite of

baptism; but, whilst the hearts of the missionaries exulted in the extension and success of their labors, their constitutions began to sink, and breaches were frequently made among them by death. In the European congregations, however, persons were always found possessing sufficient zeal for the cause of Christ, and sufficient affection for the souls of men, to induce them to supply the places of those who had entered into the rest which remaineth for the people of God.

"In 1767, the number of communicants in this island had so considerably increased, that it became necessary to administer the ordinance of the Lord's Supper not only at New Herrnhut, as had been the case hitherto, but also at Niesky, where a new and commodious church had been erected.

"In 1801, hostilities having commenced between Great Britain and Denmark, an English fleet appeared off the coast of St. Thomas, and, as resistance was impracticable against such superior force, the commandant was under the necessity of capitulating. An effusion of human blood was thus happily prevented; but the price of provisions was considerably augmented; the correspondence of the brethren with their friends in Europe was cut off; and, for a short time, even their daily meetings for religious instruction were suspended. The sovereignty of St. Thomas and the adjacent isles, however, was soon again ceded to the crown of Denmark, and no events occurred, for several years, ralative to the mission, worthy of particular notice.

"It appears that, for the last few years, this mission has been advancing. In 1825, the missionary Hope gave pleasing statements respecting the prospects in the Danish islands as to the grand object, viz. 'the blessing attending, and the fruit arising from the preaching of the gospel.' On the 12th of Feb. 1825, there was a dreadful conflagration in the town of St. Thomas; the mission house and church were spared; but many free negroes, belonging to the congregation at Niesky, lost their all. This year, missionaries were sent out, both from Europe and the United States. Mr. and Mrs. Eberman sailed from Philadelphia, in the brig Seahorse, bound to St. Thomas. At the distance of about 20 miles on this side of the Capes of Delaware, the vessel was struck by a violent squall, and instantly thrown on her side. Brother Eberman, together with other passengers, and the captain and crew, were enabled to support themselves above water by holding fast to the rigging. The helpless situation of sister Eberman prevented her, alone, from extricating herself from the baggage; which, as the cabin filled with water, was drifting about, and completely jammed her in. Providentially, she, by supporting herself on the floating trunks, was raised up into the most forward birth in the cabin; so that, although she was up to the chin in the water, room was left for respiration. Notwithstanding every exertion on the part of the captain and crew, it was impossible to come to her assistance; nor could an attempt be made to cut her out, every thing moveable having been washed overboard. But it pleased God to send help in time. About half an hour after the vessel had been struck, another outward-bound vessel approached; and, by the kind and judicious exertions of her captain, who boarded in a boat, and brought the necessary tools, a hole was cut through the side of the vessel, just above the head of sister Eberman; through this opening she was drawn out, before life had fled, after she had remained in imminent danger of death for near an hour.

"Bishop Hueffel, in his journal, seems to have been much gratified with the various settlements on this island. At New Herrnhut, he says, 'The burial ground is approached by a shady avenue of beautiful trees, and is remarkable for the tombs of a number of faithful servants and handmaids of the Lord. After public service, which was attended by a great number of hearers, I had the favor, for the first time, to baptize two converts from among the heathen: one couple were then married according to the forms of our church; and, in the evening meeting, seven persons, baptized as children, were received into the congregation.'

"In 1829, the new mission premises at Niesky were completed, and the brethren had the gratification to occupy them upon the 7th of July."

THOMAS, a station of the Am. Baptist Board for Foreign Missions among the Otawas, or Utawas Indians, on Grand r., a branch of Lake Michigan in the Michigan Territory. It is under the superintendance of Mr. Leonard Slater. From the last report presented, April, 1832, we take the following.

"The mission school at Thomas, is committed to the care of Mr. Ramsay D. Potts, and has been alternately kept on the mission premises, and at a village about one mile distant. This measure afforded accommodation to children out of the mission family, and has probably contributed to bring under instruction, some who would otherwise have grown up without it.

"Mr. Slater has devoted himself principally to evangelical labors, and no doubt with advantage to the Indians. He has acquired their language, and can address them without an interpreter. His custom is to spend a part of every week at their lodges, and press on their attention the subject of personal religion. Finding but little encouragement, the members of the mission family, early in the present year, resolved to set apart a day for fasting and special prayer. In accordance with this purpose, they met, Jan. 13th, and at the close of the day, found, to their inexpressible joy, that they had not sought the Lord in vain. A hired man, who lived in the family, was the first to discover the deep conviction of his soul, that as a sinner he was lost. After him several of the Indian children, members of the mission school, and finally one of the chiefs, became much distressed. Four only had given evidence of a hope in Christ, at the date of our last intelligence, but the prospect of a considerable work was no way diminished. This exhibition of mercy to the perishing Indians, is the more cheering, from the fact, that all previous efforts for their salvation, had proved nearly fruitless. It reflects, at the same time, great honor upon *prayer*, and teaches the absolute dependence of means on the blessing of *God*. It shows that no faithful servant of Jehovah should labor in despondency, while he executes the duties of his situation in the spirit of prayer."

THYATIRA, a town in ancient Lydia, now called *Akhissar*, in the pashalic of Saron Khan, a prince of the family of Kara Osman, who for 60 years, has reigned over this country almost with absolute authority. Immense crops of the finest cotton enrich Thyatira. The Rev. Mr. Jetter, of the *C. M. S.* who is at Smyrna, recently received a petition from Thyatira for 2 schools. We copy a translation of the letter, accompanied with some remarks of Mr. Lewis, a missionary of the London Jews' Society.

"Three hundred and fifty families dwelling in the town of Thyatira, having 250 male and 300 female children, beg that a Hellenic (Ancient Greek) School, and a school for mutual instruction, might be established among them, that both boys and girls might make progress in learning.

"The annual expenses are as follow—3000 piastres for the salary of an Ancient Greek Master; 1200 for the master of the other school; 800 for sundry expenses for the Ancient, and 500 for the Modern Greek School: together, 5500 piastres per annum, for salaries, books, &c. for these two proposed schools."

Signed by the archbishop of Ephesus, and three others; and by three of the principal inhabitants of Thyatira.

It bears date June 25th (*Old Style*), 1831.

"I would ask, is it in the Society's plan and power to extend their missionary operations beyond Smyrna and its immediate neighborhood? Have you any missionaries to spare for Asia Minor? I must say, however desirable it would be to establish schools, not only in Thyatira, but in Pergamos and other places of Asia Minor, unless a missionary could live within a short distance of them, to superintend them, we could not be sure that the money would be laid out altogether to the Society's wishes. Good schoolmasters are indeed very scarce here; for we want, not only some knowledge, but also piety, in a man to trust one or two schools to his care. I hear that the archbishop

of Ephesus is a very liberal man, and much wishes that schools might be established throughout his large Diocese."

TILLIPALLY, a parish in the district of Jaffna, Ceylon, 7 or 8 m. from Batticotta, 9 m. N. of Jaffnapatam. This station was occupied by the Rev. Messrs. Warren and Poor of the *A. B. C. F. M.* in 1816. At the present time (1832,) this station is supplied by Levi Spaulding, missionary, Mrs. Spaulding, Timothy Dwight and John Codman, teachers, Seth Payson, Azel Backus, Charles Hodge, Cyrus Kingsbury, and others, native assistants. The boarding school for boys at this station contains between 50 and 60 scholars.

TINNEVELLY, a province of Southern India, which occupies the extremities of the Carnatic, and of the whole peninsula, being separated from the province of Travancore on the west coast by the Travancore ridge of mountains, a continuation of the western Ghauts. It contains some rivers and salt marshes, separated from the sea by high sand-hills. A fall of rain is always expected late in January, which raises the rivers and replenishes the tanks. Great effects have resulted from the preaching of the gospel in this district, ever since the days of Mr. Schwartz. We here give the following general notices of a recent date. They relate to the missions generally of the *C. M. S.* in Southern India.

"*General influence of the mission on the natives.* Of what use has all preaching and teaching been hitherto? Thousands of rupees have been spent, in sending out missionaries, in establishing schools, in printing and distributing tracts and the Scriptures. What has been the effect?—Great every way. For the knowledge of the true God, of His will, and of true morality, has been diffused; whereby thousands of natives see and acknowledge the folly and vanity of idolatry; and have become, in a manner, ashamed of it. Many, indeed, remain in the profession of heathenism, particularly the rich and the wise among them, for very obvious reasons: still, their better knowledge, derived from the sacred Scriptures, is not, cannot be useless to them: it will find its way into their hearts; and gradually produce an ardent desire for deliverance from the chains of sin and bad habits, with which they find themselves more and more to be bound. Without that knowledge, how will they arrive at this glorious end? Without light, how will they know what darkness is? Knowledge of the truth is, therefore, of exceeding great importance to them. Besides, it is not without an actual improvement in their manners and conduct. As a proof, we need only state, that here, in Tinnevelly, the gentlemen in authority find those heathens, in their offices, who are acquainted with Christianity, more trust-worthy, more intelligent, and more diligent servants, than those who are not. A poor man, who cannot read, observed once to us: "Since the spread of Christianity, lying has greatly decreased among us: and what man dares tell a lie, who really believes that there is an omniscient and holy God!" Is not this a blessed effect of the extension of Christian knowledge? And is not this an object worthy of our most assiduous attention?

"*Great extent of the mission.* But the good effect of making known the gospel in this district has not stopped here: we can rejoice in still greater things. It is now nearly ten years since we arrived at Palamcottah; during which time we have endeavored, in dependence on the divine blessing, to discharge our duties towards our fellow men, by preaching, by establishing Christian schools, by preparing and circulating, in the Tamul dialect, religious tracts and the Scriptures, by forming two native seminaries, (male and female,) where, besides theology, history, and geography, the elements of astronomy, and other sciences are taught. When we came, we had no congregation, except the people of our households, with a few persons of the Tanjore mission; and no Christian schools, but six or seven heathen schools, which the philanthropic exertions of the former chaplain had left for our superintendance. And now, we have 244 villages, in each of which there is a number of Christian families, formed into 64 catechists' stations, containing, in all,

more than 2000 families, consisting of more than 7500 souls, instructed by 64 native catechist-teachers or catechists—62 Christian schools; of which 38 are taught by separate masters, and 24 by the catechists, in which 1300 children (including 112 girls) are instructed—36 native youths form a seminary, from which a number have, in the course of the last six years, been employed in the congregations and schools. There are in these 244 villages at least 150 churches or prayer-houses, of different sizes and quality—a pretty large and substantial church has been erected at Mooroogenkooritchy, near the fort of Palamcottah, our mission station—seven or eight smaller substantial chapels have been erected, or are erecting, in entirely Christian villages belonging to the mission: many of the rest are old heathen temples, converted by the people into Christian prayer-houses. We have said only 150 churches, but nearly every one of the 244 villages has a separate building for prayer and instruction.

"We need not particularise the gradual steps by which this increase of the Christian church has been brought about: they have been annually laid before the public, in the Madras Committee's reports, and in the home Society's publications. This summary statement will suffice to show the fruit of the grace of God on the people, in the course of ten years—small, indeed, when compared with the mass of the people that are still in heathenish darkness! but enough to rejoice and encourage our hearts, and to silence objections against the cause of missions. In fulfilment of the predictions of the word of God, they have literally *cast their idols to the moles and bats,* (Is. ii. 20): they have come and said, "*We will be the Lord's;*" and *subscribed with their hands unto the Lord,* desiring to be *taught in His ways, and to walk in His paths.* (Is. ii. 3. xliv. 5.)

"*Estimate of the influence of the Gospel on the native Christians.* But, are all these 2000 families true Christians? To this we do not hesitate to answer—"No; not all." They are *a mixture,* as our Saviour foretold that His church would be—The kingdom *of heaven is like unto a net, that was cast into the sea, and gathered of every kind,* (Matt. xiii. 47.) But all have renounced idolatry, and the service of devils; and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them? Is an exchange of a false, childish, impure, filthy, stupefying, degrading worship, for the reasonable, holy, enlightening, exalting, glorious worship of the true God in Christ—is an exchange of the execrable stories of wicked gods and men, inculcating and encouraging all kinds of vices, for the blessed, soul-converting, enlightening histories, and holy precepts of the Scriptures, a small thing? Will the people get better, so long as they think that their idols are gods, their lying and fighting gods worthy of imitation, and their filthy stories pleasant things? A conviction of the contrary, a renunciation of them, a desire to know the truth, a readiness to be instructed therein, are absolutely necessary to true conversion: they are, in fact, the beginning of it. When, therefore, we say that they are not yet all true Christians, we chiefly mean, that they are not yet all high in the attainment of Christian knowledge and experience. Many among them may also have embraced Christianity, in the first place, merely because their masters or friends did so; and others, because they saw the improved condition of the native Christians, and desired to be delivered from oppression and wrong. But even among them we have had many instances of their becoming, by degrees, truly enlightened and blameless characters, who would endure any thing for Christ's sake, and are an honor to the Christian church.

"*Rapid increase of congregations and schools.* That Christianity actually rises, and idolatry falls, in the estimation of all classes of the heathen in general, is evidenced, by their desire of having Christian schools established in their villages, (even Brahmins do not now hesitate doing so); by several individuals among them making, now and then, presents of lands to the mission; and by the steady increase of the congregations. It is this increase of congregations

and schools which increases our expenditure nearly every month. The present expenditure per month is—

	Rupees.
For Catechists,	350
Schoolmasters,	228
Battas of both, on their journeys, &c.	30
The Seminary, including teachers,	200
Young men preparing for the office of catechist and schoolmaster, about	33

"This is independently of the occasional assistance rendered to the people in building chapels, schools, catechists' dwellings, &c. There is also every prospect of greater increase. In fact, several congregations are not yet provided with catechists; and several applications for schools are still to be complied with."

TOBAGO, the most southern of the Caribbee Islands, and the most eastern except Barbadoes. It is 27 m. long and 8 broad; and near the N. E. extremity is little Tobago, which is 2 m. long. The climate is not so hot as might be expected from its situation so near the equator; nor is it visited by such dreadful hurricanes as frequently desolate the other islands. It is diversified with hills and vales, and equal in richness of produce to any island in these seas. In 1748 it was declared a neutral island, but in 1763 was ceded to the British. It was taken by the French in 1781, and confirmed to them in 1783. In 1793 and 1803 it was taken by the British, and ceded to them in 1814. The principal place is Scarborough. W. long. 60° 30′, N. lat. 11° 16′. The number of inhabitants is about 15,000.

About 1808, the Rev. R. Elliott, from the *L. M. S.*, commenced a mission here. A chapel was erected for his accommodation at *Scarborough*, where he had a small congregation of white and colored people. He also labored among the slaves on several estates; but as the mission was attended with much expense and little success, Mr. Elliott removed to Demarara, about 1814.

In 1816, the Rev. Messrs. Nelson and Stephenson, of the *W. M. S.*, arrived, were cordially received, and heard with attention. Soon after, in addition to preaching at *Courland* and *Scarborough*, they visited several estates with much success. Sabbath schools were also established. In 1823, there were 50 members in society.

In 1826, the state of the mission is thus reported:—"Our congregations continue generally good, both in the town and country, and are serious and attentive. In some places there is a peculiar spirit of hearing manifested. A few have been added to our society, most of whom give good evidence of a change of heart. The society in general maintain a pious, circumspect, and consistent walk and conversation; and though most are, as yet, only babes in Christ, some have attained a good degree of stability, and are our rejoicing in the Lord. Number of members—whites, 2; free colored and black persons, 57; slaves, 24. Total, 83.

Schools. "It is with regret that we review this department of our labor for the past year. At its commencement, our school at Scarborough was in a flourishing condition, but we have now to report that our numbers are reduced one half. We have, however, some hope, that on the re-appointment of 2 missionaries to this station, it will revive, and again become effective and well attended. Those children who have continued, have been attentive, and afford us encouragement.

"The negroes that we have been able to visit and instruct, are acquiring a good knowledge of the catechism; and we entertain the hope, that the truths thus learned will be productive of the happiest effects. Scholars—50 females and 25 males. Total 75."

This station has since been abandoned.

TONAWANDA, a station of the Am. Bap. Board for Foreign Missions, among the Seneca Indians in the State of New York.

The following is a report of the Executive Committee of the New York Missionary Convention on Indian reform, by their Secretary, the Rev. C. G. Carpenter.

"The native church and school at Tonawanda, are in a pleasant and

prosperous state. The lives, and with one exception the health, of the whole missionary family have been preserved. The teachers are happy in their employment. The scholars make excellent proficiency in their different branches, and in general are submissive; the present number is thirty, and there is a good prospect of considerable increase.

"The church has lately had an accession of ten, three of whom are intelligent young men, and influential in the tribe. The members appear to grow in grace and in the knowledge of Jesus Christ; they enjoy good harmony, and have formed a temperance society on the plan of entire abstinence.

"Measures are in progress to obtain good mechanics, who will feel an interest in the welfare of the station, and who will be able not only to supply the station with articles in their respective branches, but also to assist the boys in acquiring such trades as will afford them profitable and useful employment.

"The amount expended the past year is $1431 45, the largest portion of which was collected expressly for this object. Such has been the fostering care of Divine Providence over this station, as to demand profound gratitude and praise. In view of which we feel encouraged, believing there are still greater blessings in store for this benighted people."

TOKSHISH, a station of the *A. B. C. F. M.* among the Chickasaw Indians. It is near the 34th degree of N. lat. about 46 m. from Mayhew, in the Choctaw nation, 26 or 27 m. from Cotton Gin Port on the Tombeckby, and 2 m. from Monroe. It was commenced in 1825, by the missionaries of the Synod of South Carolina and Georgia. It was transferred to the *A. B. C. F. M.* in December, 1827. Rev. Thos. C. Stuart, missionary, and Mrs. Stuart, now reside at this station. About 200 usually attend meeting. The church consists of about 90 members, all of whom maintain a fair Christian character. The destitute and confused state of the Indians, occasioned by their political troubles, has interposed great obstacles in the way of the success of the mission. We give the following extract of a letter from Mr. Stuart, dated Monroe, March 23, 1832.

"The Presbytery of Tombeckby met here two weeks since. It was an interesting time. The congregations were large and very attentive. An old African man was admitted to the communion. Since the meeting we have had larger congregations than usual. I now preach three times on the Sabbath, and have good attendance each time. The members of the church, I hope, are a little waked up. These generally stand firm, with a few exceptions. At the late meeting we excommunicated one, suspended three, and restored two. We have a temperance society, which numbers between 80 and 90 members. I have sent on for the Journal of Humanity for the benefit of the neighborhood. Our school is increasing. We have also a Sabbath school. It is a subject of almost daily lamentation, that I cannot extend my labors more among the Indians. I earnestly desire to preach more to them, but cannot procure a suitable interpreter. Mr. Byington has appointed a two days' meeting here the third Sabbath in next month, after which we design taking a tour among the Indians on Tallahacchee. With regard to the present state of the Indians, I believe they are generally quiet, and are resting satisfied that the treaty will not be ratified, it being, as they understand it, a conditional one, and the conditions not having been fulfilled on the part of the United States.

"The chiefs have been making some effort, the laws of Mississippi notwithstanding, to suppress intemperance among the people. They have agreed to remove, provided a suitable country can be obtained from the Choctaws. This, they believe, cannot be done, and therefore they have strong hopes of staying where they are. These hopes, I fear, are vain."

TONGA, OR TONGATABOO, the principal of the Friendly Islands. 21° 7′ S. lat., 175° 19′ W. lon. This groupe rank nearly the first in the Archipelago in Polynesia for the industry of the inhabitants, and the degree of political order, which prevails in it. Infanticide, and several other Taheitan institutions are unknown among them. Conjugal infidelity is

the upper classes has been severely punished. The women are in a state of slavery. Tonga has a large and excellent harbor, which admits of being fortified. The *W. M. S.* have had a mission on these islands for a number of years. The following particulars were published in London in 1831. They are from a communication of Mr. Turner, one of the missionaries.

Baptism of fifteen adults in Tongataboo. "Forever praised be the Lord for this blessed day! At nine in the morning, the chapel was uncommonly full: not less than 500 persons were present: after singing and the first prayer, seven men, two of whom are CHIEFS, made a solemn and public renunciation of all the gods of Tonga, and professed their faith in the doctrines of our holy religion, after which the sacred rite of baptism was administered to them. The chapel was very full in the afternoon, when I baptized eight adult females; and three children, whose parents had been previously baptized.

"In the evening, for the first time in the Tonga language, we celebrated the Sacrament of the Lord's Supper: 26 natives partook with us of the sacred emblems of the body and blood of Christ. With what solemnity of soul did they draw near to the table of the Lord! Relative to the nature and design of the sacred ordinance we had previously instructed them; so that we were satisfied that they did not rush unthinkingly into the presence of the Lord. Many of them have very exalted views of our Lord Jesus Christ and of his atonement.

"Five of those baptized this day belong to one family: the father is a man of rank, a chief by birth: his name was Uhila, "Lightning:" he is a very wise, thoughtful, and discerning man. Previous to his receiving the gospel, he was one of the principal priests of the island, and a great polygamist; but, blessed be God! the gospel has brought him to know that he is not a GOD, but a man and a sinner: under its influence he has cast away his priesthood and his sins; yea, his right-eye sin—his NUMEROUS WIVES—save one. We have baptized him Zechariah; his wife, Elizabeth; and their little son, John."

Of the next day he says—

"Almost all Nukualofa appears moved, by the blessing of God on the labors of yesterday. Learning to read, coming to class, being baptized, and going to heaven, are now the principal subjects of conversation."

Promising state of the native converts. "Of our societies we observe, that, when proper allowance is made for their recent formation and the great ignorance and spiritual degradation in which the gospel found them, nothing but good can be said concerning them. Of course, we do not present the WHOLE of this number as spiritually-enlightened and evangelically-converted souls; but that there are such among them, we do not for a moment doubt. We can with confidence say, with regard to the greater part of them, that they have not only totally abandoned their heathenish and wicked practices, but that they are striving to become acquainted with the will of God in order that they may do it. Almost the constant language of some of them is, "Teach us what we must do—lead us in the way we must go—make known unto us the meaning of the book which Jehovah has given, that we may be wise:" and, so far as the tree may be judged by its fruits, we dare pronounce them *trees of righteousness, the planting of the Lord, that he may be glorified.*

"It is a fixed rule with us, that no adult shall be baptized who does not give proof of his sincere desire to become savingly acquainted with the religion of Jesus. None are considered by us as members who have not been baptized; and some are kept on trial, after that ordinance has been administered: these are cases, in general, affected by their matrimonial connexions. Had it not been for our exercising strict discipline, our number of baptisms and members would have been considerably more than they are. Our great desire and diligent care is, to get the people savingly converted to God.

"It is a cause of great thankfulness to us, that, as our numbers increase, the Lord is raising up pious men and women to take an active part in our classes. Our numbers have so increased, that it has become absolutely

impossible for us to meet them individually ourselves: we have, therefore, commenced introducing that part of our system which consists in selecting from among themselves the most pious and judicious, and appointing them as leaders; at the same time exercising a constant and vigilant watchfulness over THEM ourselves, and regularly meeting them once a week.

"Br. and Sr. Thomas are still with us, waiting for a favorable opportunity to go to the Habais, where the prospect seems to be increasingly good. We have heard that the King has taken some bold steps towards the destruction of their idolatrous system throughout the whole of these islands; and that the way is now perfectly open to the whole of that groupe, for the introduction of the meliorating and saving doctrines of the gospel."

TORTOLA, the principal of the Virgin Islands, in the West Indies, 12 miles long and 4 broad. It belonged to the Dutch, who built a strong fort, from which they were expelled by the British in 1666. The harbor is at the east end of the island. W. lon. 64° 50′, N. lat. 18° 25′. The number of inhabitants, in 1805, was 10,500, of whom 9000 were slaves. The population has considerably decreased.

From a late report of the *W. M. S.* we select the following paragraphs. The mission was commenced by Dr. Coke, in 1788.

"There is a net increase to the Society of 102 members, after covering the loss of 45 by removals, 36 by death, and several by backslidings; besides 75 who remain on trial. The number of marriages is 75. Some of our members have calmly sunk into the arms of death, or with holy triumph have waited their summons to their God and Saviour."

Road-town. "The wretched state of the roads has prevented the brethren from visiting the estates as formerly, yet many of the slaves in this division have received a very gracious influence from above. They have assembled together for prayer after the duties of the day were over, and *many* young and some old sinners *have* been brought to God. The *members* in town are becoming more established, and are walking in peace and love. The number in society is: 28 whites; 328 free colored and black; 832 slaves:—Total, 1188."

East-end. "A few we trust are awake to their best interests, but we should rejoice to see a deeper concern for salvation. The number in society is: free colored and black, 27; slaves, 30:—Total, 57."

West-end. "The number in society is: whites, 5; free colored and black, 52; slaves, 263:—Total, 320."

Joss Van Dyke's. "Here is a pleasing little society, whose members are uniformly devoted to God, and successfully prosecuting the great business of their salvation; happily evincing the hallowing influence of religion in consistency and purity of character. The number in society: whites, 2; free colored and black, 64; slaves, 65:—Total, 131."

Peter's-island. "The isolated situation of this society militates against their prosperity. The number is: free colored and black, 4; slaves, 7:—Total, 11."

Spanish-town. "Prior to the hurricane of 1819, a missionary resided here, but that awful visitation destroyed the chapel and dwelling-house. In 1824, subscriptions were received towards the erection of another, which were afterwards returned. The inhabitants however are not discouraged, they would gladly burn lime and furnish stones, besides doing all they could in subscriptions, and are longing indeed for measures to be adopted, that they may once more enjoy those means they have never ceased to prize. The number in society is: free colored and black, 37; slaves, 26:—Total, 63."

Anegada. "The society here is doing well. They attend to the preaching of the word, and contribute to the support of the work of God. The number is: free colored and black, 13; slaves, 6:—Total, 19."

Cane Garden-Bay. "The society here is composed of invalids, who cannot attend worship at any of our chapels. Several of these enjoy, in the decline of life, that religion which they embraced in their youth; and concerning the rest we trust they have not heard in vain. The number in society is: free colored and black,

3; slaves, 19:—Total, 22. The number in the whole is: whites, 35; free, 528; slaves, 1248:—Total, 1811."

Road-town. "Many who were once scholars in this institution are now members of society and teachers in the school. The adult school is composed chiefly of liberated Africans, who feel much pleasure in diligently improving every opportunity for acquiring the art of reading.

"The numbers are: boys, 83; girls, 106: free, 141; slaves, 48; adults, 1 man; 7 women."

East-end. "This school is in want of competent persons to teach."

West-end. "The Sunday school here has only two female teachers. Numbers: boys, 12; girls, 78; 71 of whom are slaves:—Total, 90.

"An adult school of a very interesting character has been formed during the present year; 5 who knew their letters very imperfectly when they entered the school, now read the New Testament. All take great pleasure in attending for instruction, and our hopes concerning them are very cheering. Numbers: males, 10; females, 41. Many of these are slaves."

"Total in Tortola, including 59 adults, 372."

TRANQUEBAR, a Danish settlement, in Southern Hindoostan, E. of Tanjore. The territory is of small extent. The fort is large, and filled with a population both European and native. In 1812, the pop. of Tranquebar, and its 16 villages, was as follows:—

Europeans,	487
Mixed,	370
Christian natives,	601
Mohammedans,	1,446
Hindoos,	16,775
	19,679

Since 1814, when it was restored to the Danes, it has greatly improved in commerce and population.

A mission was commenced in Tranquebar, in 1706, by Ziegenbalg and Plutcho, under the auspices of the king of Denmark. The labors of Ziegenbalg were indefatigable, and very successful. He was succeeded by Grundler, Schwartz, John, and others.

The Rev. Mr. Bärenbruck now regularly administers the word of truth. In June, 1826, he reported that the total number of children attending the schools, which are 33 in number, had been, during the preceding quarter, 1738—being an increase of 86 on former attendances; and that the number during the current quarter was 1749.

In the *Seminary* at this station there are 14 youths, of whom John Dewasagayam makes the following report in October:—

"Since our last report of the Seminarists, in October last, two of them have been promoted; one as a reader, and another as an assistant to the Seminarist schoolmaster. Both of them are very promising youths, and have hitherto given us satisfaction, by their good behaviour and strict attention to their respective duties. In the daily conduct of the former we frequently witness an ardent desire for the salvation of his fellow-creatures, and for proclaiming the love of God in giving us his only begotten Son. The latter, as well in respect of his age as his attainments, is qualified to occupy an employment as an assistant reader, at any time. The other Seminarists, who are 12 in number, having had great advantages since our settling here, under Mr. Bärenbruck's instruction, their progress has been very satisfactory."

Many pleasing circumstances have recently occurred at this station, which evince the concern of the natives for the instruction of their offspring, the desire and gratitude of the children themselves, and the disposition of the gentlemen resident in that part of the country to take a warm interest in the school establishment.

TRAVANCORE, a very populous country on the S. W. coast of Hindoostan, separated from the southern Carnatic by the Ghaut Mountains, and extending from Cape Comorin, about 150 miles, to Cochin. It is divided into 30 districts, in 2 of which only the Tamul language is well known; the Malayalim is generally spoken. It is inhabited by various religious denominations; Christians, Jews, Mohammedans, and Hindoos, worship according to their different creeds, without molestation from each other; and churches, synagogues,

godas, are interminats to the progress is thought, may be political rather than jealousy.

chiefly inhabited by , a caste next to the are the nobility of ary, and the strictest of all loos in observing the rules of ite.

The Rev. Wm. T. Ringletaube, of the *L. M. S.*, commenced his labors in South Travancore, in 1805, and continued till 1816. He was stationed at *Magilady*. He preached at several neigboring places, and occasionly in remote districts; distributing ortuguese and Tamul tracts, and superintending schools.

A view of the mission in Travancore may be obtained by reference to the following articles:—*Allepie*, *Cotym*, *Nagercoil and Quilon*.

TRICHINOPOLY, a city of Hindoostan, in the Carnatic, capital of a fertile district, which was formerly a principality. It is surrounded by a double wall, with towers and a ditch; and stands on the south side of the Cavery, which a little above divides into branches, and forms, opposite the city, the island of Seringham, on which are two magnificent pagodas. It is 27 m. W. by N. of Tanjore. E. long. 78° 50′, N. lat. 10° 50′.

Mr. Schwartz, from the *C. K. S.*, commenced a mission here in 1766. Rev. Christian Pohle succeeded him.

On Sunday, the 2d of April, 1826, the morning after his arrival at Trichinpoly, Bishop Heber preached at St. John's church (the government church, which had been consecrated by Bishop Middleton) with all his accustomed animation; and, in the evening administered confirmation to 42 candidates, and delivered his charge to them with something more than his ordinary impressiveness and affection of manner. On the following morning, at day-break, he attended divine service in the Tamul language, at the mission church in the fort, and confirmed fifteen natives, in their own tongue. He inspected the schools and the mission house, and received an address from the poor *Christians*, earnestly praying that he would send some pastor to watch over them and instruct them. He answered them with all that gentleness and kindness of manner which never failed to win every heart; and assured them that he would immediately provide for their wants.

"There is a church in the fort," says the Rev. Thos. Robinson, in 1826, capable of "containing 1500 or 2000 persons, but requiring considerable repairs; and a house for the residence of the missionary, with small school rooms for Tamul and English. The present number of the congregation is 490 persons; and it is melancholy to find this number annually decreasing, entirely from the want of a resident European missionary, and the necessary establishment of catechists and schoolmasters, for which the funds have hitherto been utterly inadequate; the whole income of the mission appears to be about 30 rupees per month. There can hardly be desired a field of greater promise than this interesting congregation. Laborers only are wanting to make it realize, to its fullest extent, the hopes of its first founder, and of its last friend, (Bishop Heber). It was his lordship's intention to place here a resident missionary, with as little delay as possible; and to make other arrangements for its future prosperity." These intentions, it appears, will not be altogether frustrated. An appeal made by Mr. Robinson to the liberality of the British inhabitants of Trichinopoly, was nobly answered on the following morning, when a meeting was convened at the church for this object.

TRINCOMALEE, the most important station on the coast of Ceylon, from the noble and commanding harbor, which it possesses, capable of affording an ample protection to an extended commerce. It is 8° 28′ N. lat. It is better situated for a marine depot than any other station in India. It has a great variety of romantic and sublime prospects. The *W. M. S.* commenced a mission here in 1821. The following is the latest intelligence.

"In the last year we have experienced not unexpectedly a little opposition from both heathens and Romanists; two or three promising boys

belonging to the former, after completing their education in those branches taught in our schools, have been removed by their parents and prevented even an attendance upon divine worship.

"A few months ago, *Salvador de Piedade* publicly announced, that all the children who attend Protestant schools will go to hell, and that the parents belonging to his community should immediately withdraw their children; he annexed a dreadful anathema upon all persons of the Roman Catholic faith, who should receive any part of the Scriptures, or Tracts of any kind, or read those in the possession of their heretical neighbors; and added that if any persons, after this protestation, should continue incorrigible, they would be excommunicated from the church, and from the kingdom of heaven also. But notwithstanding these little interruptions, our schools have prospered and still continue to prosper."

1. *English School.* "30 boys and 12 girls; the first class of the former are twice a week instructed in grammar and occasionally in geography; on Friday evenings a meeting exclusively for their spiritual improvement has been held. Mrs. G. has attended to the girls as long as her health would permit. During the last quarter, two of the elder boys have been admitted into the English class on trial."

2. *Cootookcarrahvade (Tamul school.)* "50 boys; the most interesting I ever saw. The proficiency which some of the boys have made in learning is truly gratifying, and much praise is due to the master, John, who was baptized by Brother Percival. He is a most exemplary and devoted man, both as a Christian and a schoolmaster. If I go to his school early in the morning, at noon, or in the evening, at all times he is at his post, in which he takes much delight."

3. *Peranthurro (Tamul school.)* "45 boys."

4. *Naicottanthurro.* "40 boys."

"In all the schools the Scriptures are daily read, and, with portions of the catechisms, committed to memory."

TRINIDAD, OR TRINITY, one of the Great Antilles, West Indies, situated between Tobago and the continent of S. America, from which it is separated by the gulf of Paria and two straits. The island is about 60 or 70 m. from E. to W., and nearly 50 from N. to S. The most remarkable phenomenon is a bituminous lake, situated on the western coast. Trinidad was colonized by persons from different European countries. The English obtained possession of it by the treaty of 1801. It is important on account of its fertility, its extent, and its position. A mission was commenced on this island by the *W. M. S.* in 1788. The following statements will show its present state.

"The congregations are two in number, one in *Port of Spain*, and one in the country. The former is large, and considering circumstances, it is also regular. Indeed, the serious attention generally manifested by all classes of our hearers, is a pleasing indication of a consciousness of the value of that word which is able to make them wise unto salvation. In the Society we are fully persuaded that true religion has continued gradually and steadily to increase. Many of the elder members rank with the excellent of the earth; they enjoy their Christian privileges, and seek to improve in the knowledge and practice of genuine Christianity. Some of the younger, too, are, beyond a doubt, the subjects of a work of grace, which it is our constant endeavor to cherish and mature. Over the levity and instability of several others, both old and young, it has been our painful lot to mourn, and towards such as have proved incorrigible to exercise discipline. Four of our number have been taken from the sorrows of this life to the joys of the kingdom above, leaving a satisfactory testimony, that in sickness and in death they were supported and rendered victorious through the blood of the Lamb. Seven persons connected with us have during the year removed from the colony. Thirty-five have been added to the Society, who are seeking, or have found, pardoning mercy through the mediation of the Redeemer. The progress of the work is also pleasingly indicated by satisfactory attendance on the social and private means of grace. A large pro-

portion of our members are regular communicants, and thirty-five meet in band. The number in Society is: 12 whites, 121 free colored and black, 65 slaves:—Total, 198.

"The other congregation is in the *Quarter of Arima*, upon an estate at the distance of about sixteen miles from Town, and consists of fifty or sixty slaves, adults and children. They appear to value and respect the means of instruction; but it is, perhaps, too much to suppose that they can be greatly profited, unless they are brought under our salutary discipline. In order to this a small chapel, in a central situation, is absolutely indispensable. In the same place, the slaves formerly instructed in the *Quarter of Tacariqua*, could easily be convened; and it is fully believed that a Sabbath congregation might be collected, amounting to hundreds. To this measure three respectable proprietors of estates have recently declared themselves decidedly favorable. With regard to estate preaching "down the coast," we sincerely regret that it has been entirely out of our power, but it is earnestly hoped that further assistance will be afforded us, in order that a larger portion of the benighted and destitute slave population may be brought under the awakening and transforming sound of the Gospel, and be favored with an opportunity of embracing the solid enjoyments it so liberally offers, and which are certainly provided for every child of man."

TRIPASORE, an outstation of the *L. M. S.*, in the Madras district, Southern Hindoostan.

"This outstation is frequently visited by Mr. Taylor. The congregation consists of 23 natives, 80 Europeans, and country-born adults, and 95 children. The number of communicants is at present 9. There are two schools, one for boys, containing 15 scholars, and one for girls, containing 20 scholars, making a total of 35.

"The church members are steadfast. There are two candidates for communion.

"Mr. Taylor, anxious to do something for the natives of the place, has stationed there a pious native, a member and deacon of the native church at Madras, by whose exertions good has been effected. Eleven natives, who appear to be under the influence of serious religion, are proposed for Christian fellowship. Mr. Taylor, on a late visit at this place, baptized a native female.

"This native assistant has also visited a place called Nagalapurum, a large town, 40 miles from Madras. The inhabitants heard his message gladly, and received from him 120 portions of Scripture and tracts. This visit was occasioned by an application of the headman of the place, that a school might be established in his town, and that the people might be instructed in the Christian religion.

"The labors of the native assistant *Joel*, at Neyvilley, were blessed so far as to lead two families to express a desire to become Christians. But this circumstance excited the opposition of Brahmins and others, and these people were in consequence expelled from their village. A neighboring Zemindar, however, has opened for them a place of refuge on his land, where Mr. Taylor hopes they will be settled.

"Thus it is evident, that under the Divine blessing, the general aspect of the mission at Madras is improving. Prayer-meetings have been renewed amongst missionaries of three denominations. An attention to spiritual things has been excited amongst the Indo-British population; and there is a confident waiting for the out-pouring of the Spirit on the word preached, that it may prove to multitudes a savor of life unto life."

TULBAGH, a town of Cape colony, South Africa, 75 m. N. E. of Cape Town. Rev. Arie Vos, of the *L. M. S.* missionary.

"Mr. Vos is still enabled to prosecute his interesting and important work among the thousands around him. He has four meetings every week at Tulbagh. The attendance, consisting of Hottentots and slaves, is increasing. The services comprise preaching and catechizing. Mr. Vos has a catechetical exercise with the people, on the contents of the Bible; going through the sacred volume from the beginning. There is also a prayer-meeting, twice a month, for

the spread of the Gospel; upon which occasions those who are candidates for baptism, or the Lord's Supper, are specially catechised. He has baptized one youth and three children, and there are three adult candidates for baptism. The total number baptized is ten adults, and eight children. One adult and three children have departed this life in the course of the past year.

"But Mr. Vos is principally employed in visiting the different villages and farms within a circuit of about 240 miles. He is in the habit of making two tours alternately, and visiting about 35 or 40 different places each tour, preaching to about 2000 or 3000 farmers, Hottentots, and slaves. Twice a year he visits the town of Worcester, 36 miles from Tulbagh, and during the few days he remains, each time, in that town, he preaches to the Hottentots and slaves, when about 90 attend. On these occasions he also has divine worship in the prison.

"Mr. Vos remarks, that he formerly met with much prejudice against his instructing the heathen, but that now, on the contrary, he experiences great kindness and hospitality from the farmers and others whom he visits, and whose slaves he endeavors to instruct. And we are happy to add, that the effects of his labors, in a moral and religious point of view, are stated to be obvious and encouraging. Intoxication, to which the Hottentots and slaves in that quarter were greatly addicted, has ceased to be prevalent; and it is stated to be a rare circumstance to see a person, belonging to these classes of society, in this quarter, in a state of intoxication.

"At Tulbagh, there are 10 communicants, whose consistent deportment adorns their Christian profession. The school is going on regularly, and some of the scholars make great progress in reading, &c. Their number is between 40 and 50. Forty Bibles and Testaments have been distributed among the slaves and Hottentots who can read."

TUPUAI or TUBUAI, one of the Islands of Raivaivai, situated about 500 m. southward of Tahiti.

The names of the teachers of the *L. M. S.* who labor here, are Huapania and Samuela, whom Mr. Davies found, with their wives, in good health, when he visited this place in 1826. While on the island, he preached twice to remarkably attentive and apparently intelligent congregations, and baptized 38 adults, with whose prompt and appropriate answers to the questions proposed to them on the occasion he was much gratified. He heard both of the principal chiefs, Tamatoa and Tahuhu, read in the Tahitian Gospels, and speaks highly of the manner in which they acquitted themselves.

The two native teachers have returned to Tahiti, and their place is supplied by a teacher from Waugh-Town.

TUSCARORAS, a remnant of the Six Nations of Indians residing about 4 m. from Lewistown, Niagara Co., N. Y. The New York Missionary Society commenced a mission among them in 1800. In 1821, it was transferred to the *U. F. M. S.*, and in 1826 to the *A. B. C. F. M.* John Elliot is now the missionary; Mrs. Elliot: Miss Emily Parker, teacher. In 1831, an interesting revival of religion was enjoyed at this station. Mr. Elliot thus writes, under date of Dec. 14, 1831.

"The revival commenced with power on Feb. 15th. The church then consisted of 15 members, who, with few exceptions, slumbered and slept. But the Lord did rend the heavens and came down, the mountains did flow down at his presence. The church now numbers 56 members, in good standing, 41 having been added since the 15 of May last; 38 of whom were members of the temperance society. Our church is now a temperance society in the strict sense of the term. Since the commencement of the revival there have been 14 marriages. All efforts to effect an acknowledgement of plighted faith in matrimonial engagements were useless, previous to the awakening. The reformation has had a powerful tendency to bring order out of confusion in this particular. Within the last 6 months 21 children have been baptized, and it is believed the parents of these children feel their obligations in relation to their offspring to a de-

gree hitherto unknown. They can now find time to meet and pray for their conversion to God.

"This work of grace has greatly checked and retarded the progress of intemperance out of the church as well as in it. There are now in this village but 3 or 4 habitual drunkards. We have by divine assistance given this hydra serpent, intemperance, a serious blow. But he yet lives, and has recently troubled the church. None of the 41 who have joined by recent profession have been poisoned by this monster; but 2 who had been suspended and cut off for years fell into this beastly sin a few weeks after they were restored. We hope that all the rising generation will be saved from the iron grasp of intemperance. 31 have joined the temperance society within a few months past.

"The revival has had an important bearing upon the industry of the people. The fact that they have erected and finished a school-house at their own expense is proof of this statement. A year since no man could have persuaded them to do this.

"Again, this work of God has effected much in relation to the Sabbath. Formerly great ignorance and stupidity prevailed in reference to the sanctity of the Lord's day. Some members of the church could converse upon worldly subjects, and haul in hay and grain, if there were an appearance of rain. This they have acknowledged to me and said that they had been encouraged in this work of supposed necessity. All persons in this village now rest from labor on the Sabbath; no trifling conversation is allowed by members of the church, and no visiting. The young men used to meet on Saturday to play ball; but this diversion has been entirely abandoned for more than eight months past. The same season is now consecrated to prayer, as a preparation for the duties of the Sabbath.

"The school-house built by the Indians is 24 feet by 20, well made, comfortable and convenient. It was erected without the use of ardent spirits, and entirely at their expense, except the value of 10 or 11 dollars *furnished* by the mission."

TZATZOE'S KRAAL, a station *of the L. M. S.* among the Caffres of South Africa, near the Buffalo river. The mission was commenced in 1826. John Brownlee, and G. F. Kayser, missionaries; Jan Tzatzoe, native assistant. It is sometimes called the Buffaloe River station. The directors thus speak in their last report.

"Both Mr. Brownlee and Mr. Kayser continue to visit the neighboring Kraals. The attention of the people is increasing, and the interest they take in the subjects of religion pleasing. The knowledge of the word of God is extending. Mr. Kayser has finished the translations of a small English chatechism for children, and several parts of the gospels, containing our Lord's miracles, which he intends to get printed in the form of tracts. In this work he has been assisted by Jan Tzatzoe. When he visits the Kraals, sometimes 8, 10 or 12 in a day, he reads from these translations, which the people understand. His progress in the language has now so far advanced, as to enable him to communicate with the Caffres without an interpreter. Jan Tzatzoe contiuues a valuable assistant to the mission, and a useful laborer among his countrymen.

"The children in the school go on well; all of them possess considerable acquaintance with the doctrines and precepts of Christianity.

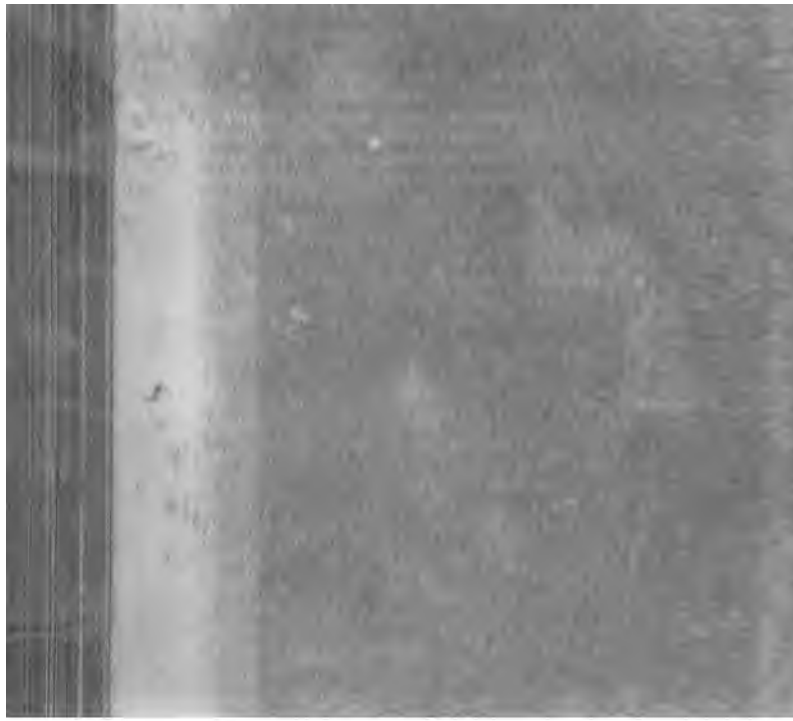
"Two Caffre Captains, Wenna and Hinza, brothers of John Tzatzoe, and two other chiefs, have, with their Kraals, removed nearer the station. The former has begun to denounce the errors of the Caffre *doctors*. The commotions which have lately taken place in this part of Africa, have brought a greater number of Caffres within the sound of the gospel. Thus there is an increasing number of hearers, affording a larger sphere for the dissemination of the gospel.

"Thirty acres of ground are cultivated, and planted with millet, maize, French-beans, pumpkins, and watermelons."

U.

UITENHAGE, an outstation of the L. M. S. near Bethelsdorp, S. Africa. Mr. Sass, on account of his ill health, has been obliged to retire to Theopo-

AN INDIAN COUNCIL AMONG THE OSAGES. [Page 396.]



lis, and this station is at present vacant. The number of Hottentots, who attend divine worship on the Sabbath is from 80 to 150. From 30 to 50 attend the schools daily. Weekly preaching is maintained in the prison. The communicants are united with the church at Bethelsdorp.

USSA, a negro village near the Danish fort, Christiansburg, Western Africa. A mission was commenced here in 1828, by the *G. M. S.* Messrs. Henckè, Kisling, Jaeger, Rûs, and De Heinee, missionaries. The missionaries, being Danes, will be able at once to preach to the negroes in a language much in use among them in that quarter.

UNION, a station of the *A. B. C. F. M.* among the Osages, W. of the river Mississippi. It is 1 m. W. of the river Neosho, 26 N. of Fort Gibson, about 150 m. N. W. of Dwight, 38 m. E. of the Western boundary of the Arkansas Territory. It falls within the territory of the Cherokees who removed W. of the Mississippi. W. F. Vaill, missionary and superintendent, Wm. B. Montgomery, missionary, Geo. L. Weed, physician and steward, Abraham Redfield, teacher and mechanic, with their wives. The following gratifying intelligence is communicated in letters from Messrs. Montgomery and Jones of the Harmony stations, bearing date from Dec. 27, 1831, to June 14, 1832. They are interspersed with remarks by the editor of the Missionary Herald.

"In the Creek country, the disposition to hear, which for some time was confined chiefly to the blacks, has been gradually spreading among the Indians. It is not, however, yet popular, or reputable for a Creek to be seen at meeting; and, therefore, such as do attend are generally found to be more or less serious. Few of them understanding English, the discourse is always on their account interpreted. Happily this is a service which occasions us no trouble here, there being half a dozen young men who are competent and who would cheerfully officiate. Most of these young men possess great readiness of speech, and are in the habit of praying in public, and of addressing the people from their own stores of thought, sometimes at great length. How deeply important that they be duly assisted in extending the knowledge of the Scriptures, and in forming their religious character. At a communion season in October, 15 persons were baptized. The church now embraces 63 members, of whom 23 are Creeks. Last spring 5 young men of nearly equal age, none of whom could speak English, or wore the American dress, presented themselves among others for examination. Seldom has there been seen in western missions a happier fulfillment of Grant's beautiful anticipation:

'Unwonted warmth the softened savage feel,
Strange chiefs admire, and turbaned warriors kneel.'

"While the Church has been gradually enlarged, we think there has been a perceptible advance in knowledge and spiritual judgment among many of the members. They profess to prize correct Scriptural instruction; and have cheerfully received Watts' Psalms and Hymns, to be substituted in room of those lighter hymns which were previously used. In one important particular they exhibit very substantial evidence of a desire to improve—a disposition to learn to read. After one of the leaders had shown that it could be accomplished without any stated instruction, numbers of them commenced with spirit, and several have already become able to read in the easier parts of the New Testament, and have evidently profited much already by their new attainment. Last summer the disposition pervaded a considerable portion of the congregation, and frequently, when time admitted, previous to the usual service, they were attended to in the manner of a Sabbath school. The example of these people presents another proof of the efficacy of the religious principle in waking up the powers of the mind, in creating a thirst for knowledge, and in producing the steadiness of application which is requisite in acquiring the art of reading. None of them would, in their circumstances, have ever thought of attempting this attainment, had they not been excited by a desire to become acquainted with the Scriptures, or, at least, carried along by the example and spirit of re-

ligious associates. In the state of feeling which at present prevails, nothing appears to be wanting but the steady exertions of a resident missionary, in order to convert this interesting congregation into a reading people."

Extracts from Letters of Mr. Jones, written at Harmony.

"Under date of Jan. 19, Mr. Jones speaks thus of the school—

"The average number of Indian scholars in the school, for the last year, was from 36 to 40. The good order which has prevailed among them, the progress they have made in their studies, and in the domestic arts and agriculture, were we to look no farther than the present, is highly flattering. In the course of the year, several gentlemen of some distinction have visited the school, and have spoken in the highest terms of commendation, both as it respects the progress the scholars have made in their studies, and their general appearance. One gentlemen, to express his good will, presented us with a bell for the benefit of the school.

"*Revival of religion at the station.* We bless God that a brighter day seems to be drawing upon us. Present appearances favor the idea, that the great Shepherd of Israel is about to take some of these tender lambs under his own charge, by gathering them into his fold. For two months past, considerable seriousness has prevailed among the youth at this station.

"After laboring ten years on this barren heath, you may well suppose that even the *prospect* of some precious fruits would have an exhilerating effect upon our spirits. To be permitted merely to break up the fallow ground, that those who come after us may not sow among thorns, is a high privilege, but to gather in the golden grain is in the highest degree encouraging.

"*June 4th.* Mr. Jones writes, that 13 were admitted to the church on the day previous, 11 by profession and 2 by letter. Two of these were Osages, two were Delawares, and two were colored persons: the rest were children of the missionaries. Most of these are members of the school, and became hopefully pious during the month of March. The missionaries indulged hopes concerning the piety of several others, while the spirit of serious inquiry was manifest in many more.

"Ten days later, Mr. Jones writes that there was a prospect of a still larger accession to the church on their next communion, than was witnessed on the 3d of June.

"Eight or ten were hopefully born into the kingdom in one week. What is rather surprizing, all except two or three of those who entertain hope, have either been or are still members of the school. This fact imparts new courage to your missionaries, and is a proof of the utility of the schools. Were you here, you might suffer a similar inconvenience to that once experienced by missionaries among the Hottentots;—you could scarcely find a place for secret devotion. Walking out morning or evening, you would hear the voice of prayer in almost every direction."

V.

VALLEY TOWNS, a station of the *A. B. B. F. M.* among the Cherokee Indians, in the S. E. part of Tennessee. It was commenced in 1818. We find the following statements, in the report of the Board for April, 1832.

"This station is on the Hiwassee river, within the limits of North Carolina, and is under the care of the Rev. Evan Jones. The report from the station a year ago was of the most animating character, and it will be perceived, by what we have to communicate, that it has lost none of its interest since. In a letter dated May 11th, Mr. Jones observes. 'I feel abased and astonished at the goodness and mercy which the Lord is manifesting to us at this place. But God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. He hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty;—that no flesh should glory in his presence.' These sayings are signally verified at this station

By the very feeblest instrumentality, the Lord is revealing the wonders of his grace. The work moves on with a steady pace. Every portion of labor which we are enabled to apply to this interesting field, surprises us by a speedy increase. Brethren John Wickliffe and Dsulawe, are becoming very useful; and considering their slender opportunities for obtaining information, they are making very encouraging improvement. I believe the Lord is deepening as well as widening his work among the Cherokees, and think the growth in grace and the knowledge of the Saviour, is as apparent among the professors, as the addition to their numbers.

"In June following, Mr. Jones adds, 'The members of the church who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place at communion season. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting for last Sabbath, and the Saturday before at Desehdee, about 18 or 20 miles from hence; situated in the beautiful valley, which gives the name of Valley Towns to this part of the nation. Our brethren erected a convenient shelter for the occasion, covered with boards and railed round, except two door-ways. They also cleared a place at the side of the Valley river, to go down to baptize, and for the congregation to view the administration of the ordinance. During the preaching, by brother John Wickliffe and myself, much sericusness prevailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled and proceeded to the river. Great solemnity prevailed among the spectators, and many appeared deeply interested, while the six candidates, three males and three females, were baptized as disciples of the Lord Jesus. The whole congregation returned to view for the first time, in this Valley, the light beaming from the emblems of the great atoning sacrifice, and chasing the darkness of unknown ages. At the conclusion of the service, I perceived many persons in the congregation greatly affected. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour. The mourning penitents were of all ages, from 8 or 9 to upwards of 80 years of age.'

"Among the subjects of this extensive work, were three of Mr. Jones' children, so that in delineating the emotions of parents, he describes his own. There seemed to be but little abatement in the spirit of conviction which prevailed until fall. From that time the correspondence has been less frequent, and no baptisms are mentioned after November, till March, when 13 full Indians were admitted to the sacred rite.

"The church embraces, in its fellowship, 102 members, 91 of whom are Cherokees.

"The converts exhibit characteristics of decided piety. Two of them, John Wickliffe and Dsulawe, have been approved as teachers, and spend much of their time in the service of the Board. Their labors, together with those of private brethren, have contributed materially to the extension of the revival.

"The boarding school is in a prosperous state, and usually contains 20 scholars."

VAN DIEMAN'S LAND, a fertile island in the Southern Ocean, separated from New Holland by Bass's Straits. It is 176 m. long and 150 m. broad. E. lon. 145°—148°, S. lat. 40° —43°. The *W. M. S.* established a mission here in 1820.

VAVOU, a group of Islands near the Friendly. W. Cross, of the *W. M. S.*, missionary.

VELLORE, a station of the *G. P. S.* belonging to the Madras mission. Peter M. Wessing, missionary. Native congregation, 80.

VEPERY, a village near Madras, Hindoostan, where the *C. K. S.* has labored since 1727, and has now two missionaries.

The ann. examination of the schools took place Dec. 24, 1825: the Tamul school had 64 boys and 47 girls; the English classes consisted of 140 boys and 77 girls. The examination afforded great satisfaction to those present.

among whom were some persons of distinction.

This mission was commenced in 1727.

"J. P. Rottler, D D., J. L. Irion, John Heavyside, Godfrey, catechist, who was lately appointed from Bishop's College. The congregations consist of 270 native Christian families, 46 Portuguese families, and 57 families of native Christians residing at St. Thomas's Mount. Divine service is performed on Sundays, Fridays, and the festivals. Baptisms 62, of which 11 were adults: communicants 436. The superintendence of the press has greatly occupied the missionaries: besides editions of the Old and New Testaments in Tamul, there were in the press or had been recently issued in that language a Church History, a Catechism on the errors of popery, a Collection of Sermons for the use of catechists, Alphabets and Lessons, with a Tamul English Reading Book, a Tamul and English Dictionary by Dr. Rottler, and another revised by Mr. Haubroe."

VERE, a station of the *B. M. S.* in Jamaica.

VINCENT, ST. one of the Caribbee Islands, lying 55 m. to the W. of Barbadoes. It is inhabited by Caribs, a warlike race of Indians, between whom and the aborigines of the larger islands there is a manifest distinction. They are conjectured to have been originally a colony from North America; their fierce manners approaching nearer to those of the original natives of that continent, than they do to that of South America, and their language also having some affinity to that spoken in Florida. St. Vincent was long a neutral island; but, at the peace of 1763, the French agreed that the right to it should be vested in the British. The latter, soon after, engaged in a war against the Caribs, on the windward side of the island, who were obliged to consent to peace, by which they ceded a large tract of land to the crown. The consequence of this was, that in 1779, they greatly contributed to the reduction of this island by the French, who, however, restored it in *1783.* St. Vincent is 14 m. long and *10 broad*; a ridge of mountains passes *along the* middle through its whole *length, the* highest of which, called Souffrier, is at the N. extremity. From this mountain, in 1812, after the lapse of near a century, proceeded a dreadful eruption, by which the island was enveloped in a chaotic gloom for 3 days, and wholly covered by showers of volcanic matter. Kingston is the capital.

Before 1793, a mission was commenced on this island, by Mr. Clark, of the *W. M. S.* From a late report we take the following sentences.

State of the Mission.—Kingston Circuit.—Kingstown. "Although the spiritual state of our societies on this island does not appear generally to have improved, nor their numbers to have been multiplied, yet we have not sustained so great a loss as we had apprehended from very frequent interruptions in consequence of sickness.

"Amidst the circumstances to which we have now referred, we regard it as no small mercy that our Society has been preserved. Of the candidates who have presented themselves, not a small proportion have confessed their sinfulness with seriousness and tears, giving satisfactory evidence of their contrition. We have not witnessed all that *intense* and lively religious feeling which has sometimes afforded us so great encouragement; but we have seen unequivocal indications of good effected among the inhabitants generally by our united ministrations. Popular iniquity appears to have become somewhat less shameless, and several respectable young colored and black persons have firmly testified their abhorrence of a prevailing sin, and in the most sacred of domestic relations, have taken an honorable stand as members of humanized society. These, as far as we have been informed, have all been members of our congregation at least, if not of our society. Several persons of considerable promise have had classes given into their charge. And we have been gratified at perceiving in the most influential members of the society, continued evidences of deep and settled piety. One of our most valuable leaders has died. She had been active and eminently useful for many years. On a Sabbath morning early, while rising to meet her class, she was suddenly

taken sick, and 'ceased at once to work and live.'

Chateau Bellair,—"is a place of great importance, and demands assiduous attention. Some have been expelled, but the society generally appears to be growing in grace, and in the knowledge and love of God, while several backsliders have returned, on apparently sincere repentance. About three miles to the leeward of Chateau Bellair is a settlement of *Caribs*, which we have occasionally visited. They receive us as the servants of the most high God, nor ever suffer us to leave them without demonstrations of affectionate regard, and invitations to return. We have offered them some materials, and they have volunteered their labor for the erection of a small chapel, where we may meet them as opportunity permits, to instruct them in the doctrines of Christianity, and where we hope the Father of spirits will bestow his richest benediction on these returning heathens.

"Numbers in society: 12 white; 231 free colored and black; 1672 slaves. Total, 1915.

Biabou Circuit. "Two causes of the instability and low religious character of the members of this circuit we particularly notice: the almost total want of acknowledgment of any obligation to abstain from profane works on the Sabbath day or to keep it holy; and the too general neglect of that sacred ordinance, the Lord's supper. Plain explanations of this sacrament have, however, been given them, and they have been earnestly exhorted by us to make themselves acquainted with its nature and obligations, and so draw nigh to the table of the Lord. On the whole, we remark, that we have set ourselves, we trust with all sincerity, to improve the religious character of this society, by a justly rigorous discipline, plain and earnest preaching, and frequent catechizing.

Kingstown. "Although our school has not been in so prosperous a state as we could wish during the past year, yet we are encouraged with the delightful prospect with which the present opens. Several of the girls and boys of the Bible class have been promoted to be assistant teachers, and have filled that office with satisfaction. Many of the elder girls have been obliged to leave the school. Some have left us to go to the Roman Catholic school, but are returning to us again. The adult class of females is but small. The public examination took place on new year's day, in the presence of a large congregation, when the children went through their exercises with great satisfaction, and were rewarded with books, &c. Number of male scholars is, 48 free; 89 slaves:—total, 137. Females, 102 free; 98 slaves:—total, 200. Total in the island, 337."

VIZAGAPATAM, a district and a town, on the Orissa coast, in the province of the Northern Circars, Hindoostan. The city is 483 m. N. E. of Madras, and 557 S. W. of Calcutta. A mission was commenced in this place in 1805 by the *L. M. S.* The Directors thus speak in their late report.

"Mr. James Gordon, who, according to the last report, acted as Mr. Dawson's assistant in the school department at this station, is at present at Madras, under a course of education for missionary service.

"*Native services*—continue as stated in the last report. Since the beginning of the year 1830, six members have been added to the church, of whom two are natives, and one Indo-Briton, and there are many candidates for admission. Some young men (natives,) who for years received Christian instruction, perceive the folly of idolatry, and the excellence of the religion of the Bible, which they manifest an earnest desire to understand.

"*English services.* The attendance on the English Sabbath evening service has increased to from 50 to 70 persons. By particular request of the commanding officer, Mr. Dawson has for some time, while the station was destitute of a chaplain, had an extra service on the Sabbath, in the Fort, on which, at times, 300 persons of various nations and tongues have attended.

"*Church.* The church, which at the close of 1829, consisted of 4 persons only, as has been already intimated, had an accession of 7 members, during the past year. There are also 8 candidates for communion. In this church Europeans, Indo-Britons, and

natives are united in harmony and affection, and it is hoped are one in Christ Jesus.

"*Schools.* These are 12 in number, (five of which are entirely supported by the society,) and are in general going on well. In most of them the attendance is good.

"The twelfth school was begun by Mrs. Gordon while at the station. She continues to defray the expenses thereof.

"Some of the teachers in the schools manifest considerable knowledge of Christianity, and are exemplary in their conduct. They are diligent, and feel interested in their work.

"*The Sunday school* is attended by 90 scholars, of different castes. Mr. Dawson expounds alternately from the Old and New Testament to them.

"Mrs. Dawson's daughter, a young female friend, and Mr. Dawson's son, William, are engaged; the former as Mrs. Dawson's assistant in the girls' school; and the latter in daily visiting the schools both in town and country. Mr. Dawson's eldest son, who is sufficiently acquainted with Teloogoo, acts as his father's assistant in examining the schools. The members of the church have formed themselves into a society for supporting the native schools, by monthly contributions, and there is reason to hope, that this endeavor to do good will, in process of time, become more efficient.

"*Distribution of Scriptures, &c.* The Madras Auxiliary Bible Society has granted to Mr. Dawson, 100 copies of the epistles of the new edition of the Teloogoo Testament; and the Religious Tract Society at Madras had provided him with 1000 Teloogoo tracts. Of these Scriptures and tracts he has put in circulation many hundreds among the people, and they have been conveyed in almost every direction. In these labors, Mr. Dawson is encouraged by many instances of special inquiry for books, and of their great usefulness in leading their readers to further inquiry after the truth."

VOSSANIE'S TRIBE, a station of the *U. B. S.* in South Africa, commenced in 1830, Richard Haddy, missionary. Sunday scholars, 65. The Sunday congregations have become large, and a very marked change for the better has taken place.

W.

WAGENMAKER VALLEY, a station of the French Protestant Missionary Society, in South Africa, commenced in 1830. Isaac Bisseux, missionary. The Sabbath congregations are usually 200. An increasing interest in the word is apparent among the people. Scholars, 25 to 30. One young female slave gives evidence of real conversion to God. Four meetings are held weekly for the slaves in the chapel, and others in private houses.

WAIAKEA, a station of the *A. B. C. F. M.* on Hawaii. It is on the N. E. side of the island. Joseph Goodrich, missionary; Mrs. Goodrich. The following extract from the journal of Mr. Goodrich describes a revival of religion which took place in 1829 and 1830.

"About a year has now elapsed since the attention to religion commenced here; and the spirit of inquiry has extended more than sixty miles. Very many natives have left their lands, and come and asked permission to settle where they can enjoy religious instruction. Four head men, residing from six to eighteen miles distant, have come and settled down near us in order to partake in the worship of the Sabbath and enjoy other sanctuary privileges. Many say that they have obtained joyful hearts, so much so that they cannot sleep at night. One and another come to us with the inquiry, Is it right to weep and shed tears? Sometimes, say they, our tears run down our cheeks while thinking of God's goodness; sometimes at home, at other times by the way, and when in the house of prayer, and also in private devotion. They inquire, What can be the meaning of the tears running so freely? Can it be right to weep so much? They freely own, that Paul's description of the vices of the heathen, in the first chapter of Romans, is a correct delineation of their character, and say, How could he have known it so well? Our house has been thronged from morning till night, and from night till

morning. We have frequently been called up at midnight to converse with those who are anxious, and then again at daylight; so that we have little or no time of our own.

"Our labors are numerous and much varied. We have public worship twice on the Sabbath. Mrs. G. has a large Sabbath school between meetings, and also a Bible class in the afternoon, and she also meets a praying circle of females in the evening, and a school likewise in the week of about 30 scholars. The above, and the continued calls of the natives, occupy most of our time. Monday from two o'clock, P. M. till nine in the evening, our house is thronged with natives who attend our meeting for religious inquiry. Wednesday afternoon we have a public lecture."

WAILUKU, a branch station of the *A. B. C. F. M.* on the island Maui, one of the Sandwich Islands. Its advantages are thus described, in Nov. 1831.

"During the past year there has been preaching there eighteen Sabbaths. According to our plan there should be preaching half the time. Various obstacles, however, have hitherto, and will doubtless continue to interrupt that regular system which we wish to pursue. Sometimes the weather prevents us; sometimes the people are away on business for the chiefs; and sometimes we are called by other duties to other places. The longer we continue our labors at Wailuku, the more our interest in the place increases. It is of greater importance as a missionary station than the one at Lahaina, except that from Lahaina we can have easier intercourse with the other islands, and thus exert a greater general influence than at Wailuku. But our local influence would be far greater at the latter place. The same amount of missionary labor, produces much greater effects there than at Lahaina; and in case it were occupied as a permanent missionary station, the princess and probably other chiefs would immediately take up their residence there.

"Had we not already laid out expense in buildings at Lahaina, it is questionable whether Wailuku would not be the place for the permanent missionary station of this island. The easy access to the eastern peninsula of this island, would nearly balance the advantage which Lahaina enjoys for intercourse, with the neighboring islands.

"The congregations there on the Sabbath have much increased. The common number which regularly attends meeting there is 3,700, and often more.

"We have already taken steps for the organization of a church there. Eight persons from that place are now members of the church in Lahaina. On the 15th of October last, the sacrament of the Lord's supper was administered there, and 22 were propounded as candidates to be united with a new church, which will probably be organized in January. The church will therefore consist of 30 members at its first establishment.

"Auwae, the head man, is now collecting materials for a good stone and lime meeting-house. The stones are already hewn, the lime is burnt, and the timber for the roof is on the ground, and he will commence the building in a few weeks. The people often ask with weeping eyes, "Who is to preach in it?" This is a question which we cannot answer.

"Mr. Andrews is appointed, by the mission, to the exclusive business of teaching the high school, on the hill back of Lahaina He, therefore, is no longer able to assist in supporting that station. Those who are acquainted with the laborious duties of the station at Lahaina, do not think that one man can possibly perform them, and at the same time make frequent visits to Wailuku. Mr. Richards, however, will continue the present system for a season, in the hope that Providence will eventually provide other aid.

"In addition to the labors which we have bestowed on Wailuku, we have preached at other places nearer by, where congregations of from 1500 to 2500 are usually collected."

WAIMEA, a station of the same society on the island Hawaii. Samuel Ruggles, missionary; Mrs. Ruggles.

WAIMEA is also the name of another station of the same Board, on the island Tauai. It is on the south-

ern side of the island. The mission was commenced in 1820. Samuel Whitney and Peter J. Gulick, missionaries, and their wives. For further particulars in regard to the last two named stations, see *Sandwich Islands*.

WASHINGTON ISLANDS, OR NORTHERN MARQUESAS. They are 3 in number, lying between 8 and 10 degrees of south latitude, and about 15 degrees E. of the meridian of the Sandwich Islands. The pop. is estimated at 50,000.

"One of the missionaries, who sailed for the Sandwich Islands in December, was conditionally instructed to proceed to these islands; and one, or more, of a company of missionaries soon to embark for the Pacific, will probably receive the same destination.

"The name of these islands, their having been discovered by one of our own countrymen, the frequent intercourse of the inhabitants with Americans, and their superior mental capacity to the common average of intellect in that part of the world, and the commanding situation of the group with respect to some of the great commercial routes in that ocean, —are all circumstances favorable to the speedy commencement of a mission there."

WAUGH-TOWN, a station of the *L. M. S.* on Tahiti, one of the Georgian Islands. C. Wilson, missionary. From the report of 1831, we take the following paragraphs.

"In the report of this station, Mr. Wilson, after referring to the general lukewarmness of the people, the injurious effects of heresy, and of the importation of ardent spirits by foreign traders, mentions the observance of a day of fasting and solemn prayer, by all the missionaries, for the revival of the work of God among the people, which it was hoped would be followed by a more abundant measure of divine benediction. The usual duties of the station are continued through the week. The attendance of the adult school is regular; at the children's less so than in some former years. On account of the heresies of two individuals in Tahiti, who pretended to be inspired by the Spirit of God, and empowered to work miracles, and declared there was "no sin here nor punishment hereafter," several persons were seduced from the purity and soundness of the faith, and were removed from Christian fellowship; these have since confessed their sin and professed repentance. Two have been re-united to the church, and others are waiting for admission. The generality of the people attend the means of religious instruction, and 'while some have turned back, others are coming forward desiring their names to be enrolled amongst the followers of the Lamb.'"

WELLINGTON, a town of liberated negroes in the colony of Sierra Leone, Western Africa.. [See *Sierra Leone*.]

WESLEYVILLE, a station of the *W. M.* in South Africa, 10 or 12 miles from the mouth of the Kalumna: in Pato's tribe: 1823—S. Young. The congregations continue large: many persons are obliged to remain outside: a new stone chapel is in progress. 'Notwithstanding,' Mr. Young writes, "the great distress of the people, arising from a want of provisions and the political agitations with which they have been disturbed, yet we have had several gracious manifestations of the influence of the Holy Spirit, by which the stout-hearted sinner has been humbled and the Saviour exalted. The congregations to which we preach in various parts of the tribe are increasingly encouraging." Five members have left the station: some of them, there is reason to fear, from a loss of religion. Scholars: boys 26, girls 34, adults 4; being a decrease, in consequence of the removal of several large families from the vicinity: the schools, however, go on well.

WHANGAROOA, a town of New Zealand, on the E. coast, S. of the Bay of Islands. Here the Wesleyan mission was commenced in June, 1823. It was established in a beautiful and fertile valley, now denominated Wesleydale, and situate about 7 m. from the mouth of a river, which empties itself into the harbor of Whangarooa, and about 20 W. from Kiddee Kiddee, the nearest settlement of the *C. M. S.* in the Bay of Islands. A substantial and commodious dwelling-house, together with a barn, carpenter's shop, and various other outbuildings, had been erected. An

excellent and productive garden had been formed; which, with a plat, cultivated for wheat, comprised about 4 acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English civilization in the midst of a barbarous people.

The natives who resided in the valley amounted to near 200, and were called the Ngatehuru tribe: they were headed by several chiefs, of whom the principal was Tepui. At a distance of 5 miles dwelt another tribe, called the Ngatepo; which contained 600 or 700 souls. To these two tribes the missionaries directed their labors. Having made some proficiency in the language, they regularly employed the Sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian instruction. A school was also established, which was attended daily by about 20 youths: 8 of these had learned to read and write their vernacular tongue; and on their minds, as well as on the minds of many of the adult population, the truths of God have been assiduously inculcated, and, in some cases, received with much apparent interest.

"We began," say the missionaries, referring to these results, "to be greatly encouraged in our work; a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted."

Shunghee, it appears, had been driven almost to a state of desperation by a variety of circumstances, and he resolved to abandon the spot which had been the scene of them, and where he was perpetually reminded of their occurrence. Thus chafed and irritated, however, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. In Jan. 1827, some men of his tribe came to the station, saying, *on their business* being asked—"We are come to take away your things, and burn down your premises; for your place is deserted, and you are a broken people." The work of plunder and of spoliation soon commenced, and was carried on by an increase of numbers; until the missionaries, who had resolved not to leave, but at the last extremity, took their departure, and with heavy hearts directed their course towards Kiddee Kiddee, the nearest station belonging to the Church mission; where, after excessive toils and appalling dangers, they at length found a friendly asylum. They subsequently learnt, that on the arrival at the mission settlement, of the Shukeangha party, whom they had actually met to their great alarm when fleeing to Kiddee Kiddee, that they had driven away the first plunderers who belonged to Shunghee's party, and who were able to carry off only the more portable part of the booty; and that they had seized the remainder themselves; that they had returned to Shukeangha the following morning, loaded with the spoils; that the mission premises, together with about 100 bushels of wheat in the straw, which had just been deposited in the barn, were completely burnt to ashes; that the cattle, of which there were but eight head, the goats, poultry, &c. were all killed; that the heads and feet, and other parts of the stock, were lying strewed about upon the ground, mixed with other articles which the robbers did not think worth their while to carry away; that, not content with what they found above ground, these barbarians had dug up the body of Mr. Turner's child, which had been interred a few months before, merely for the sake of the blanket, in which they supposed it was enveloped; and that they had left the corpse of the tender babe to moulder on the surface of the earth,—a monument of their relentless cruelty. "These men also informed us," say the missionaries, "that Shunghee was not dead, but that he had been shot through the body; that the ball, having broken his collar bone, and passed in an oblique direction through the right breast, had come out a little below the shoulder blade, close to the spine; and that after his return from pursuing the Ngatepo, his principal wife,

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the atrocious injuries which he
flicted upon them. This even-
letter was received by the Rev.
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New Zealand Company's ship, the
anna, then lying at Shukeangha,
which the captain very kindly ex-
ssed the deep concern that he felt
hearing of our disasters, and gen-
ously offered to accommodate us
rith a passage to Sydney, and to ren-
der us any other assistance that lay in his power; such kindness, manifested by a stranger, under circumstances so peculiarly trying as ours were, excited in our bosoms the liveliest emotions of gratitude and respect."

"The church missionaries considered their situation in New Zealand as so precarious that they shipped about 20 tons of goods on board the Sisters, to be conveyed to Sydney; and, of the rest, what was of any value, and not required for immediate use, they either buried under ground, or deposited on board a vessel in the harbor. They adopted these precautionary measures, to secure what might be requisite for their voyage: deeming it not improbable that they should be compelled to flee to Port Jackson; and fearing that, if the natives should suddenly come upon them, they would, like us, be stripped of every thing."

"On Wednesday, the 24th, a letter was received from Mr. Clark, of Kiddee Kiddee, stating, that some messengers, who had been sent to Shunghee, had brought intelligence of his being likely to recover, and of his having almost utterly destroyed the Caitangata tribe, who resided on the western side of Whangarooa harbor; their statement was, that only 10 of the unhappy tribe were supposed to have escaped; that old Matapo, the chief, who was the principal actor in plundering the brig, Mercury, was among the slain; that Shunghee's advice to the missionaries at Kiddee Kiddee was, to remain on their station while he lives, but to flee to their own country as soon as he dies; that the contest in that quarter had been brought to a close; and that the natives were dispersing to their respective places of abode. The head of Matapo was, a few days afterwards, exhibited on a pole at the Bay of Islands, as a trophy of Shunghee's success.

"When we left New Zealand, which was on the 28th of January, a very large party, led by the Chief Tarria, was lying in Kororadika Bay, which is on the E. side of the Bay of Islands. This was so formidable a body, that when they were making toward the Sisters, Captain Duke thought it expedient to fire two 6 pounders over their heads, to deter them from approaching. Their real views were not known; but their leader, Tarria, is one of those chiefs who had threatened the Pyhea tribe; considerable alarm was, therefore, felt in that quarter.

"We forbear to express our opinion as to what may be the result of this tumultuous state of things; tho' we cannot but fear that the immediate consequences will be disastrous. However, we beg it to be distinctly understood, that our mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the difficulties which at present obstruct its progress, we are convinced that it may yet be prosecuted with rational hope of extensive and lasting usefulness."

Mr. Marsden writes on the 7th of March, 1827, that he was on the point of sailing from port Jackson, in H. M. S. Rainbow, on a visit to New Zealand; in order to render advice and assistance in the critical state of affairs. [See *New Zealand*.]

WILKS' HARBOR, a mission station of the *L. M. S.*, on the N. E. side of the island of Taiiti.

Mr. Pritchard has recently commenced preaching in Tahitian. The congregation, on the Sabbath, is large. The several week-day meetings are also, in general, well attended. The English service, for the benefit of the seamen belonging to ships in the harbor, is continued, and the congregation which assembles on those occasions is usually considerable. A new and commodious chapel, with extensive galleries, erected at this station, was opened for public worship on the 28th of December, 1826.

The attendance of the children at the school is, unhappily, very irregular. Mr. Pritchard has commenced an *English and Tahitian Dictionary*, which he hopes will afford considerable facilities for the acquisition of the latter language. The natives, besides completing the chapel, have built a good dwelling house for the missionary.

The number baptized, from Nov. 1825, the time of Mr. Pritchard's settlement here, up to May, 1826, was 74. The members of the church amounted, at the latter period, to 238. Of the baptized, many are desirous of entering into church fellowship.

The following particulars we take from a late report of the *L. M. S.*

"The increase of traffic at this station, and the accumulation of property by the people, favor their advancement in civilization, and more enlarged acquaintance with mankind, but it exposes them to peculiar temptations, and much distress. Notwithstanding these circumstance, the schools continue to prosper. Three of the senior boys and an equal number of young females, have been united to the church. The attendance on public worship is undiminished. Ten persons have been added to the number in Christian communion; but on account of their intemperance, occasioned by the inordinate use of ardent spirits brought by traders, 36 have been excluded. In order to afford more convenient accommodation to foreign visiters, a small chapel was erecting for English worship, and Mr. Pritchard continued to preach in English to the seamen resorting to the harbor. In the last report it was mentioned that Mr. Pritchard had proposed an institution for the education of native teachers. This has since been established, and the missionaries anticipate very favorable results from the advantages its members will receive. The institution was commenced with five individuals, of which number one was expelled for intemperance. When the last accounts were sent away, the number of students was ten, and two more were expected. Two had died, and one had been sent to Tubuai."

WILLSTOWN, a station of the *A. B. C. F. M.*, among the Cherokee Indians, in the chartered limits of Alabama, in Will's Valley, about 10 m. from the Western line of Georgia, and 40 m. S. of the Tennessee r. It was commenced in 1823. William Chamberlin is now (1832) missionary, Sylvester Ellis, farmer, with their wives. Mrs. Hoyt, widow of the Rev. Asa Hoyt, John Huss, native preacher. The school is in a flourishing state.

Y.

YOK-NOK-CHA-YA, a station of the *A. B. C. F. M.* among the Choctaw Indians. Rev. Cyrus Byington, missionary. Mrs. Byrington, Misses Anna Burnham and Mary Foster, teachers. The communicants belong to the Mayhew church. The number of scholars is 28.

Z.

ZAK RIVER, 4 or 500 miles N. E. of Cape Town, South Africa, on which a station was formed by the *L. M. S.*

In May, 1799, Mr. Kitcherer and his colleague, Mr. Edwards, left Cape Town, and arrived on the 6th of August, at a spot near the Zak r., where they agreed to take up their abode. The circumjacent country was barren and thinly inhabited, but the place at which they felt inclined to settle was evidently adapted for cultivation, and was contiguous to two fine springs of water. Here, therefore, they began to prepare a plot of ground for a garden, and to erect a hut of reeds, no timber being within their reach. To this humble settlement they gave the name of Happy

Prospect Fountain, and solemnly devoted both the place and themselves to the service of the Lord.

Of the natives among whom the brethren were now to labor, Mr. Kitcherer observes—"They have no idea of a Supreme Being, and, consequently, they practice no kind of worship. They have a superstitious reverence, however, for an insect known by the name of the creeping leaf, a sight of which they consider as an indication of something fortunate, and to kill it they suppose will bring a curse upon the perpetrator. They have, also, some notion of an evil spirit, which occasions diseases and other mischief; and to counteract his evil purposes, a certain description of men are appointed to blow with a humming noise over the sick, for hours together.

"Their mode of life is extremely wretched and disgusting. Utter strangers to cleanliness, they never wash their flesh, but suffer the dirt to accumulate, till, in some instances, it literally hangs from their elbows. They delight, however, in smearing their bodies with the fat of animals, mingled with a powder which gives them a shining appearance. They form their huts by digging a hole about 3 feet deep, and then thatching it over with reeds, which are not, however, impervious to the rain. Here they lie close to each other, like pigs in a sty; and they are so extremely indolent, that they will remain for days together without food, rather than take the pains to procure it. When constrained, by extreme hunger, to go out in quest of provisions, they evince much dexterity in destroying the various animals with which their country abounds; or, if they do not happen to procure any of these, they make a shift to live upon snakes, mice, and almost any thing they can find. There are, also, some productions of the earth, of the bulbous kind, which they occasionally eat, particularly the *cameron*, which is as large as a child's head, and the *baroo*, about the size of an apple. There are, likewise, some little berries, which are edible, and which the women go *out to gather*; but the men are too *idle to do* this.

"The men have several wives, but conjugal affection is little known, and they are total strangers to domestic happiness. They take little care of their children, and when they correct them, they almost kill them by severity. In fact, they will destroy their offspring on a variety of occasions, as when they are in want of food, or obliged to flee from the farmers, or when an infant happens to be ill-shaped, or when the father has forsaken the mother. In any of these cases they will strangle them, smother them, bury them alive, or cast them away in the desert. There are even instances of parents throwing their tender offspring to the hungry lion, which stands roaring before their cavern, refusing to depart till some peace-offering be given to him. In general, the children cease to be the object of maternal care as soon as they are able to crawl in the field. They go out every morning; and, when they return in the evening, a little milk, or a piece of meat, and an old sheep's skin to lie upon, are all they have to expect. In some few instances, however, a spark of natural affection is to be met with, which places its possessor on a level with the brute creation.

"The Bushmen frequently *forsake* their aged relations, when removing from place to place, for the sake of hunting. In this case, they leave the old person with a piece of meat, and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor devoted creatures must perish by hunger, or become a prey to wild beasts."

Soon after their arrival at Zak r., the missionaries were visited by a party of about 30 Bushmen, who were anxious to understand the object of their settlement. At first, however, they were extremely shy; and in consequence of some base slanders, which had been propagated among them, they were induced to fear that the brethren had some design against their liberty or their lives. As a proof of their mistrust, it is stated, that on a certain occasion, Mr. Kitcherer, hoping to conciliate the affections of these wild Hottentots, invited a number of them to partake of a little repast which he had provided. Having cut up a large cake, he presented a piece to each of the

Bushmen, but not an individual ventured to taste it. On perceiving this, and guessing that they were apprehensive of poison, the missionary took a slice of the cake himself, and ate it before them. He then stated, that he had called them together to assure them of his friendship, and to inform them that, as they were all invited to eat of one cake, there was one Saviour, called the bread of life, of whom Hottentots, as well as others, might freely partake, in order to obtain eternal life. This explanation removed every evil surmise, and Mr. Kitcherer's token of love was received by every individual with evident satisfaction.

From this time the number of Bushmen who visited the missionaries increased considerably; and Mr. Kitcherer observes, that he felt inexpressible pleasure whilst attempting to explain to these poor and perishing creatures the infinite grace of the Lord Jesus; so that though he began his work with a heavy heart, he frequently concluded it with joy and exultation. When the Bushmen were first told of a God, and of the resurrection of the dead, they knew not how to express their astonishment in terms sufficiently strong, that they should have remained such a length of time without one idea of the Creator and Preserver of all things. Some of the people now began to pray with apparent earnestness, and with the most affecting simplicity, "O Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers, and the bushes; therefore thou hast the power of changing my heart: O, be pleased to make it entirely new!" Some of them assert, that the sorrow which they felt on account of their sins prevented them from sleeping at night, and constrained them to rise and pour out their souls in supplication before the Lord; and they declared that even in their hunting expeditions they sometimes felt an irresistible impulse to prostrate themselves before the throne of grace, and to pray for a renewed heart. Some of them, indeed, seem to have had interested views in their professions, and to have displayed, as Mr. Kitcherer expresses it, "much pharisaical ostentation;" but there were some others, whose language was evidently that of Christian experience, and who manifested, by their conduct and conversation, that they had become the subjects of a divine change.

Soon after this occurrence, Mr. Kitcherer was invited to become the minister of the Paarl, a rich village near the Cape, with a handsome church. After mature deliberation and earnest prayer, however, he was led to consider this as a temptation to divert him from his attention to the heathen, rather than a providential call to a station of greater usefulness. And from this time his labors among the Bushmen were crowned with such remarkable success, that he observes, "Many persons, whose hearts had been harder than the rocks among which they lived, began to inquire what they must do to be saved; and it frequently happened that the hills literally resounded with their loud complaints."

Mr. Kitcherer had for some time entertained the thoughts of visiting Europe, partly with a view to the settlement of some domestic concerns, and also with the design of consulting the directors of the *L. M. S.* on the best measures to be adopted in future. Accordingly, on the 17th of January, 1803, he took leave of his congregation, with an assurance that he would endeavor to return in about 12 months. The scene exhibited on this occasion was deeply affecting; some of the people expressed an apprehension that it was on account of their guilt, and because they had not sufficiently prized the gospel, that their beloved minister was now to be removed from them; others, eagerly grasping his hands and weeping bitterly, declared they found it impossible to consent to his departure; and those who were in some degree enabled to restrain the external marks of their grief, declared that they should unremittingly pray for his speedy return, under a conviction that they should never survive the total loss of such a friend and pastor.

One of the male Hottentots, named John, and 2 females, called Mary and Martha, were permitted to accompany their instructor to Europe; and on their arrival in England, they afforded high gratification to the friends

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day, to-day, and for ever. The more we do for others, the more we shall be blessed,—the more we shall have for our own soul. I thank every individual that do something for missionary work or that pray for it. I thank people who help; but must say, same time, Lord bring Hottentot here to show, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the gospel. As Lord Jesus so good, wear crown of prickles for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory. O when you know in what situation Hottentot were, then you will have more compassion for them; and when you see wherefore God give such great plenty here, that you might give to other poor creature—help and assist them. I thank English nation, that sent missionary to us; but pray they may neglect, but go on: because Lord open door, and so many thousands know not Lord Jesus. We pray for them, and do all we can to help Missionary Society, and we shall see the *Lord will* bless it. I go to far land, and shall never see this people no more in this world; so people of God, farewell. I shall meet you again before the throne of glory. And people that know not God, I admonish them to come to Jesus; then we shall all meet at right hand of God. Last thing I say—*O pray for poor heathen.*"

Mr. Kitcherer now paid a visit to his friends in Holland, where he was detained a considerable time. On the 21st of October, 1804, however, he sailed from the Texel with the Hottentot converts and some new missionaries, and arrived at the Cape of Good Hope on the 19th of January, 1805.

On his return to Zak river, Mr. K. found his congregation in a very dejected and wretched situation, in consequence of a long continued drought, and the robberies committed by the Bushmen. "Many of the people," says Mr. K., "had been already compelled to take refuge in another place, and the remainder seemed ready to perish for want of every necessary of life. We used our utmost endeavors to keep our dear congregation together, on a spot which had been formerly so much blessed, but all our efforts were in vain, and our prospects became darker and darker; so that neither cattle nor corn could be procured at any price, and it was impracticable to send to a distance for provisions, on account of the plundering Bushmen, who had already murdered 2 of our baptized Hottentots."

Whilst the concerns of the settlement were in this situation, Mr. K. was providentially appointed to the living of Graaf Reynet, which he accepted on condition of his being still considered as a missionary of the London Society; and thither he was followed by the greater part of his congregation, who either took up their abode in the village, or were placed with different families in the vicinity, as servants or laborers; so that they were gradually inured to habits of industry, whilst they retained the important privilege of still hearing the gospel from the lips of their beloved pastor.

ZANTE, the largest of the Ionian Islands, after Corfu and Cephalonia,

It is about 12 miles from Cephalonia, it is 24 miles in length, and 19 in breadth, and is inhabited by 40,000 Greeks. They retain, in a considerable degree, the manners and customs of their illustrious progenitors.

The *W. M. S.* maintain a mission on this island. W. O. Croggon, the missionary, has been unwearied in the prosecution of his work. He has qualified a number of youth for the responsible situation of teachers.

APPENDIX.

OF THE FOLLOWING STATIONS, NO NOTICE WAS TAKEN IN THE APPROPRIATE PLACES.

AKYAB, an outstation of the Serampore Baptists, near Arracan, and about 450 m. S. S. E. of Serampore. It is an island in the Arracan R. Mr. J. C. Fink resides here with one native assistant.

BALFOUR, a station of the Glasgow Missionary Society, in South Africa, among the Caffres. It is on the banks of the Queona R.

BORONGUR, an outstation of Calcutta, belonging to the *B. M. S.* where the Rev. G. Pearce holds regular services.

BOUDINOT, a station of the *A. B. C. F. M.*, among the Osage Indians, 90 m. N. of Union (which see), Nathaniel B. Dodge, missionary, Mrs. Dodge. A few Osages have expressed a desire to settle near Boudinot, and to become cultivators of the soil.

CARNARD, a station under the care of the Canada Conference Missionary Society, established in 1823. Number of members 18.

CREEKS. The mission of the *A. B. B. F. M.* is thus noticed.

"For the last year, Mr. John Davis, a native Creek, has devoted himself to labors for the benefit of his countrymen west of the Mississippi, under the patronage of the Board. He was among the converts during the ministry of Rev. Lee Compere, at Withington, and commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, and has continued to give evidence, that he is actuated by the genuine spirit of missions, which is no other than the spirit of the Gospel. He preaches at four different places at stated times—visits and converses with the Indians at their homes, and three days in a week teaches a school for the benefit of children. No doubt can exist, that this system, faithfully pursued, will be productive of much good. Whenever the Board shall enlarge its operations in that country, which we trust will be soon, Mr. Davis will be found a most useful auxiliary."

HICKORY LOG, a station of the *A. B. B. F. M.*, among the Cherokee Indians. From the last report of the Board we take the following.

"In July last, the Board received notice, through its venerable President, that the Cherokees in the vicinity of Hickory Log, to the number of about eighty families, were contemplating a removal to Arkansas, or west of it, provided their beloved missionary, the Rev. Duncan O'Briant, might be allowed to accompany

them. To this, of course, there was no objection, if the removal of Mr. O'B. could be brought about, without charge to our funds.

"That this could be done, it was thought there was little or no doubt, and consequently measures were taken to bring the school in its existing location to a close, early in November, and prepare for a removal.

"The account of the station from its origin, as then submitted by Mr. O'Briant, the superintendant, and the Rev. Littleton Meeks, who had for years examined it quarterly, will furnish satisfactory evidence of the beneficial results of missionary labor.

"This school," say the brethren, "commenced its operations, April 30th, 1821, at the Tins-a-wattee Town, in the Cherokee nation, under the patronage of the American Baptist Board for Foreign Missions. Since its establishment, about 200 children have attended to receive instruction, the greater part of whom have been enabled to read the word of life, and to write a fair hand, and some have been made acquainted with arithmetic. Some of the scholars embraced religion while at the school, and a regular Baptist church was organized, which embraces thirty-four members. Besides this, there has been a general improvement among the natives, in morals, agriculture and housewifery. This church, which is under the pastoral care of brother O'Briant, now stands dismissed from the Association, to remove to Arkansas. A public meeting was held on this interesting occasion, and a Sermon delivered by Rev. Mr. Meeks, to a deeply affected audience, from Matthew xx. 4., at the close of which Rev. Mr. O'Briant, family and flock, came forward, and were commended to God in fervent prayer."

HIK-A-SHUB-A-HA, a station of the *A. B. C. F. M.*, among the Choctaw Indians. No missionary resides here. Miss Burnham teaches the school. The number of scholars is 10.

KAIRA, an outstation of the *L. M. S.* near Surat, Hindoostan. Population 12,000, chiefly Hindoos. Mr. and Mrs. W. Fyvie removed to this *place on the* 30th of November, 1830. *He lives with* E. B. Mills, the magistrate of the district, who renders the most liberal support to the mission. Native services are held thrice on the Sabbath, and thrice on week-days. The congregations average from 40 to 100. Two schools, in one of which are 70 boys, are supported by Mr. Mills. About 13,000 tracts and books were distributed in the surrounding country.

KHAREE, an outstation of the *B. M. S.* 50 m. S. of Calcutta. It is under the care of the Rev. W. H. Pearce. Five persons have been received into communion with the native Christians, of whom he has charge. More than 100 persons have embraced the profession of Christianity. They have lost all reverence for idols, and strictly regard the Sabbath.

KRUEDAY, an outstation of Arracan, under the care of the Serampore Baptists, 450 m. S. S. E. of Serampore.

LAKE SIMCOE, a lake in Upper Canada. Upon two islands in this lake, Yellow Head and Snake, the Canada Methodist Conference established a mission in 1826. A branch of the Mississaugah Indians reside here. The whole body consist of more than 600 souls. They use the Ojibeway language. In 1829, 429 of the natives were under religious instruction, 350 of whom were members of the church, and 100 children were taught in the schools. A school house and parsonage are united on Snake Island, and a mission house on Yellow Head.

LUCKYANTIPORE, an outstation of the *B. M. S.* 35 m. S. of Calcutta, under she care of Rev. G. Pearce. Three adults have been baptized. Six families, consisting of about 40 individuals, have declared themselves Christians.

MACKINAW, an island in the strait connecting Lake Huron and Lake Michigan. The Canada Methodist Conference established a mission here in 1831. Number of Indian communicants 50.

MAUMEE, a station of the *A. B. C. F. M.* in Wood Co. Ohio, about 30 m. from the mouth of Maumee R. which empties into the upper end of lake Erie. It was commenced by the Western Missionary Society, transferred to the U. F. M. S. and in 1827

to the *A. B. C. F. M.* The Indians are the Otawas, about 800 in number. Their land is in five reservations, and comprises 66,560 acres. Isaac Van Tassel, missionary Mrs. Van Tassel; Misses Sarah Withrow and Hannah Riggs, assistants. Mr. Van Tassel gives the following view of the mission in a letter dated April 31, 1832.

"As it respects the concerns of this station, the family are enjoying good health, living in peace and harmony, and all manifest a disposition to press forward in the path of duty. I have visited the Indians some, while scattered on their hunting grounds in the course of the winter; but not so much as I intended, on account of the unfavorable season for travelling in the wilderness.

"When at home, I preach every Sabbath at the station, attend the Sabbath school and Bible-class. The congregation is gradually increasing, and there is uniformly good attention. There has recently been two additions to this little church, one by letter and one by examination. At times we have had some tokens of the Lord's presence; so that we were encouraged to hope for a revival; but, as often before, these seasons have passed like the early cloud and morning dew.

"In my last, I wrote you that some of the Indians had agreed to go west of the Mississippi. I think now they will settle down with the others, and remain till the rest of their land is taken from them. They are more willing to receive instruction. Three new scholars have been added to the school, and several more have agreed to send their children this spring.

"Within two or three weeks, the Indians will return again to their villages. After this, myself and wife intend to spend our time almost exclusively among them."

On the 27th of June Mr. Van Tassel states, that the school contained 31 Indian children—14 boys, from three to fifteen years of age, and 17 girls, from five to twenty years old. Ten of the scholars were studying arithmetic and geography, twelve were attending to writing, and fifteen were able to read in the Bible. The pupils were cheerful, obedient, and moral; and the cause of temperance was gaining ground, both among the Indians and white settlers in the neighborhood.

NEYOOR, head quarters of the western division of the mission of the *L. M. S.* in South Travancore, Hindoostan. Commenced in 1828. C. Mead, W. Miller, missionaries; Mr. Ashton, assistant, 14 nat. readers and 3 assist. readers. The Directors of the Society, in their report for 1831, give the following facts.

"The Directors are happy in being enabled to state, that the persecution which lately raged against those who had embraced the gospel in this part of Travancore, has subsided. The only violence shown by the adversaries, has been by burning a house at Pillypannem. The heathen themselves have remarked that several of the persecutors of the Christians have been suddenly removed to the eternal world. The sufferers, who bear their loss with patience, have been presented with a donation of 50 rupees from the members of the church at Black Town chapel, at Madras.

"*Congregations.* Neyoor must be considered as still in its infancy. The mission-house was nearly completed, and the building of a girls' school-house commenced in the month of July last. It was also in contemplation to erect a place of worship, to be denominated "Dartmouth Chapel," towards which a gentleman in Russia has contributed the liberal donation of 600 rupees. Preparation has been made for commencing the work, but several causes have occasioned a delay, and further pecuniary aid is needed to complete the building.

"The Christian village connected with the mission contains 25 families, consisting of 75 persons, who are either weavers or cultivators of the Palmyra tree. Beside these, 7 families amounting to 25 persons (including children) are engaged in the mission, or connected with Mr. Mead's family. About 100 individuals, exclusive of the children in the schools at the station, are receiving Christian instruction, under the immediate care of Mr. and Mrs. Mead.

"The number of congregations in connection with the Neyoor station, is 37, with an aggregate of 410 Chris-

tian families, consisting of 1,413 individuals, who are all regular in attending instruction and Christian worship on the Sabbath. In addition to these, an equal number have forsaken idolatry, but, at present, decline attending public worship, from fear of exposing themselves to persecution. Among those who openly avow their attachment to the gospel, there is an evident increase of piety and intelligence. In this division, also, the Sabbath is more generally regarded, and the attendance on public worship more uniform, and much improved. The efforts made by many adults, who cannot read, to commit the catechism and scriptures to memory, are encouraging and important. Several heathen families have joined the congregations, ond there is reason to believe that a number have, during the past year, departed this life in the faith and hope of the gospel.

"*Native Schools.* Two new schools have been opened since the month of July last. The whole number now amounts to 36, with 932 children. Under the constant and efficient superintendence of Mr. Ashton, the schools are generally improving. A few of the scholars are Nairs, Mohammedans, and Roman Catholics, but most of them are heathen children. The schoolmasters are advancing in knowledge, and, with one or two exceptions, are Christians in profession. They meet once a week at Neyoor for examination and to make their report, when an address is delivered to them. Two young men, trained up in the central school at Neyoor, have been appointed schoolmasters, and give much satisfaction.

"The girls' school, under Mrs. Mead's superintendance, contains 22 children. Several donations received from Quilon, through Mr. Miller, and other mediums, for the promotion of native female education, have contributed to the enlargement of this important institution.

"In the orphan school, on account of very limited resources, are only four children.

"By the exertions of the readers *much* evangelical knowledge is circulated, and good has been effected, both among the heathen, and those who have embraced Christianity. The readers are themselves improving in useful knowledge, and thus become more efficient. Every Saturday they assemble at the mission-house, deliver their reports, and receive instruction and advice as in the eastern division.

"In that part of the seminary which has been provisionally placed under Mr. Mead's superintendance, ten young men are at present under a course of education, with a view to become native readers.

"*Distribution of books.* A great number of Tamil scriptures and tracts have been circulated; many of these were supplied by the liberality of the Madras Auxiliary Bible and Tract Societies."

SAUT STE MARIE, a station of the *A. B. B. F. M.* which is thus noticed in the last report.

"This station is in Michigan Territory, and is under the superintendance of Rev. Abel Bingham—Mr. Tanner, interpreter—Miss Macomber, school teacher—Miss Rice, assistant to Mrs. Bingham.

"The school has received every attention calculated to render it useful, and besides the children boarded in the mission family, has been attended by many from the neighborhood. The average number of scholars is from forty to sixty. After conducting them through the week in their ordinary studies, Miss Macomber has regularly met them at suitable hours on the Sabbath, to teach them the great truths of religion. In this service she is aided by two ladies from the fort, Mrs. Hurlbut and Mrs. James, who are happily qualified for the undertaking.

"The labors of Mr. Bingham have been almost wholly of an evangelical character, and divided between the Indian and white population. To the former, their value has been greatly enhanced by the interpreting of Mr. Tanner, who is pious, and enters into the spirit of every address. A translation of a part of the New Testament into Chippewa by Dr. James, has also been useful, and should it be printed, will doubtless prove a blessing to the tribe.

"In December, it became apparent, that the word preached was taking effect, and a more than ordinary in-

terest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed.

"In a little time, the work spread into the garrison, and several of the soldiers became hopefully pious. Still more were asking, "what shall we do to be saved?" Of the converts, few had made an open profession of religion at the date of Mr. Bingham's last letter. Five had submitted to baptism, and united with the church, which now consists of twelve members, and others were expected soon to come forward.

"This station has the advantage of affording its missionary frequent opportunities for giving religious instruction to natives from the interior. It so occurred the last winter, that a Tequemenon chief and his daughter were detained at the place for several weeks, during which time it was hoped that she became savingly acquainted with the truth.

"The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit."

SEEGEENG, a mission of the Canada Methodist Conference, on a river of the same name, among the Indians of Upper Canada, commenced in 1831; 40 members of the church.

SHAWNEES, a station of the *A. B. B. F. M.* among the Indians of the same name, within the limits of the state of Missouri, thus noticed in the last report.

"Mr. Johnston Lykins, who was long associated with Mr. McCoy, at the Carey station, has accepted an appointment by the Board to labor among the Shawnees, within the limits of Missouri, where he arrived with his family on the 7th of July. At the date of our last intelligence from him, he had not been there a sufficient time to ascertain accurately the prospects of the situation. He had communicated to the chiefs and the principal people individually, the object of his coming, but the desolating prevalence of the small pox, prevented a public meeting of the Indians. 'Till the malady subsides,' he says, 'my labors must be confined to private visiting, but in this way I hope to do something towards the promotion of that cause which we so ardently desire to see successful.'"

SUMMARY

OF THE EFFORTS OF THE PRINCIPAL MISSIONARY SOCIETIES.

I. MISSIONS OF THE UNITED BRETHREN.

The following summary was prepared by the Editor of the Missionary Herald, and inserted in that publication, in the number for May 1832. It was taken partly from the annual circular of the synodical committee of the Brethren, dated Oct. 24, 1831; and partly from a list of missionaries and stations, contained in the Missionary Intelligencer for the first quarter of 1832.

"The receipts during the year 1830 amounted to about £43,113. The disbursements a little exceeded that sum.

At the close of the year 1830, the number of brethren and sisters employed in forty-two settlements amounted to 209, of whom 15 are newly appointed. Five brethren and sisters retired from service within the year, and two departed into the joy of their Lord. Twelve of those employed are children of missionaries.

I. GREENLAND.—Commenced 1723.

4 *Settlements*.—New Herrnhut, Lichtenfels, Lichtenau, and Frederickthal.

23 *Missionaries*.—Married, Eberle, Grillich, Ihrer, Kleinschmidt, J. Kœgel, Lehman, Mehlrose, Mueller; unmarried, Beus, De Fries, Herbrich, Lund, C. Kœgel, Tietzen, and Ulbricht.

Converts.—1,750 Greenlanders.

The mission had to suffer from two trying circumstances; from the dispersion of the members of the congregations by order of the Chamber of Commerce in Copenhagen, and the delay in sending the necessary timber for building the church at Frederickthal: but the state of the mission was encouraging, and the two southern settlements had received an accession of numbers from among the heathen. In Frederickthal, however, upward of thirty natives died of the pleurisy.

II. LABRADOR.—1770.

4 *Settlements*.—Nain; Hopedale, Okkak, and Hebron.

28 *Missionaries*.—Married, Henn, Knaus, Kœrner, Kunath, Lundberg, Meisner, Morhardt, Stock, Stuerman, Beck, Glitsch, Mentzel; unmarried, Fritsche, Hertzberg, Kruth, and Freytag.

Converts.—206 Esquimaux.

The establishment of a new station, called Hebron, has been greatly assisted by the brethren's society for the furtherance of the Gospel in London, who have kindly sent materials for erecting the necessary buildings. A desirable opportunity of hearing the Gospel is hereby afforded to the northern Esquimaux, of which we pray that they may be disposed to avail themselves, as their southern brethren have done.

III. NORTH AMERICA.—1734.

3 *Settlements*.—New Fairfield, in Upper Canada; Spring-Place, and Oochgelogy, Cherokee nation.

10 *Missionaries*.—Married, G. Byhan, Clauder, Luckenbach, Micksch; widower, Haman; widow, Gambold.

Converts.—About 273 Indians, chiefly Delawares and Cherokees, and a few negroes.

The congregation of believing Delawares, in Upper Canada, consisting of not quite 300 persons, is diligently attended by the missionaries, whose labors have been productive of renewed fruit. The same may be said of the mission among the Cherokees, notwithstanding the many difficulties with which it is encompassed, owing to the political state of the country.

IV. SOUTH AMERICA.—1735.

1 *Settlement*.—Paramaribo.

14 *Missionaries*.—Married, Boehmer, Graaff, Hartman, Passavant, Schmidt, Voigt, Treu.

Converts.—2,723 negroes.

Brother Passavant has been appointed superintendant of the mission, which proceeds under the divine blessing. The Society for promoting Christianity among the heathen population affords willing assistance; and many plantations near Voorzorg and Fort Amsterdam are visited by the brethren.

V. DANISH W. INDIES.—1732.

7 *Settlements*, or *Stations*.—New Herrnhut and Niesky, in St. Thomas; Friedensberg, Friedensthal, and Friedensfield, in St. Croix; Bethany and Emmaus, in St. Jan.

38 *Missionaries*.—Married, Blitt, Bonhof, Damm, Edes, Isenbeck, Keil, Kleint, Klingenberg, Meyer, Mueller, Plattner, Popp, Schmidt, Schmitz, Sparmeyer, Staude, Sybrecht, Wied, Freytag.

Converts.—About 9,646 negroes.

The seven congregations of believing negroes in the Danish West-India Islands have continued to enjoy outward peace and many spiritual blessings from the Lord's hand; and, at Friedensthal, a new mission-house is in course of erection.

VI. British W. Indies.

(Jamaica.—1754.)

6 *Stations.*—Fairfield, New Eden, Irwin-Hill, New-Carmel, New-Fulneck, Mesopotamia.

16 *Missionaries.*—Married, Ellis, Light, Pemsel, Pfeiffer, Renkewitz, Ricksecker, Scholefield, and Zorn.

Converts.—About 4,100 negroes.

(Antigua.—1756.)

5 *Stations.*—St. John's, Grace-Hill, Grace-bay, Cedar-Hall, and Newfield.

24 *Missionaries.*—Married, Bayne, Brunner, Coleman, Coates, Harvey, Newby, Kochte, Muntzer, Simon, Thraen, Wright, Zellner.

Converts.—15,087 negroes.

(Barbadoes.—1765.)

2 *Stations.*—Sharon and Mount Tabor.

6 *Missionaries.*—Married, Taylor, Zippel, Morrish.

Converts.—915 negroes.

(St. Kitts.—1775.)

2 *Stations.*—Basseterre and Bethesda.

10 *Missionaries.*—Married, Hoch, Robbins, Shick, Seitz, Ziegler.

Converts.—5,026 negroes.

(Tobago.—1790—renewed 1826.)

1 *Station.*—Montgomery.

4 *Missionaries.*—Married, Eberman and Zetsche.

Converts.—572 negroes.

The missionaries bestow much attention on the work of negro education; and the schools increase in number and usefulness. In Jamaica, a new settlement has been begun in St. Elizabeth's parish, called New Fulnec; and the mission at Mesopotamia, in Westmoreland, has been renewed. In Antigua, many changes have taken place among the missionaries, owing to the lamented decease of brother Johansen: there are five settlements in that island: at St. John's, the spiritual charge of nearly 7,000 negroes is attended with much labor and not a few difficulties, arising from various causes. In St Kitt's and Barbadoes, the meetings in the church and schools are well attended. In the Island of Tobago, where a mission was renewed three years ago, from 500 to 600 negroes attend the brethren's ministry.

VII. South Africa.—1736.

After being relinquished for nearly 50 years, the mission was renewed in 1792.

6 *Settlements.*—Gnadenthal, Groenekloof, Enon, Hemel-en-Aarde, Elim, and Shiloh (on the Klipplaat.)

36 *Missionaries.*—Married, Clemens, Fritsch, Hallbeck, Halter, Hoffman, Hornig, Lehman, Lemmertz, Luttringshausen, Meyer, Nauhaus, Sonderman, Stein, Teutsch, Tietze, and Genth. Unmarried, Shoppman and Bonatz. Widows, Kohrhammer and Scultz.

Converts.—2,732, chiefly Hottentots, a few Caffres, and Tambookies.

We have here six settlements. The missionaries are diligently employed, and God's grace prevails among them and their congregations. At Gnadenthal, the schools flourish more and more. At Hemel-en-Arde, brother and sister Tietze were eagerly received by the poor lepers, as successors to brother and sister Leitner; and their labor is not in vain. At Elim, the number of converts, as well as of residents, is on the increase. The great and destructive drought throughout the cape colony did great injury to Enon. The mission among the Tambookies, at Shiloh, affords the means of instruction to many savages of different tribes; and numbered 113 inhabitants at the close of the year, whose spiritual and temporal welfare the brethren seek to

promote, by every possible means. [illegible]

II. BAPTIST MISSIONARY SOCIETY.

The following table was inserted in the London Missionary Register for March 1831. It was originally published by the Committee of the Society, who remark upon it:

"This statement is the most correct that can be given from the information now possessed by the Secretary: there are many blanks, which future communications from abroad will probably enable him to fill up; but the bare inspection of the list will show what great reason we have for thankfulness on account of the blessing which has been had upon our imperfect labors.

"The column appropriated to schools is subdivided into three; for male, female, and Sabbath schools. In the next column is inserted the number of individuals added to the respective churches, during the last year for which the accounts have been furnished: those for Jamaica are extracted from the minutes of the Association held in April last: but several of the churches are not included in that account, and not a few of the stations have been subsequently formed. The expenditure is calculated on the average of the last two years; but that for Jamaica will, in all probability, be considerably higher this year than before.

"From each hemisphere, the calls for more laborers are loud and incessant: more has been and will shortly be done to meet these demands, than was ever accomplished before in an equal period of time since the Society was formed; and accounts received this morning (Feb 18) from Jamaica appear to indicate, that, in a very remarkable manner, desirable helpers will be raised up on the spot. These circumstances should be regarded as answers to prayer: but it must not be forgotten, that they will unavoidably cause an increase of expenditure, which it will require all the zeal and energy of our friends to meet. May He, who has conferred upon us *this grace, to preach*, through the agency of others, *the unsearchable riches of Christ among the Gentiles*, inspire us with every disposition appropriate to the discharge of so holy and delightful a vocation, and enable us to pursue it with a single eye to His Glory! Amen."

TABULAR VIEW OF THE BAPTIST SOCIETY'S MISSIONS.

STATIONS.	MISSIONARIES.*	Schools. m.	f.	s.	Added last yr.	Inquirers	Members.	Annual Expense. £	s.
EAST INDIES:									
Calcutta, Circular Road	William Yates, W. H. Pearce, James Penney	2	22	1	8				
		-	-	-	-	-	-	495	0
Ditto, Lal Bazaar	W. Robinson	-	-	-	43	-	-	346	0
Doorgapore	George Pearce	1	-	-	-	-	-	281	0
Howrah	James Thomas	-	-	-	-	-	-	292	0
Bonstollah									
Cutwa	W. Carey, jun.	-	4	-	9	-	-	326	10
Soory	J. Williamson.	4	4	-	4	-	-	238	10

* Besides the missionaries named in this column, the Society employs native teachers, catechists, &c., where such assistants can be made useful and suitable persons obtained. There are four native teachers at Calcutta, the same number at Soory, two at Monghyr, &c. There are at least one hundred and fifty leaders attached to the various churches, who may be regarded as usefully performing the work of catechists.

Tabular View continued.

STATIONS.	MISSIONARIES.	Schools.	Added last yr.	Inquirers	Members.	Annual Expense.
Monghyr	Andrew Leslie William Moore	Several	6	-	-	306 10
Digah	- - - - -	- - -	29	-	-	377 0
Ajimere	Jabez Carey	Several supported by Government.				
Ceylon, Columbo	Ebenezer Daniel	8 3 -	-	-	-	767 10
Ditto, Hangwell	Hendrick Siers.					
Java	G. Bruckner*	- - -	-	-	-	250 0
Sumatra, Padang	N. M. Ward.					
WEST INDIES, (Jamaica):		m. f. s.				£. s.
Kingston, E., Queen-street	James Coultart	1 1 1	126	-	3526	
Ditto, Hanover-street	Joshua Tinson	- - 1	67	-	730	
†*Yallahs*, 19 miles						
Papine, 8 miles						
Port Royal	John Clarke	- - 1	13		171	
Spanish Town	J. M. Philippo	1 - 1	-	-	1100	
Garden Hill.				-		
Passage Fort.						
Kingswood.						
Old Harbour	H. C. Taylor	- - -	-	-	202	
Ebony, Savannah.						
Hayes, Vere.						
Mount Charles	- - - - -	- - -	-	-	319	
Sion Hill.						
Montego Bay	Thomas Burchell Francis Gardner	- - -	242	3348	1227	
Shepherd's Hall. 16 miles	- - - - -	- - -	-	1014		
Putney, - - - 18 —	- - - - -	- - -	-	916		
Gurney's Mount, 16 —	- - - - -	- - -		-	74	
Dyce's Mount, - 13 —			-			
Shortwood.						
Crooked Spring	W. W. Cantlow	- - -	101	1224	644	4145 0
Savannah la Mar	- - - - -	- - -	-	394	64	
Ridgeland, 10 miles	- - - - -	- - -	-	184	90	
Falmouth	William Knibb	- - -	306	2847	670	
Rio Bueno, 16 miles	- - - - -	- - -	33	780	60	
Stewart's Town, 18 miles	- - - - -	- - -	-	716	58	
Oxford & Cambridge 8 m						
Arcadia.						
Lucea	Supplied for the present by Mess. Burchell, Cantlow, and Knibb.					
Green Island						
Port Maria	Edward Baylis	- - 1	135	-	390	
Ora Cubeca	- - - - -	- -	-	-	39	
Bray Head, 11 miles						
16 miles						
Anotta Bay	James Flood	- - 1	82	-	482	
Charles Town.						
Buff Bay	- - - - -	- - -	-	-	62	
St. Ann's Bay	Samuel Nichols	- - -	-	-	26	
Ocho Rias	- - - - -	- - -	-	-	46	
Brown's Town.						
Manchioneal	Joseph Burton.					
Belize, Honduras	Joseph Bourn	- - -	-	-	-	294 0

* Mr. Bruckner is now at Serampore, superintending the printing of the Javanese New Testament; but is anxious to return to Java.

† The stations printed in italics are subordinate to those which precede them. The figures denote the distance.

III. SERAMPORE MISSIONS.

In 1827, the brethren at Serampore withdrew from their friends in England. Some misunderstanding had existed between them, in reference to the tenure on which the premises at Serampore were held, the college which the brethren there had erected, chiefly for literary objects, and the support required for the outstations, connected with Serampore. A protracted correspondence took place at different times. In March, 1827, a final and amicable separation took place. The Serampore brethren have now 13 stations, Serampore, Dum-Dum, Barripore, Jessore, Burisaul, Dacca, Assam, Chittagong, Arracan, Dinagepore, Benares, Allahabad, and Delhi, with seven subordinate stations. There are 17 European and Indo-British missionaries, and 15 native preachers; 46 persons were received into communion in 1829. The annual expense of the missions is about 15,000 rupees. The college at Serampore is in a flourishing state. Translations of the Scriptures into some of the more important languages of the East have been made by the Serampore missionaries.

IV. LONDON MISSIONARY SOCIETY.

The following condensed view of the missions of this Society has been published recently in the London papers. It was read at the annual meeting of the Society in May, 1832.

"In the South Seas, a knowledge of some of the most useful mechanical arts, and improved habits of life are advancing, especially among the Christian portion of the inhabitants. Commerce is increasing, and a knowledge of the art of building vessels is in great estimation among the people. The schools are still regularly attended; though the missionaries have still to complain of the disaffection of a number of the young to the precepts and restraints of the gospel. In order to assist the missionaries in counteracting the evils arising from the retail of ardent spirits among the people, a grant of publications from the British and Foreign Temperance Society have been forwarded to the islands.

"For some years after their establishment, the native churches enjoyed uninterrupted rest; but as the change, with the mass of the people, was as sudden as the profession of Christianity was universal, this state of society could not be expected to continue; and though none are known to have returned to idolatry, a separation between the righteous and the wicked has taken place. That such a separation was required will be readily admitted; that it has occurred, and that a state of society analogous to that which prevails in other nominally Christian countries should now exist, need excite no astonishment. During the last year, the evils of civil commotions in the Windward and Leeward Islands have been added to the trials of the people; but, notwithstanding the hostilities without, and the defection within, the churches furnish full evidence that they are built upon that Rock against which the gates of hell shall not prevail.

"In the Hervey Islands, where there are two European missionaries, and a number of devoted native teachers, although the people have been severely afflicted with a distressing epidemic, which swept off vast multitudes, the lives of the missionaries have been spared, and since the plague has been stayed, their labors have been resumed, and appear to have been attended with beneficial results.

"The missionary cause is still cherished with ardor and affection. The settlement of native missionaries in the populous islands of Tavai in the

West, with the request of six European missionaries to enter this important field, was stated at the last meeting; and the Directors now inform their constituents that during the past year a voyage has been undertaken to the Marquesas, about 1100 miles to the northeast; that five additional teachers have been established among them, and an encouraging opening presented for European missionaries.

"Mr. Darling's report of the stations in the Austral Islands, visited during the voyage, is peculiarly encouraging. A Christian church, uniting 32 members, was formed by him in the island of Tubai, in June last. At Ravavai, 74 members were added to the number of those who had been previously united to the Christian fellowship.

"In the interesting island of Papa, which but a few years ago, contained 2300 inhabitants, of whom only 700 remain, 1600 having been swept off by a pestilence, Mr. Darling found the mission prosperous. Here a native church was formed, in which 110 individuals united to promote each other's spiritual benefit, and celebrated the most sacred observances of religion. During the same visit, 147 adults and 95 children were baptized.

"In the South Sea Islands there were, when the latest accounts went away, 32 stations; 14 missionaries; 4 artizans; 50 native teachers; 39 congregations, the average attendance at which was 2200; 20 churches, containing 3371 members; 37 schools, and 7,000 scholars.

"In China, Dr. Morrison continues his important labors in preaching, in Chinese and English. By means of the press, and his fellow-laborers, his joy in the Lord, and the first fruits of China unto Christ—are preparing and distributing the silent but authentic messengers of truth, portions of the sacred scriptures and Christian books. Since their last Report was presented, the Directors have had the satisfaction to learn, that three natives of China have, by the rite of baptism, been added to the church. Leangafa has been employed in superintending the printing of 5000 copies of Scripture Lessons, for which the requisite funds were raised in China.

"In Malacca, during the early part of last year, the state of the mission became more decidedly favorable, and the labors of the missionaries, in the educational and other departments of service, appeared to be attended with the divine blessing.

"In the month of June last, Mr. Thomson stated that the aspect of the mission in Singapore was encouraging, and Christian books, in the Malay and Chinese languages, were in great demand.

"In Penang, Mr. and Mrs. Dyer continue, with fidelity and zeal, their important labors for the benefit of the Chinese. Besides his other labors, Mr. Dyer frequently has the pleasure of meeting as many as thirty Chinese, who come for conversation on religion, and to receive Christian books.

"Mr. Beighton continues his indefatigable exertions in the Malay department, with more encouraging hopes of success than heretofore. During the past year, 1051 Bibles, Testaments, and portions of the Scriptures; 771 Scripture Catechisms; 1999 Tracts; and 4000 tickets with texts of Scripture, have been put into circulation.

"In Batavia, the divine blessing appears to have attended the preaching of the word, as well as the instruction in the schools, and the distribution of the Scriptures in the anguages of Eastern Asia.

"In the Ultra Ganges there are 5 stations, 8 missionaries, European, and a native assistant, 25 schools and 672 scholars, and 2 printing establishments. There have been printed 500 Scripture Lessons, 11,500 Tracts, 3008 school books. Works distributed at two stations, 152 Bibles, 483 Testaments, 1570 portions of Scripture, 10,999 Tracts, and 10,071 Catechisms, school books, &c.

"In India the Society has, during the year, met with some of its severest trials, and its strongest encouragements. The afflictive mortality among its missionaries has been painfully felt in this quarter of the world, where six devoted brethren and sisters have been removed, from the midst of delightful and successful labor on earth, to the rest of heaven. On the other hand,

there are pleasing indications that the Lord is about to make bare his holy arm, and add the nations of India to the number of those who call the Redeemer blessed. The foundations of the popular superstition are undermined; the opinions of the people undergoing a most extensive and important change; and the Lord is removing many of the barriers to the spread of the gospel in India.

"Among other encouraging circumstances connected with the progress of the gospel in this part of the world the Directors notice, with unfeigned thankfulness, the active service of native converts, and the increasing concern manifested by European Christians, and others resident in India, for the conversion of the heathen. The effective co-operation of many of these with the missionary, in his labors of love, and their liberality and devotedness to the cause of the Redeemer, are peculiarly adapted to strengthen his hands and animate his spirits.

"In Neyoor, one of the three stations in Travancore, which is under the care of Mr. Mead, a number of families in 13 villages have publicly renounced idolatry, or Mohammedanism, during the past year. In one village, the head men and ten families have renounced idolatry, and fifty other individuals are inquiring. The native government officers, by whom, in many parts of these districts, the native Christians were cruelly persecuted a few years ago, now manifest a very friendly disposition to the converts; and though they have not embraced Christianity, several of them send their children to the mission schools. Catholic families in other parts of the district have solicited instruction. Heathen temples in some of the villages are destroyed by their owners, who have embraced Christianity. One pagoda of celebrity is abandoned, and the ground made over to the mission, for the site of a Christian school.

"In the three stations in Travancore, there are 53 congregations; about 6000 individuals professing Christianity and receiving Christian instruction; 108 schools, containing 3704 scholars.

"In the East Indies there are:—32 stations and out-stations; 35 missionaries; 5 European assistants; 66 native assistants; 13 churches; 239 communicants; 223 schools, and 7,541 scholars; 2 seminaries, 38 students; 5 printing establishments, at 2 of which have been printed 32,000 parts of the Old and New Testaments, 43,600 Tracts, 6,000 school books, and 300 Hymn books. Works distributed at the 5 stations:—60 Bibles, 27 Testaments, 4961 portions of Scripture, and 57,161 Tracts.

"The divine blessing continues to descend on the labors of the missionaries in St. Petersburg.

"In the Mediterranean the blessing of the Most High continues to attend the word. Christian books are gratefully received by the inhabitants. Education is extended, and the schools are prospering. An Auxiliary Missionary Association has been formed at Corfu.

"In Malta the press has been actively and advantageously employed: 11,900 books have been printed at the mission press, for the London Missionary Society, for the Religious Tract Society, and for private individuals; 27,869 books have been distributed during the past year.

"The intelligence which the Directors have received from South Africa during the past year, has been, in many respects, peculiarly encouraging. The infant school system has been introduced at Cape Town, and at several missionary stations, with pleasing success; and among the increasing facilities for promoting the spread of the gospel among the inhabitants of South Africa, the Directors have heard with pleasure of a Temperance Society—the increase of literary, scientific, and philanthropic institutions—and the establishment of a college at Cape Town, under the superintendance of enlightened and Christian professors.

"Within the colony of the Cape of Good Hope there are 14 stations, and beyond its boundaries there are 9. At Lattakoo, the most remote from the Cape where the missionary lingered long in hope, almost against hope, and *where it has*, in recent years, been the privilege of the Directors to report

that many had been delivered from the power of darkness and translated into the kingdom of God's dear Son, a gracious revival has been experienced during the past year. The preaching of the gospel is well attended, and an additional service is often held with those who cannot gain admittance to a place of worship. A new church, twice the size of the former, is now erecting;—the prayer-meeting is crowded to excess. The voice of prayer at morning, evening, and midnight, has been frequently heard in every direction—from the habitations of the natives or the bushes whither they have retired for the purpose of devotion. For days successively many flocked to the habitations of the missionaries under the influence of feelings that urged them to inquire what they must do to be saved; some speaking of nothing but their own sinfulness before God; others of the love of Christ. The schools are well attended. Many manifest eagerness to learn, and a number can read the portions of the Scriptures which have been translated into their own language. The press is established and in active operation. School books and other books have been prepared by Mr. Moffat. Civilization and industry are advancing—the wilderness is gladdened.

"In South Africa there are:—23 stations and out-stations; 20 missionaries; 7 catechists and artizans; 1 native assistant; 14 churches; 621 native church members, or communicants; 28 schools; 2500 scholars; and 1 printing press.

"In Madagascar the darkness of superstition and error is breaking, and the true light is dawning. The civil and political commotions, which interrupted the labors of the press are ceased. Besides continuing the printing of the Old Testament, Mr. Baker has printed between 11,000 and 12,000 Catechisms, Tracts, and other elementary books. 425 copies of the New Testament have been put into circulation. The gospel is now regularly preached at three different places, and numbers flock to hear. Two Christian churches have been formed during the past year, one of which contained, in the month of November last, 67 members; of whom there is, from the circumstances of opposition under which they have taken up the cross, reason to hope that they have passed from death unto life.

"The mission at the Mauritius appears more flourishing than formerly.

"There were, when the last returns were sent home, in the African islands, including Madagascar and the Isle of France:—4 stations; 6 missionaries; 16 European and native assistants; 3 churches; 121 native members; 62 schools; and 2790 scholars.

"In South America there are 4 stations; 3 missionaries; and 1 native assistant; 4 churches containing 339 native members; and 4 schools, in which 1308 scholars receive Christian education.

"In the several parts of the world, connected with the Society's operations, of which an outline has now been presented, there are—

		Being an increase during the year of
113	Stations and Out-stations,	22 Branch Stations,
92	Missionaries,	2 Missionaries,
19	European } Assistants,	4 Churches,
133	Native }	320 Members or Communicants,
54	Churches,	39 Schools,
4,771	Members or Communicants,	1,496 Scholars.
391	Schools,	
22,193	Scholars,	

The Society has 13 Printing Establishments, at eight of which 139,000 books, including 33,000 portions of Scripture, have been printed, and from nine stations, 115,000 copies of books have been put into circulation."

From the Treasurer's report it appeared that the total receipts of the Society during the year amounted to 35,568*l.* 8*s.* 8*d.*; the expenditures to 39,240*l.* 10*s.* 7*d.* The receipts were 6,250*l.* less than last year—of which diminution 2,740*l.* was in legacies.

V. WESLEYAN MISSIONARY SOCIETY.

The following is an abstract of the report presented at the annual meeting of the Society, May 7, 1832.

"The first station noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. In continental Europe, and the Mediterranean, the missions were generally prospering. In Stockholm and Sweden, there were indications of considerable good. At Wirtemburgh there had been some opposition, but there were upwards of 100 members joined in Christian fellowship. In France the doctrines of God our Saviour were widely spreading, and various new openings were presenting themselves to the missionaries. At Gibraltar the mission continued highly serviceable to the spiritual interests of many military men; and these, after imbibing the doctrines of truth there, carried them into other parts of the world. Many persons came thither from Spain to obtain copies of the Scriptures, although they were in this exposing themselves to loss of life. In this way 150 families had been supplied with the word of God in the Spanish lan-
ge. The stations at Malta, Zante, and Corfu, were flourishing. In con-
ntal India and Calcutta the Gospel was still being preached to the peo-
d the Scriptures and portions of them being circulated amongst them.
es of worship were being opened, and new schools erected, through
th adults and children, were received into the church by
south of Ceylon, similar circumstances had occurred. At
tionary had received under his care a whole village. He
aken
ion of their church, and from the steps of the altar had
he
spel to 500 or 600 persons. The idols had since been given
. One very important circumstance connected with India was,
ptures were being translated into the native language of the
. The South Sea missions were in a very gratifying state. The
recent accounts from New South Wales and Van Dieman's Land—two most important stations, in relation both to the colony and the mother country, indicated some improvement. In New Zealand, two missionaries are at present employed; one in a new district, where the people had shown themselves more friendly than at the old station. It was stated as a lamentable fact in connection with this mission, that the increased intercourse of the natives with British shipping had greatly added to the sum of vice and crime, and interposed great difficulties in the way of the missionaries. In the Friendly Islands, the number of the members in society at the last returns was about 600. In the schools there were 585 males and 549 females. In Tonga the gospel had spread with glorious rapidity. The king, who had formerly been so hostile to the missionaries had become their warm friend and patron. From the island of Arvon the accounts were still more extraordinary; upwards of 1000 of the people have turned to the true God. The chief was zealously exerting himself to suppress idolatry in every part of the island; and had during three days burnt to the ground all the houses of the idols, with the gods in them. In South Africa there were 13 stations and 15 missionaries actively employed, besides assistants, and the cause was upon the whole going on well. In the Mauritius, the state of the mission was not encouraging. One missionary had died, in the course of the year, and the other had been recalled. At Sierra Leone the state of the mission was better than it ever had before been. There are 316 members in society, and 45 admitted upon trial. In the schools there are upwards of 200 children and adults. In the West Indies the missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence and effects of slavery on the minds of the negroes and people of color. In the whole of these islands there are 61 missionaries employed; having under their care 33,021 members in society, and 7110 children and adults in the various schools. In British North America the missions had been greatly blessed, and were on the increase. Since the last report, three missionaries had died

and 18, some of them having wives, had been sent out to foreign stations. The whole number now employed is 220; the number of salaried catechists 160, and the number of gratuitous teachers and catechists 1400. So that including the wives of the missionaries, who were in general most efficient laborers in the field, there were now nearly 2000 agents engaged in the missionary field under the direction of the society. The members on the foreign stations admitted into society were 42,743, being an increase over the preceding year of 1557; and the total number of children in the schools 25,215. The total amount of the contributions during the year had been £48,269 13s. including, among other sums received from foreign stations, £2103 from the Hibernian Missionary Society; £1209 from Jamaica; £29 from the Shetland Islands; £488 from Nova Scotia; and £260 from Van Dieman's Land."

VI. GOSPEL PROPAGATION SOCIETY.

We have not been able to procure a recent report of this Society. We can give only a brief summary.

"This Society employs in the North American colonies, in the West and East Indies, and on the continent of Europe, 160 missionaries, and 100 schoolmasters and catechists. It supports the Codrington College, in Barbadoes, at an expense of between £8000 and £9000 annually; a college in Hungary, for the benefit of the Vaudois population, at an expense of $500 or $600; Bishop's College, in Calcutta, at an expense of about $3000; and King's College, in Windsor, Nova Scotia, at a cost of $500 per annum."

VII. GENERAL BAPTIST MISSIONS.

This Society is supported by the General Baptists in Great Britain. They have three stations in India, 4 missionaries, and several native assistants. Considerable success has followed their labors; at one station are 18 communicants and 450 scholars.

VIII. CHURCH MISSIONARY SOCIETY.

We have compiled the following summaries from the report of 1830–1.

Countries and Stations.	*Miss. and Teachers.*	*Sch's.*	*Schr's.*
WEST AFRICA.			
Freetown,	4	2	757
Fourah Bay,	2	1	11
River District,	10	3	610
Mountain Dist.	16	9	993
MEDITERRANEAN.			
Malta,	5		
Greece,	6	2	290
Egypt,	5	3	60
Abyssinia,	3		
NORTH INDIA.			
Calcutta,	25	13	638
Culna,	15	6	386
Burdwan,	16	11	549
Gorruckpore,	8	5	75
Buxar,	1	1	15
Benares,	17	5	282
Chunar,	10	6	92
Allahabad,	2	2	45
Agra,	1	1	40
Meerut,	2	1	40
Kurnaul,	1	1	33
Bareilly,	1	1	40
SOUTH INDIA.			
Madras,	44	30	1301
Pulicat,	14	11	277
Mayaveram,	40	30	1512
Tinnevelly,	118	63	1496
Cottayam,	54	43	1415

SUMMARY.

nic.	11	5	210	Waimate,	7		
	24	12	447				
y.	5	3	218	WEST INDIES.			
	1	3	118	Jamaica: Papine,		2	37
				Cavaliers,	1	2	74
				Montgom. Cor.	1	2	131
		10	414	Coley,		2	29
	1	5		Moore Town,	1	1	120
				Port Antonio,	1	1	62
.ON.				Charles Town,	1	1	40
	23	13	416	Accompong Tn.	1	1	60
	10	10	221	Salt Savanna,	2	2	60
igame,	20	13	602	Anchovy Valley,		1	30
re,	28	18	903	Retreat Planta.		1	17
				Prospect,	1	1	45
TRALASIA.				Spanish Town,		1	120
Holland,	2			Leguan Island,	1	1	60
Zealand:							
ihoua,	4	1	27	N. W. AMERICA.			
eri,	7	2	70	Red River,	2	4	160
,	11	2	125	Grand Rapids,	2		

	MISSIONS.	No. of Stations.	NUMBER OF TEACHERS. Europeans. Clergy. English.	Lutheran.	Laymen.	Women.	Natives. Clergymen.	Laymen.	Women.	TOTAL.	Number of Schools.	NUMBER OF SCHOLARS. Boys.	Girls.	Youths & Adults.	TOTAL.
SUMMARY.	West Africa	4	3	3	6	6	–	8	6	32	15	1351	778	242	2371
	Mediterranean	4	3	7	3	3	–	2	1	19	5	171	179	—	350
	North India	12	5	1	7	7	1	77	1	99	53	1999	163	73	2235
	South India	9	9	5	3	13	3	276	2	311	200	3603	332	105	6994
	Western India	2	3	–	–	1	–	12	–	16	15	388	26		414
	Ceylon	4	8	–	1	8	–	64	–	81	54	1861	224	57	2142
	Australasia	5	4	1	12	13	–	1	–	31	5	150	72	—	222
	West Indies	14	–	–	6	1	–	3	–	10	19	136	66	79	903
	N. W. America	2	2	–	–	2	–	–	–	4	4	160	—	—	160
	Missions, 9	56	37	17	38	54	4	443	10	603	370	9819	2340	553	15791

IX. OTHER EUROPEAN MISSIONARY SOCIETIES.

The *Scottish* society has established missions at Karays and Astrachan, in Western Asia; at Bombay, Bankote, and Harnee, Western India; and one in New South Wales. About 3000 children are taught in the schools, and 7 missionaries are employed. The *Glasgow* society has 3 stations in Caffreland, South Africa. Rev. Messrs. Thomson, Bennie, and Wier, missionaries. The *Rhenish* society support 3 stations in Southern Africa, and 6 missionaries. The *French Protestant*, lately formed, has sent out 4 missionaries into South Africa. At one congregation, the hearers are 200. The *German* society employs 6 missionaries in Western Africa, and 8 at 3 or 4 stations, near the Caucasian Mountains, in Western Asia. The following

statements will show something of the efforts of a benevolent character, which are made in Paris. They are from a late number of the Archives du Christianisme. They describe the aniversaries of 1831.

"*Religious Tract Society.* This institution, as usual, led the way; M. Stapfer in the chair. The receipts of the year had been 19,561 francs; and the payments, including the discharge of a previous debt, had exceeded the receipts by 193 francs. Nearly 450,000 tracts had been distributed; being about 200,000 more than in the preceding year. M. Martin, Jun., of Bourdeaux, in moving the acceptance of the report, greatly affected the meeting by the following statement:—

"I knew a man who was an enemy of the society, and who was its enemy because he did not believe the Divinity of Christ. He read a tract on this subject—your tract entitled, 'Scriptural Views of Jesus Christ.' This reading, entered on in sincerity and as in the presence of God, was the means of his conversion. He now adores the Saviour as his Lord and his God. This man is known to a great number of persons here present—it is his happiness to make this confession before you—it is he who is permitted at this moment thus to address you!

"*Bible Society.* The twelfth annual meeting was held on the 13th of April, under the presidency of Admiral Count Ver-Huell. The receipts had amounted to 43,751 francs; and the issues to 4434 Bibles and 4001 testaments. One department, that of the Lower Pyrenees, has set the example of furishing every protestant family with a Bible; and, with the aid of donations of 500 francs each from the Rev. Daniel Wilson and the Rev. Mark Wilks, the same benefit will speedily be conferred on the department of the Drome.

"*Society of Christian Morals.* The members met on the 14th of April; M. Stapfer, in consequence of the indisposition of the Marquis de la Rochefoucauld-Liancourt, in the chair. The society having made but little progress during the year, the Rev. Mark Wilks stated, that he did not consider this as sufficiently accounted for by the political circumstances of the country; but ascribed it, in part, to the want of confidence and interest in the society: many, not knowing what was to be understood by the 'Christian Morals,' the promotion of which was its professed object, declined to render it their assistance: he added—

"It is necessary that the society should define in what consists the difference of Christian Morals from all other; the motive of all Christian Morals is, that love of God, with which the Christian is inspired by the knowledge which he has of God's love to man, manifested in Christ Jesus: it is this which distinguishes the system of Christian Morals from all the systems of Morals invented by man: it is this love to God, which renders the Christian system efficacious and powerful. If such are the views of the committee, let them be plainly declared; and they will soon find themselves supported by the co-operation of all those who are influenced by the knowledge of God's infinite love. If such be not their views, let that be stated; in order to ascertain whether they can find sufficient support from such as may be willing to associate with them in pursuit of their different objects of utility, without ranging themselves however under the banner of Christianity. Let the society clearly state what are the views which it entertains. The public have a right to require this at its hands.

"These remarks were favorably received; and it may be hoped that the committee will feel the necessity of seeking for a living principle where only it can be found.

"*Missionary Society.* The meeting took place on the 15th of April; Adm. Count Ver-Huell in the chair. The receipts had been 23,609 francs, and the payments 26,403. The missionary institution has six students: Mr. Firmin Didot has admitted one of them, Mr. Pélissier, to acquire under him the knowledge of printing, preparatory to his proceeding to join the missionaries in South Africa: to this object he was set apart on the following day,

the 16th, in the church in the 'Rue Saint Antoine;" on which occasion M. Grand-Pierre, the director of the institution, preached from 2 Cor. v. 18.

"*Society of Elementary Instruction.* This society, which has been lately formed among the Protestants, confined itself, as in the Preceding year, to a more private meeting of subscribers, held on the 16th of April, not wishing a degree of publicity out of proportion to the extent of its present labors: Marquis de Jaucourt was in the chair. The state of elementary instruction among the Protestants varies greatly in different parts of France: in Alsace, for example, there is scarcely a commune without its school, and there are few uneducated children; while, in the departments of the Ardèche and the Drome, the ignorance is extreme."

X. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The following paragraphs are taken from a general view of the missions of the Board, published in the Missionary Herald, for January, 1832.

Financial Concerns of the Board.

"At the close of the year ending Aug. 31, 1830, the financial prospects of the Board were perhaps more unpromising, than they had ever been before. The donations and legacies fell $23,754 short of what they had been the previous year. The consequence was, that the Board was then in debt to the amount of $19,500. The case was rendered alarming by the fact, that during the seven first months of the year now under review, the receipts were only $46,000; and were they to be in the same proportion for the remaining five months, the income of the entire year would be only $79,000;—$4,000 less than the year before; whilst not less than $100,000 would be required to meet the necessary expenses of the year, and pay off the debt of the Board.

"There were some other circumstances, which imparted a lively and affecting interest to this exigency in our pecuniary concerns. Never had there been so urgent a call for laborers from so many of the fields occupied by the missions of the Board. According to the most moderate estimate, not less that *twenty* new missionaries were required to be sent, within eighteen months, to a portion of these missions—even if our object were merely to secure the result of our past labors and expenditures, and to make a small progress on the whole in our work. Nothing could be more evident than that the Providence of God called for this additional number of laborers.

"It was true, also, that there never had been so many candidates for missionary employment, at any one time, who had offered their services to the committee and been accepted. Not less than three-fourths of the 20 men required had actually devoted themselves to the work, and come into connection with the Board, and either were ready to go forth, or would be so in a very few months; and some of them were urgent in their entreaties not to be delayed in their departure.

"The emergency was great; but, for that very reason, it was not without hope. It was too great to be disregarded by the churches. The declining health of the corresponding secretary, withdrawing him from all active influence at that critical moment, was indeed inauspicious. But the whitened fields abroad, the waiting laborers at home, the prosperity beginning to attend almost every kind of business, and the glorious effusions of the Spirit of God upon so many hundreds of the churches, made it impossible to despond. The committee, therefore, adopted a series of resolutions, expressing their belief that it was their duty to enlarge several of the missions, and that the Christian community would sustain them in their onward progress; and then *directed* a special effort to be made to awaken the attention of the churches *to the* necessities and claims of the missions and missionaries under their care.

"*The* first object was to enlist the religious newspapers in different parts

of the country; and the cheerful co-operation received from many of the editors of these papers is gratefully acknowledged in the report. A series of statements in relation to the exigencies of the Board was published entire in about a dozen newspapers, and was partly copied into others. Afterwards these statements were embodied in a pamphlet, of which 5000 copies were distributed in the community. These, in many instances, were accompanied by letters. Visits were also made by the official agents of the Board, to a number of the more important places and ecclesiastical bodies; and the urgency of the case was made known by sermons and addresses, and by personal conferences with numerous individuals. Nor were the labors of other agents neglected, where they could be obtained, which was to a less extent than was desirable.

"On the whole, the results of these efforts, through the blessing of God, exceeded the expectations of the committee. The receipts of the Board, for the year ending Aug. 31, 1831, were $100,934 09. The expenditures, including the debt of last year, which has been paid, were $103,875 62, leaving a balance against the Board of only $2,941 53.

"About $58,000 of the receipts were from New England, contributed chiefly by friends of the cause in the Congregational denomination; and about $40,000 out of New England, contributed almost wholly by friends of the cause in the Presbyterian and Reformed Dutch churches. The receipts from the latter source are estimated at nearly $2000.

ENLARGEMENT OF THE MISSIONS.

"Two missionaries, one of them married, have been sent to commence a mission among the Ojibeways of Lake Superior. A married missionary has been sent to the Indians in New York. Eight missionaries, a physician, and a printer, all married except the printer, have embarked for the islands of the Pacific. One has gone on a mission to the Jews of Turkey. Another has received an appointment for liberated Greece; another for Palestine; and two others at Bombay;—all to embark for their respective fields, by leave of Providence, before many months.

SUMMARY.

"The Board has now 18 distinct missions under its care—4 in Asia, 3 in Europe, 10 among the Indian tribes of North America, and 1 in Polynesia. These missions embrace 54 stations, and are composed of 66 preachers, 50 lay-assistants, and 136 female helpers, married and single;—in all, 252. The number of schools is 1045, containing 50,000 scholars. There are 4 printing establishments, with 8 presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in 11 different languages. Thirty-three churches have been organized, and contain upwards of 1300 members; and, within the period embraced by this survey, not less than 5 of the missions have been visited with copious effusions of the Spirit of God.

"We should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church may be detained in any one place, or country, until *all* men have seen fit to embrace the gospel. The faithful *publication* of it is all that is enjoined upon the church; and if men, after having full opportunity to understand it, will continue to be heathens; or, renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ;—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the habitations of men.

"It is surely encumbent on us to enlarge our desires, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations

of the holy men who began this enterprize, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since the Board was organized, and millions on millions are hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, property, fame, even life itself—let all be sacrificed for an object of such amazing importance."

XI. AMERICAN BAPTIST BOARD FOR FOREIGN MISSIONS.

The following summary has lately been published:

"Mr. Judson has translated the New Testament, Genesis, the first 20 chapters of Exodus, Psalms, Solomon's Song, Isaiah, and Daniel into Burman. The remainder of the Old Testament will soon be added. The number of stations is 3; of missionaries, 7 males and 7 females. Five other persons are ready to join this mission. Since the establishment of the mission 368 have been baptized, of whom 192 were added in 1831. In the same time 1,000,000 pages of tracts were printed. Four printing presses will soon be in operation. The schools are in a flourishing state. 'The most prominent feature in the mission,' says Mr. Judson, 'is the surprizing spirit of inquiry that is spreading every where, through the length and breadth of the land.' At Liberia, in Africa, Mr. Waring, one of the missionaries, remarks, 'Monrovia may be said so be a Christian community.' Nearly 100 were added to the church in 6 months. Among the North American Indians the Board have 7 missions, and about 15 laborers. The members of the churches amount to between 150 to 200. Some of the stations will soon be discontinued on account of the removal of the Indians. More than $13,000 were received by this Board in the month ending on the 20th of May, 1832."

From the last report of the Board, we take the following paragraphs.

"From the preceding report, it appears, that we have in Burmah 14 missionaries, 7 males and 7 females. Three other brethren and 2 sisters are now ready to embark to join them. Five brethren, whose preparatory studies are expected to terminate next spring, have offered their services to the Board, and will doubtless be accepted to sail immediately on the completion of their course. These together will constitute an effective force of more than 20 laborers in that interesting field. Such an addition has been called for in the language of earnest importunity by missionaries on the ground, and we rejoice to say, that the general sentiment among us is in perfect accordance with it. Individual and collective bodies of Christians have come forward more extensively, and with greater liberality, than on any former occasion, to sustain the object. Churches and auxiliary societies in many instances, have more than doubled their usual subscriptions. It would afford us pleasure to record particulars in illustration of this remark, were it proper in this place, but it will be unnecessary to do more than refer to the treasurer's report.

"In the great work of publishing the Scriptures in Burman, the American Bible Society proffer their assistance. With a liberality worthy of their Christian institution, the directors have recently appropriated $5000 to our use. In a similar spirit of fraternal benevolence, the executive committee of the American Tract Society have resolved to expend $1000 in the printing and distribution of the Burman tracts, under the direction of this Board."

XII. AMERICAN EPISCOPAL MISSIONARY SOCIETY.

"This society have established a mission at Green Bay, in the north western part of the United States; and another in Greece. The Rev. Messrs. J. J. Robertson, and J. H. Hill, of the latter mission, have established them-

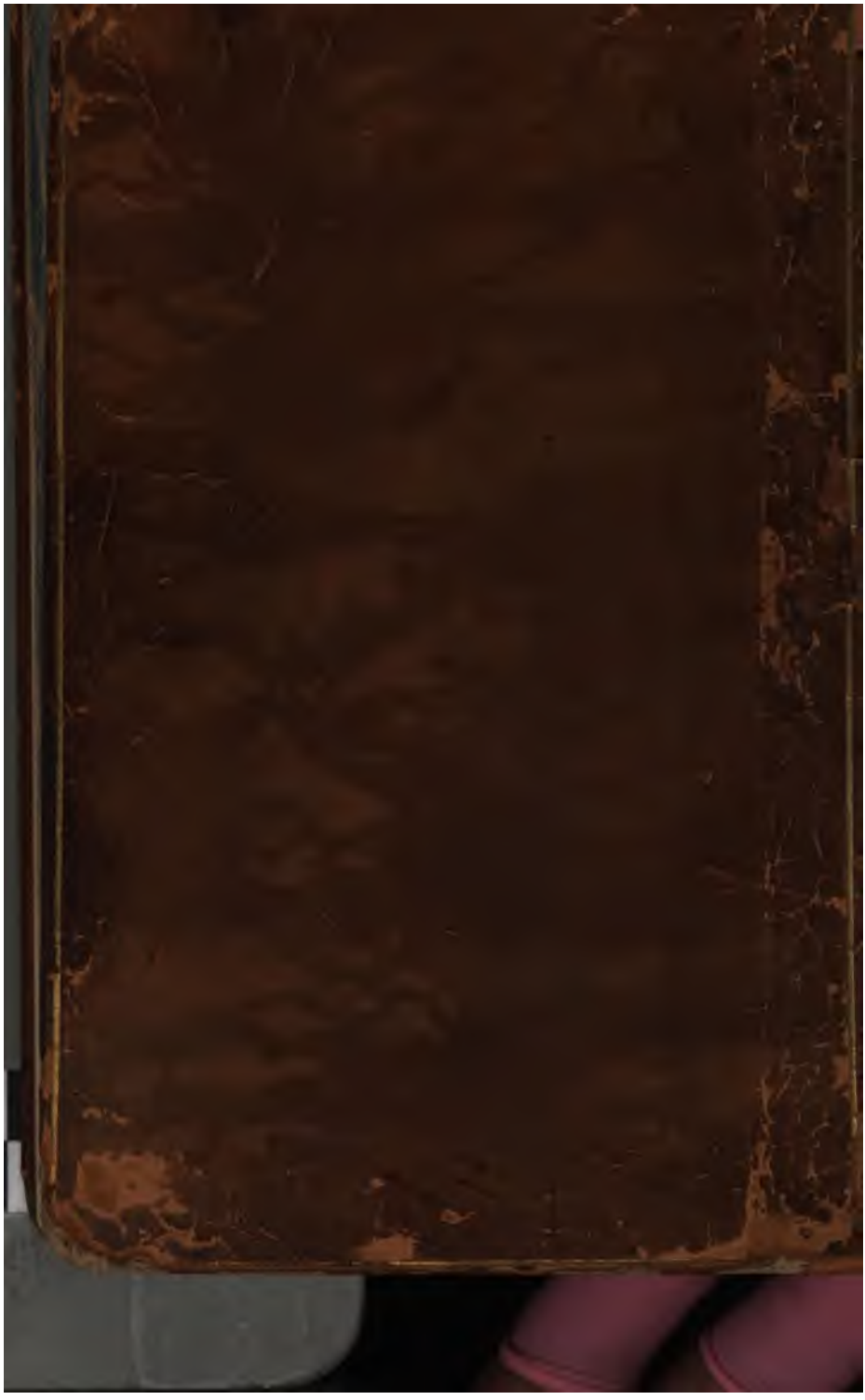
selves at Athens. 'The favor of the people at large,' say the missionaries, 'is ours. The clergy generally seem friendly. Every where we meet with civility, and facilities are often afforded us by those in office.' At the last intelligence they had opened a school."

XIII. AMERICAN METHODIST MISSIONARY SOCIETY.

From the report presented May, 1832, we take the following.

"Though these missions are not under the immediate care of this society, yet as they received some aid from its funds, and continue to excite a lively interest in the Christian community in these United States, we shall give a brief notice of them in this annual report.

"There are now 9 missionary stations among the natives of Upper Canada, all of which, according to the last report of the Canada Con. Missionary Society, are in a prosperous state. These are located at Grape Island, River Credit, Lake Simcoe, Rice Lake, Grand River, Majedusk, Muncey Town, Carnard, and Bay of Quinty, in each of which there is a missionary and a school teacher. Mackinaw and Seegeeng have also been occasionally visited by some native teachers. In all these several places Christian instruction is given to about 2000 adult Indians, and to not less than 400 youth, in 11 schools. There are in the communion of the church in these several stations 1136, 150 of whom can read in the New Testament.

"The missionary tour of John Sunday, and some native exhorters, among some of the tribes of the north-western territory, along lake Huron, was accompanied with most happy effects among the natives, so that a way seems to be opened for an extended aboriginal mission in that remote region of country. John Sunday met with a kind reception from the Indian agents on both sides of the line which separates the territory of Michigan from British America, and was listened to by the Indians with eager and profound attention; a considerable number were seriously awakened to a sense of their condition, and anxiously inquired what they should do to be saved. It is hoped, therefore, that soon a permanent mission may be established in these parts, for the special benefit of those lost and wandering tribes.

"If we add those in Upper Canada to the numbers before enumerated in the United States, the whole number in the communion of the church will be 11,431; namely, 6757 Indians, and 4774 whites and colored; showing an increase of 1440 during the past year. The smallness of this increase is doubtless owing to the unsettled, and in some instances, distracted state of many of the Indian tribes in the United States, respecting their removal to the west."